

A VOICE FROM ZION.

Sermons and Addresses

BY THE

Rev. John Alexander Dowie,

General Overseer of the
Christian Catholic Church in Zion;

WITH AN

Article by Overseer Jane Dowie

AND A

Compilation by Rev. E. B. Kennedy.

VOLUME 5.
1901.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1902.

CONTENTS.

January, . . . The Chains of Good and Evil, and the Sanctification of
Triune Man.

February, . . How Jesus Heals the Little Ones. (By Overseer Jane
Dowie.)

March, . . . Spurious Holiness Exposed.

■ April, The Seal of the Living God.

May, The Baptism of Fire, and The Cup of Suffering.

June, Ye Are God's Witnesses; also, The Power of Passive Faith.

July, Elijah the Restorer.

August, . . . The Times of Restoration..

September, . Zion's Feast of Tabernacles.

October, . . . The Ordinance of Christian Baptism. (By Rev. E. B.
Kennedy, A. B., B. D.)

November, . Fathers and Children.

December, . National Righteousness and National Sin.

JANUARY, 1901.

PRICE FIVE CENTS.

VOL. 5. NO. 1.

Fifty Cents a Year.

A VOICE FROM ZION.

THE
Chains of Good and Evil

AND THE
Sanctification of Triune Man.

TWO ADDRESSES
BY THE
REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion,

Delivered in Guildhall, Londonderry, Ireland, Wednesday and
Thursday Evenings, November 14 and 15, 1900.

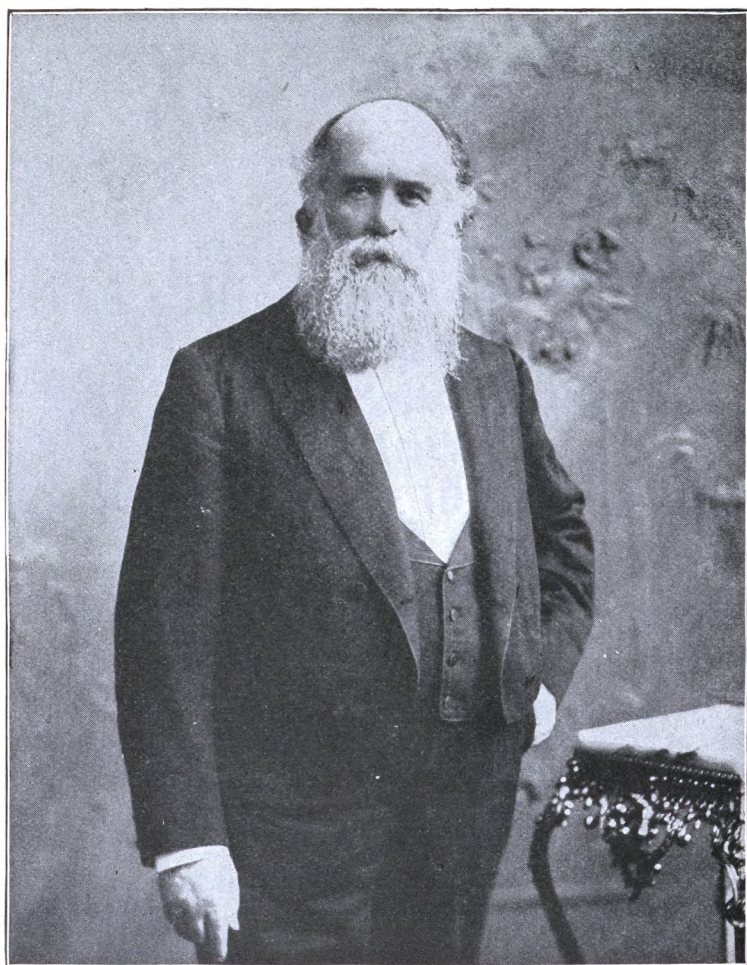
CHICAGO:
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE.
1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.

Digitized by Google



John Alex. Dowrie

THE CHAINS OF GOOD AND EVIL.

* REPORTED BY E. W.

GOD gave great blessing to many in Londonderry, Ireland, through the Mission of the General Overseer there upon the 14th and 15th of November, 1900.

The Message which he there proclaimed, which was so greatly blessed, is now sent out to all the world upon the wings of the Little White Dove. It is a Message of the Everlasting Gospel. It is a Message from God, based upon His inspired Word.

It tells men everywhere that Jesus came to break the fetters of sin and disease and death and Satan and hell; that He came to bring Salvation, Healing and Cleansing to all who will trust Him.

It is a Message declaring the truth of God concerning the triune being of man and God's will that man should become a fit habitation for Himself; His holy temple.

It is a Message which tells that only in God's way can the spirits, souls and bodies of men be freed from defilement of every kind, so that they may become the dwelling-places of God, through His Holy Spirit. What greater blessing could God bestow upon man than that He should dwell within him?

It is a Message from His Word, and we have His promise that it shall accomplish that which He pleases.

We believe that it will.

A. W. N.

Guildhall, Londonderry, Ireland, Wednesday Evening, November 14, 1900.

The services were opened by the congregation singing "All Hail the Power of Jesus' Name."

The General Overseer then read the ninety-first Psalm, and from the tenth chapter of the Acts of the Apostles, after which he offered prayer.

After the announcements had been made, the General Overseer delivered the following address.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these

*The General Overseer has not revised this Report.

words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer. Amen.

In the front of all I have to say tonight I will place two passages of Scripture. The first you will find in the fifth chapter of the Book of the Prophet Isaiah at the twentieth verse:

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Then in the tenth chapter of the Acts of the Apostles at the thirty-eighth verse:

Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

THE MISSION OF JESUS NOT FINISHED.

The mission of Jesus Christ, our Master, the Son of God, the One Mediator between God and man, has begun, but it is not finished.

That work still continues.

In the beginning of the Acts of the Apostles the writer says he simply continues the narrative of the works which Jesus began to do and to teach.

He is with His Church in all the ages; and despite "all that seems at strife with blessing, and all with curses rife," we know that He is blessing, and He is alive, and He is with us all the way; for His Word is true: "Lo, I am with you alway, even unto the consummation of the age."

The night is not starless;
The dawn is not distant.
God is still God.
And His love will not fail us.

Christ is Eternal, and the Gospel which He preached is the Everlasting Gospel of the Everlasting Kingdom of God.

There are but two great forces in this world which are contending for mastery, and you and I are on one side or the other. You and I are numbered in the one Army or the other. The one is the Army of the Good, who follow the King, eternal, immortal, and invisible, yet truly with us now, Jesus.

That Army has no array of blood-stained banners. That Army can say:

Along our ranks no sabers shine,
No blood-red pennons wave,
Our banners bear one single line:
"Our mission is to save."

But that other army—

Marches to the drum-beat roll,
The deep-mouthed clarion's bray,
And bears upon a crimson scroll:
"Our mission is to slay."

On one side or the other you and I must stand to save or to slay; to kill or to make alive; to bless or to curse; to win the world to God, or to drive it backwards into hell.

Tonight, while my principal point will be to show you the position of disease in the chain of evil, yet it is essential in doing so that one should take a brief review of these two great chains: one of golden blessing which binds us about the feet to good, and gives, too, such glorious liberty in all His wide Universe; the other, of these dark fetters of evil forged by Satan in the fires of hell, which bind men to evil and drag them down into despair.

ALL GOOD COMES FROM GOD.

But we do not know God except as He has revealed Himself to us.

Without a revelation we could not understand Him. That revelation must come to us in a way adapted to our understanding, not to the understanding of the great wide, sweeping, philosophic mind, but to the understanding of the humblest; to the little child, to the weary toiler, to the sick, to the poor, to the sad, to the worn, and to the aged.

The adaptation of God's revelation must come to us all, and get into us all, if it is to be effective.

Hence in a wondrous way, God sent His Son to reveal to us the Father, to reveal to us Himself, and by the Holy Spirit in every age and time to maintain in our hearts these two great Revelations of a God and Father whose Love is Infinite and boundless for all His children, and of a great Elder Brother who is touched with a feeling of our infirmities and stoops to the lowest to raise them to the highest.

When He sent His Son, the "Eternal *Logos*," into this world, He became Flesh, and in that Flesh we saw none other than the Creator.

In the beginning was the Word (*Logos*), and the Word (*Logos*) was with God, and the Word (*Logos*) was God. The same was in the beginning with God.

All things came into being by means of Him, and without Him nothing has come into being that has come into being. . . . And the Word (*Logos*) became Flesh, and dwelt among us.

He told us that He had come to His own world, and to His own people, but His own received Him not.

God forbid that that word should be fulfilled today in us.

"He came into His own possessions, and they that were His own received Him not."

May we receive Him!

As He came, He spoke to us so clearly, in the simple language which made the common people listen to Him, and staggered the philosopher, and revealed to us a great Ocean of Love, where there are shallows in which a child may wade,

depths which have never been measured, and mercy which has no limits: for it is a "Mercy that endureth forever," and is as boundless as God Himself.

That love was revealed. With the revelation, the dark shadow of the author of evil comes forth. It is Christ who tells us plainly of the personality of Satan, already revealed in the Book of Job, the oldest book in the Bible, perhaps the oldest in the world.

SATAN, THE AUTHOR OF EVIL, A PERSON.

In that book a personal being, called Satan, is presented, who had fallen from highest heights.

When Christ came into the Flesh, Satan strove to destroy Him at the birth. When He entered upon His ministry it was Satan who tempted Him forty days and forty nights in that wilderness, deep down in one of these dark valleys beyond the Jordan, some of which are 1200 feet below the level of the sea.

There for forty days and forty nights, He, the Redeemer, was tempted by the Defiler, who had for 4000 years made humanity miserable, and was now seeking to destroy humanity's Hope.

Jesus came up out of that terrible Temptation, manifested Himself, was proclaimed by John at the Jordan as "the Lamb of God that taketh away the sin of the world," and then plunged into that ministry of only three years in which He demonstrated forever the fact that God had provided Salvation from Sin, Healing for Disease, Life for Death, Heaven for Hell, and that at last had come One who was triumphant over Satan.

While Satan still strides across the world, and the darkness deepens in some of the lands, so that hundreds of millions are sitting in that darkness, yet his power is broken, and his fall is imminent. The coming of the Lord draweth nigh!

I present to you tonight, first, then, the thought: that sin came into this world through Satan, that man fell through doubting, that doubt led into denial, and denial led into that transgression which God said would be followed by death.

DEATH CAME THROUGH SIN.

In the day that thou eatest, dying thou shalt die.

Death was not immediate; for disease entered, and man scarce knew that death had entered when disease came.

It was but a chill wind that swept over Paradise. It was but a sudden revelation of nakedness. It was but a sudden hatred to each other, where love had been. It was but the sudden flashing out of the angel's sword. It was but the Voice of God bidding them to depart, and the fiery sword standing there, telling them they could not get back that way again: then it was death.

As Eve and Adam looked at Cain, their firstborn, with the brand of guilt on his brow, and sought for Abel and found him dead at his brother's hand, then the full misery burst upon humanity, and it has been rolling on in all the ages ever since.

But there has come a Saviour who brings Salvation from sin.

That Salvation which man lost by doubt now comes by penitence, by faith, by obedience, by prayer, by compliance with God's laws.

Salvation is the sweetest sound that ever struck mortal ears; the joyful sound that comes through Jesus: for He purchased it. He paid for it by His blood. He atoned for sin by His death, and He ever liveth to make intercession for sinners with God.

But is that all?

Does the work of Christ end simply in saving our spirits? We know how precious that work is; but is that all?

I have more than a spirit; so have you.

You have a spirit, you have a soul, and you have a body. Your body is but dust, but how wonderfully that dust is built up into a temple which was intended to be a Temple for God.

THE REDEMPTION OF THE BODY.

We have a body, and we have a soul—an animal life in common with all other creatures.

But more than soul and body, we have a spirit of which God is the Father. While we rejoice in its Salvation, and while yet that spirit dwells within its mortal clay, we need more than the redemption of our spirits. We need the cleansing of our blood; we need the healing of our body; we need emancipation from disease throughout.

The spirit itself will groan and fall, and, if it were possible, almost perish. But, thank God, it cannot perish; because the Spirit is the offspring of God, and we share the nature of our Father.

If we would be happy, we must have purity of blood; we must have deliverance in the body.

When Christ came, He brought not only Salvation, He brought Healing—that Healing which cannot pass away, for it is God's own Gift.

Oh how precious is this Revelation!

I desire you, very earnestly, to go back with me, and listen to Christ, our Lord, telling us what He came to bring.

It was a day long to be remembered when a young Man arose from His seat in a little village church, called, in those days, a synagogue, away up amid the mountains of Galilee—a young Man regarding whose life there were many strange rumors.

Some said He was the very Christ of God. Some said that

Simeon, the prophet, and Anna, the prophetess, had declared Him to be the Saviour when a Baby in the Temple.

Some said that the angels had sung His welcome on the night when He was born in Bethlehem.

He had gone down to Egypt and had been away. They had never seen the Baby of Nazareth until He came back as a bright boy, possibly at the time He went into the Temple at twelve.

Then, as life went on with that family, and James, Joses, Simon, Jude, and three girls were born into the family—seven in all, besides the Lord—and Joseph passed away, that young Man had taken the place in the family as the head of the family.

He had helped Mother Mary take care of little Josie, Jimmy, Jude, Simon and the girls. He had helped to find clothes for them and bring them up, in that little village in Nazareth.

When that work was finished, He had suddenly disappeared.

They heard of Him at the Jordan, baptized by John the Baptist and proclaimed the Messiah.

They heard of mighty works at Capernaum.

Now He comes back to His village where He had been brought up, and quietly sits amid the village throng in the synagogue.

JESUS' QUIET PROCLAMATION OF HIS MISSION.

Then at the fitting time, in accordance with the Jewish law—which permitted one at thirty years to speak, if he had anything to say—Jesus, in a quiet manner, left His seat, came up and asked the attendant for the sacred roll. Unrolling it, He came to the place where it was written:

The Spirit of the Lord is upon Me,
Because He anointed Me to preach good tidings to the poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

That was the first Divine Healing text: that was the first Divine Healing sermon. But how little they esteemed it is shown by the fact that they tried to kill the Lord.

They said to Him: "You shall not teach Divine Healing here! You shall not reproach us here with being unfaithful."

Then they took Him out to throw Him over the precipice on which their city was built; and, but for the Divine Power within Him, His Mission would have ended with His first sermon.

The thing which Satan hates more than all is the proclamation, not only of the emancipation of the spirit, but of the soul, and of the body.

Satan hates it in every age. But the power of God is just the same today, and Satan's power can never overcome God.

So He went about His Mission. He healed the sick. He saved the sinful. He taught them Repentance and Faith.

He taught them that, having given themselves to their Father in Heaven, if they came to Him in simple faith, there was no disease which He would not heal.

He taught them that the leper should be cleansed, the deaf should hear, the blind should see, the lame should walk. Where He saw fit—in three cases only—He raised the dead. So He established this Gospel as a Gospel of “saving health among all nations.”

DIVINE HEALING IN PRESBYTERIAN PSALMS AND METHODIST HYMNS.

He joined Salvation and Healing together; so that we have sung it in old Presbyterian Scotland and Ireland for centuries:

All thine iniquities who doth most graciously forgive,
Who thy diseases all and pains doth heal and thee relieve.

We have sung it in our paraphrase:

As when the Hebrew prophet raised
The brazen serpent high,
The wounded looked and straight were healed,
The people ceased to die.

So from the Saviour on the cross
A healing virtue flows;
Who looks to Him with lively faith
Is saved from all his woes.

Again we have sung it in the hymns which poets have written:

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

We have sung it over and over again:

Let the healing streams abound.

We have sung it in the beautiful hymn:

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh in what divers pains they met!
Oh with what joy they went away!

Once more 'tis eventide, and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see,
We know, and feel, that Thou art here.

Oh Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

We sing it in these words:

Thy touch has still its ancient power,
No word from Thee can fruitless fall:
Hear, in this solemn evening hour,
Lord, in Thy mercy, heal us all.

We have been recreant to the truth, but it has been preserved in God's Word, and in Divine song. It is true—true as when one of the last poets, John Greenleaf Whittier, wrote it:

The healing of Christ's seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

THE TRUTH THAT HE IS THE HEALER IS INSCRIBED ON EVERY PAGE
OF GOD'S WORD.

I am the Lord that healeth thee.

It was given at the waters of Marah when God made the bitter waters sweet and said:

If thou wilt diligently hearken to the Voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee.

In every page of the Bible the Healer is revealed. God never changes.

Christ only came to reveal to us the Covenants of that unchanging God, and make them real. The Message of the Covenant is today a Message of Salvation and Healing and Holy Living.

It is the same old Message. You cannot separate Salvation and Healing.

Ah! but a false theology, misled by Satan, has said that disease is the will of God, that disease is beneficent, that disease works out good and gracious purposes, and that if you will only take it from God's hand, it will be very good for you.

With that I now deal.

I say tonight that there is not one passage in all Christ's speaking, or of the apostolic teaching, that will bear such an interpretation.

To this end was the Son of God manifested, that He might destroy the works of the Devil.

Peter, the apostle, in the house of Cornelius, the centurion, stated the great Truth when he said:

Jesus of Nazareth, how that God anointed Him with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

When did Christ ever say, "Your sickness came from God; I cannot take it away without interfering with my Father's work"?

He was glorified, not in our sickness, but in delivering us from our sickness.

He was glorified, not in our sins, but in delivering us from our sins.

He is so glorified still; for there is one thing certain,

DISEASE CANNOT COME FROM GOD.

Disease is not in God, and you cannot get out of God what is not in Him.

Disease is not in heaven, and you cannot get it out of heaven.

Disease belongs to Satan; it belongs to sinful, fallen man, diseased and corrupted through sin; but it does not belong to God. God can never will that the Devil should triumph over His work.

If any one should say, "Ah, but God wills that the Devil shall do this."

No. Because if you take that position, you would have to admit that God is in such straits for the management of His Kingdom and His children, that He cannot find angels enough in heaven, or good men enough on earth, but has to use the Devil as an executive officer to keep His own people in good order—a monstrous doctrine!

God never used the Devil, and He cannot use him.

One of the greatest blunders in this matter arises from a most painfully false interpretation of a single passage of Scripture, that passage in the Epistle to the Hebrews which says:

Whom the Lord loveth He chasteneth.

I desire to speak kindly to my brethren in the ministry, and to all teachers who are here; for I know there are teachers here.

I want to say to you, "Be careful that you never again, after tonight, repeat that blunder in saying, 'Whom the Lord loveth He chasteneth,' means 'Whom the Lord loveth He maketh sick.'"

That word which is translated "*chastisement*" and "*chastening*" has one definite meaning, and no other.

THE TRUE MEANING OF "WHOM THE LORD LOVETH HE CHASTENETH."

You can search through all the Greek literature, and you will not find any other meaning for the word than that which I am now going to tell you.

It is a very little word which all of you can find even tonight in an English Concordance like Young's. It is the word *Paideia*, *paideia*, which comes from the little Greek word *pais*, *païs*, meaning a child.

"*Paideia*" means, and always has meant, the "training," the "education," the "nourishment," and the "bringing up" of a child.

All of you who have read Greek in schools or in colleges will remember that one of the books you have to read is the

"*Cyropaideia*," the instruction of Cyrus, the training of Cyrus, that wonderful man whom, though he seemed to be a heathen, even God had made a servant of His, and spoke of in the prophecy. Cyrus was trained from his earliest infancy to be strong, to be healthy, to be vigorous, to be pure, to be a warrior, to have a philosophic mind, to be kind, to be loyal, to be good, to be such a one as men could look up to, and look up to as a kind and brave leader.

But the idea of making him sick never once enters into *paideia*, and cannot enter into it.

That passage, "Whom the Lord loveth He chasteneth," means, "Whom the Lord loveth He nourisheth, He cherisheth, He traineth, He educateth, He disciplineth, as a wise father does a child, with the view to the bringing up of that child healthy and holy and happy."

It does not mean sickness at all. It never did mean that.

However it came that it has been turned into "Whom the Lord loveth *He maketh sick*," I cannot understand, because it never meant it, and it never can mean it.

I will say tonight that, as a matter of scholarship, the meaning I have given is absolutely indisputable. No one considering it can honestly dispute it for a moment.

THE TERRIBLE ERRORS ARISING FROM MISINTERPRETATION.

Yet ministers have come and said in their darkness, not intentionally, either, "Your God has made you sick; kiss His hand."

They have kissed the hand of Satan, who is the author of disease, and thought it was God's. In the darkness they have done as Job did—they have blessed God for what the Devil did. They blessed God for the hand which smote them with sore boils, like Job, from the sole of the feet to the crown of the head, every one of which came from the Devil.

"Oh," you say, "it is Divine permission."

Divine permission is one thing and Divine commission is another.

God permits people to sell whisky, and people will get drunk and commit crimes, but God does not commit the crimes.

God never yet wrote a license to sell liquid fire and distilled damnation anywhere upon God's earth! (Applause.)

Man may write it, but God never wrote it.

You can have shops where you can buy nicotine poison, and chew it and smoke it (noises, hisses and shuffling of feet) until you get cancer, until you get amaurosis, until you get paralysis, until you get ulcerations of the stomach and bowels. You can buy for a few dollars a whole catalogue of diseases.

You can buy tobacco enough, if you keep on long enough, to make yourself a walking stinkpot! (Noises, groans, hisses.)

The Lord have mercy upon you!

But God never wrote a tobacconist's license! God never told men to sell that filthy poison!

You can get many things which are evil, but God has nothing to do with them!

You can even buy pig, of which God said:

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

(Hisses, noises and interruptions. Cries of "Rot!" "Bosh!")

A PLEA FOR REVERENCE OF GOD'S WORD.

That is God's Word. It is not mine. The man or boy who would say that against God's Word has lost reverence for God, and reverence for His Word.

Oh, let that never come to Derry—Derry! which with a Bible in one hand, uplifted in prayer to God, fought so nobly—may God's Word never be despised in Derry. (Applause.)

Never! Boys, never! You are the men of tomorrow.

Treasure your mother's Bible. It was a soft pillow for her head.

Treasure your father's Bible: for it is a richer inheritance than gold, or diamonds, or rubies.

I quote God's Word when I say that God said concerning the swine:

Their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

Our Lord Jesus Christ confirmed that by what He did at Gadara.

I have no fight with any man. I have only a fight with sin. I know from my heart I have no personal antipathies, but I do hate the thing which creates disease. (Noises, shuffling of feet and hisses.)

There is not one of you can go home and turn up your dictionary to the word "scrofula" without getting a terrible lesson. "Scrofula," you will see, comes from *scrofa*, a breeding sow, and *scrofula* is the Latin diminutive for little pigs. If you take the "breeding sow," you will get "little pigs" everywhere, inside and out. (Groans and hisses.)

Boys! Men and women!

I HAVE A RIGHT TO PLEAD TONIGHT FOR HUMAN LIVES.

I have a right to say with God's Word:

Eat ye that which is good, and let your soul delight itself in fatness.

I have a right to say, Drink what is good! As God's minister, I have a right to say, Read what is good, think what is

good, and live what is good, and God will make your life full of beauty, and love, and power!

Be the opposite, and you will get disease, and defilement, and damnation, and death, and hell!

Oh God, make us clean, and let none of us fight against purity.

Disease—yes, disease has come to us now more than ever.

Take cancer, for instance. My brothers, my sisters, I have studied this as few men have, for twenty-five years.

My hands have been laid upon the sick until I have prayed more than a million times. In my last meeting with the sick in Chicago I prayed with 800 persons in my prayer room.

I love to help. I love to see the mother raised from a bed of death and restored to her children, and her husband, and the Church of God.

I love to see the young man, stricken by the darts of disease, get salvation and healing. I am pleading, pleading for God, pleading for human lives, when I am pleading against the things which defile, and I know that in your heart of hearts you know I am.

Then why not be clean?

Why not give up the little thing that defiles?

Why put an enemy into your mouth to steal your brains and life away and defile you?

THE ANGLO-SAXON RACE, IF CLEAN, WILL CONQUER THE EARTH.

Let us be clean, and there is no race, there is no nation which will be able to stand before this Anglo-Saxon people.

If we are only clean in spirit, in soul, in body, we will win the empire of the world! (Applause.)

But an unclean people will not do it.

That generation which went up from Egypt to Palestine sinned, but there arose in the wilderness another generation. It was a royal generation. It had never touched the fleshpots of Egypt. It was a Nation of those whom God had fed with manna every day from heaven. It was a Nation which had drunk the clear, sweet water which burst from the rock. It was a Nation which inspired terror. It swept the heathen out of the the Promised Land.

I long to see Anglo-Saxon domination everywhere. I believe I see the signs of the times in the approximation of America, and England, and Germany, and the Protestant powers of the north. Banded together, they are more than a match for the apostasy of the Greek Church, and for the horrible apostasy of the Roman Church, and for all the power of the Dragon. (Applause.)

But we must be loving, wise, good, pure, strong.

We cannot be that while we defile our bodies.

So God sends us a message of purity: "Abstain from every form of evil." He who gives us Salvation and Healing, gives us life, *life*, LIFE!

I love the word!

THE STORY OF THE GENERAL OVERSEER'S HEALING.

I was dying. There is no sick person in Derry tonight sicker than I was when I was between sixteen and seventeen years of age. I was dying. I had no hope in man, but I had that Bible. The night that the doctor said I would die, I read:

Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

I said, "It is not true. You have forgiven my iniquities, but You have not healed my diseases."

Just then I heard a Voice—Oh! I thought I must be dying, because I heard a Voice I had never heard before, saying: "You never asked God."

I said, "I did."

Again I heard the Voice. "You never asked God."

I said, "I did."

Again the Voice said, "You never asked God."

I rose up, and I said, "I did, my God. I asked Thee to heal me."

Then I was silent; for I remembered I had not asked God. I had asked God to use drugs which had never done me any good.

"Now, Oh God," I said, "I will ask Thee."

I got down on my knees and prayed, that "like as a father pitieth his children," so the great God would pity me and give me life. Not that I was afraid to die. I have never been afraid of that.

God saved me under the shadow of the Tron Kirk, Edinburgh, when I was a child of seven, and He took fear out of me.

I do not know fear. I do not boast about it, but I cannot be afraid. If tonight a doom which was threatened to me today by a bad man should happen to me—if tonight I should be guillotined—I know my spirit would go to God, and I would not wake up in Derry, but I would wake up in heaven. I am not afraid.

That night, as I prayed to God, I was not afraid of death, but I wanted to live: for—

No man that breathes with human breath,
Whatever crazy sorrow saith,
Has ever really longed for death.

'Tis life, not death, for which we pant;
'Tis life of which our nerves are scant;
More life, fuller, that I want.

Christ has said: "I am come that ye might have life"; and He destroys death: for death is the Devil's work.

"He that hath the power of death is the Devil."

"Death and hell shall be cast into the lake of fire."

God gave me life. He gives me heaven; heaven now, and heaven hereafter.

Oh men of Derry!—Oh young men of Derry!—Oh young women of Derry!—There is a nobler fight to fight than even your fathers fought—the fight which lies before us now to win a world to God.

Oh let the Kingdom of God come within you, that Kingdom which is Righteousness, which is Peace, which is Joy in the Holy Spirit; which will bring you life, which will bring you health, which will bring you peace, which will bring you heaven!

Oh that God in His Infinite Mercy might give us this life, *this life*, THIS LIFE!

CHRIST CAME TO BREAK EVERY LINK IN THE CHAIN OF EVIL.

The Christ who came to save from Satan's sin, disease and death and hell is here to break every link in that Chain of Evil. He is here to give you that Salvation, and Healing, and Life, and Heaven.

I have no quarrel with those who wish to get life in any other way; I only say they cannot do it.

I only say the better way is God; I only say the best way is God.

If my watch were to be out of order tonight, I would take it to the one who made it, if I could find him. I would not take it to one who does not understand it. And when my body gets out of order I take it to God; that God who that night healed me, raised me and made me strong, so that I have lived thirty-six years since then. I have tried to put a year extra into every year, and have asked God to help me to live double time.

I am older than fifty-three years; for I have toiled and suffered, and fought and won, but done so little compared to what I would do; for often—

Ashes are on my head, and on my lips
Sackcloth, and in my breast a heaviness
And weariness of life, that makes me ready
To say to the dead under us:
"Make room for me!" Only I see the dusk
Of evening twilight coming, and have not
Completed half my task; and so at times
The thought of my shortcomings in this life
Falls like a shadow on the life to come.

Then I want to live: to live better, to live holier, to fight the things which keep men from God, and to do the things which bring men to God, and make them to know that they

need no other than the God who made us; who can save, and can heal, and can bless us, and can keep us

I thank you all for your kindness tonight.

Every one in this great assembly who desires to be God's wholly, and all who are God's, rise and seek His blessing. (A large number arose.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee, beseeching Thee to take this whole people into Thine arms, to love and to bless them with a full Salvation in spirit, and soul, and body, for Jesus' sake.

After the Doxology had been sung, the audience was dismissed by the General Overseer pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.



GUILDHALL, LONDONDERRY, IRELAND.

THE SANCTIFICATION OF TRIUNE MAN

Guildhall, Londonderry, Ireland, Thursday Evening, November 15, 1900.

Service was opened by the congregation singing the hymn, "On Christ, the Solid Rock, I Stand."

The General Overseer then read the one hundred and third Psalm, also a part of the fifth chapter of Thessalonians. Prayer was offered, after which the General Overseer delivered the following address.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

I desire tonight in this closing meeting to speak to you concerning that subject which to my mind and heart appeals so strongly, that if I would speak to please myself I should deliver this lecture twice a week at least.

I thank God for the blessing of all the knowledge which He has given me while teaching on this question of the tripartite nature of man, and of the sanctification of our spirits and souls and bodies.

I thank Him for the blessing which He has given me, and for the constant inspiration that it is in my own life.

I present to you the words which I have already read in the first epistle to the Thessalonians, the fifth chapter, the twenty-second, twenty-third and twenty-fourth verses:

TEXT.

Abstain from every form of evil. And the God of Peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it.

These three verses contain

AN EXHORTATION, A PRAYER AND A POSITIVE PROMISE.

I want to explain a little about the prayer, and then I will go back to the exhortation, and then I will take the promise.

The petition of the Apostle is one of the most comprehensive that can possibly be imagined as regards our being.

May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

I venture to say that large numbers of otherwise well-taught Christians are exceedingly ignorant upon this question as to the distinction between spirit and soul.

There is a constant confusion of mind on the subject, and the great mass of Christians imagine that the soul is the spirit, and that the spirit is the soul, and when they talk of the soul they think they are talking of the spirit.

These are not only two different words in the Greek, *pneuma* (πνεῦμα) and *psyche* (ψυχή), but two words in the Hebrew.

You have *ruach* for spirit and *naphesh* for soul in the Hebrew. It does not rest upon my assertion; it rests upon the Word of God and the testimony of the best scholarship known to the Christian Church today. Both agree that these words are entirely distinct in their meaning, and must never be confounded.

The essential difference between the spirit and the soul is, that the soul is the animal life, while the spirit is that Divine nature which is neither human nor animal, but is wholly of God.

In the first place, in the fourth chapter of Hebrews and the twelfth verse, you will read:

For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

It is only the Word of God which does supply this dividing asunder of soul and spirit. The great schools of learning do not supply it. They constantly confound soul and spirit.

In the universities and learned institutions, when they talk of psychology they speak of it as if it were pneumatology.

SOUL AND SPIRIT DISTINGUISHED IN THE HOLY SCRIPTURE.

The Bible, the Word of God, Christ, sharply distinguished between soul and spirit. The Virgin Mary distinguished between them. The Book of Genesis at the very beginning distinguished between them.

If you will look in the first chapter of Genesis and the twentieth verse, you will see that God created every growing creature in the sea with a living soul.

The word translated "life" in the Hebrew reads "a living soul."

In the thirtieth verse of the first chapter of Genesis, you will see that every bird of the air, and every beast of the forest, and every creeping thing has life, and in the margin you will read, "Hebrew, a living soul."

You will find, therefore, what I say to be a matter of exact scholarship, that every single fish in the sea, every single bird and beast, and every creature in which there is life, has a living soul.

When God made man He gave him a body and a living soul, but He gave him something more.

When God said, "Let us make man," He also said, "Let us

make man in our own image." The plural words are used: God the Father, God the Son, God the Holy Spirit.

The Eternal Triune God made a Triune man. He not only gave him a soul and a body, but He gave him a spirit; for it is written in the second chapter of Genesis, and the seventh verse, that, "the Lord God formed man of the dust of the ground (that is the body), and breathed into his nostrils the breath (*ruach*) of life (that is the spirit); and man became a living soul (*naphesh*) (that is the animal life)."

While men and women inherit from their fathers, away back to Adam, and transmit to others a soul and a body in common with beasts and birds and fishes, they have something in them which did not come from their fathers and they cannot transmit to their children: they have a spirit. There is a spirit in man, the breath of the Almighty. The Spirit of the Almighty gives understanding to see that. That spirit comes from God, for He is the Father of spirits.

GOD THE FATHER OF SPIRITS.

He is not the Father of souls. He is the Maker of souls. He is the Maker of bodies.

He is the Father of our Spirits.

We cannot transmit to our children these spiritual natures which we possess.

They come from God, and they are as Eternal as God Himself.

They are not capable of annihilation, because God is not capable of annihilation, and we share His nature.

When we are the offspring of His Spirit, we have the same nature that God Himself has, and that is Eternal.

You must sharply distinguish between the spirit and the soul. You must remember that the Virgin Mary, when she sang that beautiful song, "My soul doth magnify the Lord," was speaking about every drop of blood in her body, and every part of that body which God had sanctified, so that He might bring forth a Holy Being, and she added: "And my spirit hath rejoiced in God, my Saviour."

Her spirit rejoiced because her soul and her body were the Temple of God.

When Christ spoke of His Spirit and His Soul, He differentiated. He said:

My soul is exceeding sorrowful even unto death.

The Spirit does not die, but the soul does. The prophet prophesied that He would "pour out His soul unto death"; and He did. He poured out every drop of blood unto death. He gave that life, that soul, for us.

The word which is translated "life" when it is said "The

Good Shepherd giveth His life for the sheep," is *pysche*—"The good shepherd giveth His *soul* for the sheep."

The prophet said:

When Thou shalt make His *soul* an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He gave His soul, He poured out His soul unto death, every drop of the animal life which was in Him. He laid down His body as a sacrifice.

His Spirit never died.

His Spirit descended into Hades. His Spirit triumphed over Death, Hell, Satan, Sin, Disease, and all the powers of evil. He arose triumphant from the grave. His Spirit reanimated that body in which there was not one drop of blood; for He said when He stood upon this earth after His resurrection:

A Spirit hath not flesh and bones, as ye behold Me having.

He animated the body which lay in the tomb.

By the Holy Spirit He was raised from the dead. But there was no drop of blood in that body. The animal life was gone; but the Spirit took possession of His body, and He reascended into heaven. That body has passed into the heavens, and is now transformed and glorified.

WE ALSO SHALL HAVE GLORIFIED BLOODLESS BODIES.

Like unto His glorious body, we, too, shall have a body in which there will be no blood; for "flesh and blood cannot inherit the Kingdom of God."

There will be no blood in that Land. There will be no need for it. The body which God will give us will be a spiritual body in which the circulation of the blood, the soul, life, will not be needed.

That is the essential distinction: that the Spirit is from God, and He is our Father, and that we inherit from our parents and transmit soul and body, but we do not inherit spirit.

The Spirit which is in each one of us is a deathless spirit.

If our blood were to be shed tonight, and our body entombed as Christ's was, in a bloody grave, the spirit would return to God who gave it.

Never confuse soul and spirit.

That is one thing upon which the infidel capsizes a Christian when he foolishly contends for the immortality of the soul. There is no such thing.

The soul is mortal.

Contend for the immortality of the spirit, and then you are on ground where no infidel can shake you.

If you say that the soul is immortal, the infidel turns up the Bible and says: "The soul that sinneth it shall die." How can a thing be immortal which dies?"

He will completely crush you, because he is right when he says that the soul is not immortal.

MAN A TRIUNE BEING.

We have three parts. We are made in God's image. We are a tripartite being. We have a spirit, we have a soul, and we have a body.

How beautiful it is to know that we reflect the image of triunity in God.

We are only one; and yet the distinction is so clear, that if tonight by some design or otherwise our hearts were pierced and our blood was shed, our body would be dead, and our spirit would return to God. You would see the three distinct parts there manifested.

The spirit would wing its way to God who gave it; the body would return to the earth because the soul was dead; the blood, the life, was shed.

The Old Testament puts it the same, that the blood is the life, the *naphesh*, the soul.

You can understand the Scriptures so much better when you get the word soul as animal life, and the word spirit as having the immortal nature which you get from God.

Remembering this, and keeping clear the distinction, the Apostle Paul prays for the Thessalonian Church, and for the Church in all ages, that their spirits and souls and bodies shall be preserved entire. Not a part of the spirit, but

THE WHOLE SPIRIT, THE WHOLE SOUL, THE WHOLE BODY IS TO BE PRESERVED ENTIRE, WITHOUT BLAME UNTIL CHRIST COMES.

How is it to be done? There are two ways in which it will be done.

Abstain from every form of evil, is the first thing to consider in the sanctification of the soul and body.

I call upon you tonight, every one of you, patiently to think and earnestly to consider this matter of abstinence from every form of evil. That is the command.

Christians are not at liberty, when they have a Divine command, to do what they like.

When we get an order, we have to obey it.

If we are employed in any house of business, and disobey orders, that simply means discharge. No business could be conducted for a single day profitably and successfully if the employees in that business were to go as they liked and do as they pleased.

Imagine a railway line run upon that principle of "go-as-you-like" and "do-as-you-please."

The firemen would go into the roundhouse in the morning and "fire up" their engines, the boilers having been washed and

the fireboxes cleaned out. Then the engineer would come in and take his place. Then every one of these engineers would say: "I have my engine all ready, and I intend to run on my own time-table. I am going to run as I please. I have hitherto obeyed orders. I have run between Londonderry and Belfast. Now I will run where I like."

What would the result be?

I asked an engineer in my large congregation one day when I was talking like this, a man who had been for many years running an engine on an express train. I said, "Mr. Long, what would you do if your fellow-engineers on the Chicago and Northwestern Railway should all take it into their heads that they would run their engines upon their own time, and just as they pleased?"

"What would I do?" he said. "I would take to the first sidetrack, and I would stay there until all these fellows were gone."

"Why?" I asked.

"Why," he said, "because there would be a smash."

THE GO-AS-YOU-PLEASE PRINCIPLE WOULD BRING RUIN EVERYWHERE.

Of course there would be. If this world is to be run upon a go-as-you-like and do-as-you-please basis, it will go to smash just as sure as there is a God of order in heaven; just as sure as any business would go to smash where every apprentice, and every workman, and every subordinate manager went on his own time-table, and did as he pleased.

There is not a family in existence which does not have to have a head, in order to insure peace and happiness.

I love women; I have a great admiration for all women, and especially for my own wife, who ought to be my companion. She is, and I honor her, and love her. I put her on the platform with me, and love to hear her talk, both privately and publicly. It is a great joy to me. But the husband is the head of the wife, even as Christ is the Head of the Church.

A lady once said to me, "But, Doctor, the wife is the neck, and the neck turns the head."

"Yes," I said, "but it is only when the head is willing."

There must be a head to every family, and every good woman wants her husband to take his place as head, and do his work as the head of the family. If he does not, she is unhappy. If she has married a fellow who is the neck, or, still worse, the tail, it is a wretched business for the family.

There is a Head in this Universe, and God, the Eternal God who gave us these spirits and souls and bodies, says to us, "Abstain from fleshly lusts, which war against the soul."

Abstain! Eat that which is good. Drink that which is

good. Think that which is good. Read that which is good. Speak that which is good. Abstain from every form of evil.

That is the command of God.

You say, "Can I not do what I like? Can I not think what I like? Can I not smoke if I like? Can I not chew if I like? Can I not be a disgusting stinkpot if I like? (Noises.) Can I not be a swinepot if I like? Can I not be a beerpot if I like? Can I not be a whisky-bottle if I like? Can I not get drunk if I like? Can I not curse if I like? Can I not swear if I like? Can I not steal if I like? Can I not strike if I like? Can I not murder if I like?"

No, sir! You cannot, and obey God's Word; because God says that you are to "Abstain from every form of evil." If you are to do the will of God in God's Word, you are to do right.

GOD REQUIRES CLEANLINESS IN SPIRIT, SOUL AND BODY.

You are to have a clean spirit, and a clean soul, and a clean body. The man who does not desire a clean soul, and a clean spirit, and a clean body, has not the Holy Spirit in his heart. He has an unclean devil.

May God cast it out of him!

May God take the unclean spirits out of us!

God made this wonderful being of ours a temple, the dome of which is the head, the windows of which are the eyes. The senses are all parts of this temple. They are gates for this wonderful temple by means of which God enters. He enters by what we see. He enters our minds by the rainbow which arches the sky, and in all its glory tells us of His promise. He enters into our minds by the flowers; he enters into our heart by the sweet innocence of the little babe whose eyes kindle as we come in, who has learned to love us before it can talk, and soon holds out its little hands and says, "Papa, papa." The sweet innocence of childhood enters into our hearts. We love to hear the words.

We hear God in the sweet tones of nature when the bird rises up in the field and sings away into the sky beyond our reach of sight, and we hear the faint notes.

We get from God's nature-book wonderful things.

When we read His Word, the light shines into the temple of our bodies, and our souls, and our spirits, and we see God; for "the pure in heart shall see God."

We see God, and God sees us.

Oh, to be clean in heart, to be pure in heart, in soul; to be pure in spirit, to be pure in body!

GOD AND THE DEVIL CONTEND FOR THE POSSESSION OF OUR SPIRITS, SOULS AND BODIES.

God meant this body to be His temple. He made it to be a habitation for Himself. The Devil was envious, and he

got into it. He wants to make it a habitation for himself. The great contest is going on today. We are upon that great fight now, all of us.

We must fight, and fight, and fight, and say No to the evil thing if we would keep the Devil out. We must say Yes to God when He says:

My son, give Me thine heart,
And let thine eyes delight in My ways.

God wishes to come in and drive the Devil out.

My brothers and my sisters, you cannot get this blessing while you hold on to evil. You must abstain. To abstain means to cut away from the thing which is evil. You must stand clear, and strong, and good, and faithful, and do what God tells you in everything.

You cannot do as you like. You cannot walk in darkness. You must walk in the light.

You cannot belong to any society you please. You must belong to God. You must belong to God's Church.

You must fight for the right. You must be sons of light who walk in the light every day, and every night. You must so walk that God and man shall see that you are a son of God. Your light must shine, that others seeing your good works may glorify your Father in Heaven, who has given you that light. Oh, how far it shines!

If it is only a pure, sweet little candle-light—if that is all we can be in the darkness—it will be just as when some weary soul is going over the moors and the fens and is lost in the darkness, and sees a clear little light shining from a distant cottage, and makes for that light. Oh, how they bless you that you kept that light in the window that night; for it was the only thing that kept them from death; the only thing that kept them from ruin. They would have been dead that night but for you.

My brothers and my sisters, we can all be lights: lights in the darkest place, lights amongst the most evil people, if we have the Spirit within us.

That takes me, therefore, to

THE WAY IN WHICH GOD WILL SANCTIFY SPIRIT, SOUL AND BODY.

How is it to be done?

"This thing cannot be done," many men would say.

I often think of that Indian chief in America who when the missionary told him what he must be to be a Christian, said, "It cannot be done," and in great agitation he walked up and down his tent. He said, "Missionary, you have come to me with an impossible proposition; I cannot live that life; I want to be a Christian, but I cannot live it."

The good missionary said, "I believe you can."

"I cannot," he said. "I love you; I think you are so kind;

but away with you. Go away and leave me to my heathen ways; I cannot live that life."

"No," said the missionary. "I will not go away; for think, oh chief, how it could be done."

The chief walked up and down, and in a minute he turned and said: "I see. If the Great Spirit would give me a new heart, it could be done."

"That is just what He will do," said the missionary. "That is what God has promised. He said that we were to pray, 'Create in me a clean heart, O God; and renew a right spirit within me.' Kneel down, oh chief, and tell the Great Spirit that you want a new heart."

"I will," he said.

They knelt down and prayed. Presently the missionary and the chief stood up, and the chief said, "Missionary, it can be done. The Great Spirit has given me a new heart. I shall live that good life, or I shall die for it."

It can only be done that way.

Faithful is He that calleth you, who will also do it.

It is the Holy Spirit who calls us as He called the prodigal, who had gone away out into the far country, who had spent his substance in riotous living; who, when he had spent all, found, as every prodigal will find, famine in that land. The poor prodigal was obliged to go to his enemy to ask help.

His enemy sent him into the fields to feed swine—swine!

And he would fain have been filled with the husks that swine did eat: and no man gave unto him.

Christ could think of nothing more detestable than that a child of God should be a swine-feeder, hence he said that about the prodigal.

Oh, my brothers, do not let the enemy make such a poor miserable use of us as to send us into the field to feed swine; there is something better than that. We can do a thousand things better than that.

Oh God, keep us from that.

THE SPIRIT SENDS US TO THE FATHER.

But there came to that suffering boy the Spirit; it was a new heart which whispered to him, "Arise, and go to your father, and ask him for what you want."

He said, "I will arise and go to my father, and will say unto him, Father!"

Oh, the great God in heaven would stop the chariot of the stars if you cried Father. He would stoop down to hear you.

He said, "I will say, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

Then he started for his father. When he started he received a new Spirit. He was willing to take the lowest place.

He expected to say, "Make me as one of thy hired servants."

This was the young prodigal who said, "Give me the portion of thy substance that falleth to me. Father, let me go and spend it as I like."

He has come back. He has a new heart. Now he is willing to take the lowest place. Because he is willing, the father will not give him that place; for there are no slaves in God's house; they are all sons.

The best robe is brought forth. The ring is put on his finger, and he is cleansed—made sweet and clean. They begin to see traces in his face of the old-time boy who was the youngest son of his father, and was much loved. They are so happy that he that was dead is alive again; that he that was lost is found. They begin to be merry, and the Pharisee who grumbles cannot stop their merriment; for in heaven there is joy over the son who repented.

May God give joy, and may there be joy in heaven.

The Spirit enters in: He who calls you from sin, and from the enemy's country, and from the swine-trough, and from the paths of iniquity. He will give you a new heart. Then that Spirit who comes in will take possession.

The Holy Spirit, if you will let Him, will take possession of spirit, soul and body, and the words of your mouth, and everything that you do.

That is how it will be done. It can only be done in that way.

Ask God to let it be done in His own way, that way in which He is willing to do it now. I know no other way.

I have no new Gospel to preach. What I preach is "the old-time religion, that tells us that Jesus saves us; that Jesus heals us; that Jesus cleanses us; that Jesus keeps us; that Jesus guides us, and that Jesus takes us safe to heaven."

It is the best religion. The Twentieth Century cannot give me a better religion than the First Century religion.

Oh God, give us back "the old-time religion"!

Give us back the old-time preaching, the old-time love which we have lost so much.

Oh take away the hater, and take away the evil, and take away the sin, and take away the shame, and take away the temptation.

Lord Jesus, Come!

Again this earth by sin oppressed,
By demons from beneath possessed,
Some dark and foul as hell and night,
And some transformed like sons of light,
Usurp Thy throne within the heart;
And bid men choose the evil part.

Lord Jesus, Come!

Lord Jesus, Come!
 Thy BRIDE, the Church, with longing eyes
 Looks through the gloom to yon bright skies,
 Where radiant shines her home above,
 And thus she chants her prayer of love:
 "Sweet BRIDEGROOM, come! 'tis midnight hour,
 And virgin souls await Thy power."
 Lord Jesus, Come!

Lord Jesus, Come!
 Thine answer sweet our spirits hear,
 It soothes our grief, we cannot fear.
 It came to him on Patmos Isle,
 Who loved and lived on earth awhile;
 It comes to us—"I QUICKLY COME."
Yea, "Even so, Lord Jesus, Come!"
 Lord Jesus, Come!

WHEN JESUS COMES THERE WILL BE AN END TO EVIL.

He will put down all rule, all authority and power, and will reign and rule in every heart. The kingdoms of this world shall no longer be at strife and at war, for they shall "become the Kingdom of our God, and of His Christ."

God, hasten the time. Hasten the time when spirits redeemed, and the souls that Thou has purified, and the bodies that Thou hast made Thy temple shall go forth in millions to tell others that there is a God of purity who can make the vilest sinner clean, and is willing to make you and me pure in spirit, and in soul, and in body.

That is all my Message. I have no other.

But I demand, as God's Messenger, that you shall seek Him, and Him alone, and do what He tells you, and no other

May God bless you.

My voice is only a feeble one.

My life's a shade;
 My days apace to death decline;
 My Lord is life;
 He'll raise this dust again, even mine.
 Sweet truth to me, I shall arise,
 And see my Saviour with these eyes.

Shall I see you there on the right hand of God, or shall there be any who will stand on the left side and be cursed, sent away because they would not yield?

Oh shame beyond the bitterest thought
 That evil spirit ever dreamed,
 That you should know what Jesus wrought,
 And feel your haughty hearts untamed;

that you should know that He died for you, poured out every drop of His blood, and wore that Crown of Thorns for you; and yet you deny Him your heart, and will not let Him in.

Let Him in. The human heart ne'er entertained a mightier guest. Let Him in, and your home will be happy, and your

business will be brighter, and your life will be one long sweet song, and you will carry the music of His peace—

Through duty lane, through wrangling mart.

Let Him in, and you will ply your daily task with busier feet, because your soul and spirit and your very body will be repeating God's sacred song of everlasting peace.

Let the Spirit take possession. Let the golden circle fill all the circle of your being, and all the circle of your life. You will be a blessing while you live. You will never die, and in heaven you will meet those for whom you have given your life, for whom you have poured out your life, for whom you have given yourselves.

Never spare yourselves. The man who loses his life will save it. The man who saves his life will lose it.

Pour out your lives. Give them to God. Give them to humanity, and let the Spirit of God flow through your spirit, and your soul, and your body, for Jesus' sake.

All who desire to be God's in every part of their being, stand and tell Him so. (The greater part of the audience arose.)

PRAYER OF CONSECRATION.

My God and Father, we thank Thee for this great multitude who stand. Oh, that they might be Thine own in spirit, in soul, in body, and live the life that makes earth happy and heaven sure, for Jesus' sake. Amen.

After the Doxology had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

Zion Land and Investment

...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian
Catholic Church in Zion, and Organized for the Purpose
of Securing the Site and Building Up

“ZION CITY.”

Shares \$100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD,
Secretary and General Manager.

DANIEL SLOAN,
Assistant Manager.

.. ZION CITY BANK ..

1300 Michigan Boulevard.



TRANSACTS A GENERAL BANKING BUSINESS.

RECEIVES .. CHECKING AND SAVINGS ACCOUNTS.

PAYS INTEREST at three per cent per annum
on savings of \$1 and upwards.

MAKES LOANS on Improved Real Estate and
Approved Collateral.

ISSUES DRAFTS payable at all principal cities
of Europe.

COLLECTS ... ON all accessible points on equitable
terms.

MANAGES ... ESTATES AND COLLECTS RENTS.

RENTS BOXES IN VAULT for valuable docu-
ments at yearly rental of \$3 and \$5.



Correspondence or a Personal Interview with a
view to Business Relations respectfully invited.



Address all communications to

CHAS. J. BARNARD,
Cashier.

ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

FEBRUARY, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 2.

Fifty Cents a Year.

A VOICE FROM ZION.

HOW JESUS HEALS

THE

LITTLE ONES.

—BY—

REV. JANE DOWIE,

Overseer of Women's Work Throughout the World in the
Christian Catholic Church in Zion.

CHICAGO:
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE.
1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



OVERSEER JANE DOWIE.

HOW JESUS HEALS THE LITTLE ONES.

BY OVERSEER JANE DOWIE.

WHEN we wish to speak to children, our thoughts naturally turn to the story in the Gospels of how the little ones were brought to Jesus, and He said:

Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven.

Jesus had been speaking to the people, and they had asked Him questions. His answers were good and full of purity and wisdom, as He told them, in answer to these questions, that Moses had permitted some things because of the hardness of their hearts, but that in the beginning it was not so; one man was for one woman; God made them male and female.

We can imagine that the parents of these children, listening to the teaching of the Master and looking at the loving face of Jesus, wanted Him to bless their little ones. Then, too, knowing that Jesus laid hands upon the sick and they recovered, they wanted Him to lay His hands upon them that they might be healed of their sicknesses.

So these mothers, thinking first of their children before every one else, boldly pushed their way to Jesus.

The disciples rebuked them, but Jesus said:

Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven.

Then He took them up in His arms, laid His hands upon them and blessed them. We feel sure that when He did that, they received a spiritual blessing, and that those who were sick were healed. What happy mothers and fathers!

What happy little children were they to have had the hands of the loving Saviour laid upon them, and to have received blessing and healing through His tender, loving hands.

"But," you say, "these things are of the past. He does not bless and heal the little ones now in that way. He has given us another way. We must receive blessing through the

priest's or minister's *words* only and healing through the doctor. They are the balm of Gilead; they are the physicians of this day. Jesus is not here now," they say. "He was crucified and is dead and buried."

Is He? I thought the angel said to the women at the tomb, "Why seek ye the Living among the dead? He is not here, but is risen." And Jesus Himself has said, "Lo, I am with you alway, even unto the end of the world."

We present to the children a Living Christ, a present Saviour and a present Healer.

We tell fathers, mothers and children to come to Jesus for Cleansing, Healing and Keeping power, for He "is the same yesterday and today, yea and forever," unchanging and unchangeable.

This story of the children being brought to Jesus is read by ministers when they are sprinkling infants; but nothing is said in the Gospel story about Baptism in connection with His blessing the children. Baptism, too, has to be preceded by Repentance, hence this could not have reference to that Ordinance.

In the Christian Catholic Church in Zion, we believe that it is a good thing for parents to bring infants to the House of God to receive a blessing. So the parents bring them and present them to the Lord. His minister lays his hands upon them and blesses them, in the Name of the Father, Son and Holy Spirit.

The parents are responsible to God for their children until they are old enough to understand, and the parents, bringing their children to the House of God, promise to train them up in the nurture and admonition of the Lord, and to show in their own lives the example of godliness.

Many a time have I told this lovely little Story to our children in Zion. Although it is repeated down through the ages, it never loses its charm. Such are all the narratives of the healings of children in the Gospels.

How sweet the story of the little daughter of Jairus, whose father came to Jesus on her behalf, and how touching the story of the woman who was healed as Jesus was on His way to heal Jairus' little daughter!

Ah! how in that day the rulers, as well as others, felt the helplessness of human strength apart from the Divine! How



WILLIE ESSER.

"A little child shall lead them."—Isaiah 11:6. Paralyzed and diseased for six and a half years, his hip was lengthened, and strength to walk without crutches, brace or boot was given in a moment, through faith in Jesus. (See **LEAVES OF HEALING**, Volume I, Number 1, page 14.)

many there are, like this woman, who had spent her all on physicians and "was nothing bettered, but rather grew worse." How they cry out for the Great Physician!

This woman believed that if she could but touch the hem of His garment, she would be made whole. And she was.

The little girl, twelve years old, was raised from the dead by the touch of the loving Jesus.

The children love to hear that story.

They also love the story of the nobleman who came to Jesus for his son, when Jesus said, "Go thy way; thy son liveth."

We love to read the story of the woman of Samaria, who brought her daughter, grievously vexed with a devil, to Jesus. When she became willing to humble herself, begged the children's bread for her child, and was willing to become as the little dogs, if she could thus be let into the Master's House, and eat of the crumbs that fell from the Master's table, she was taken into the Kingdom, and her daughter set free from those awful demoniacal possessions!

Then we have the story of the man who brought his son to Jesus. The boy was possessed of an unclean devil, and "ofttimes it cast him both into the fire and into the waters, to destroy him."

The man cried to Jesus, "I brought him to Thy disciples, and they could not cure him."

Jesus said, "Bring him hither to Me."

These disciples, while Jesus had been on the mountain, had been busy disputing among themselves who should be the greatest, and so God could not use them at that time.

The man brought his son to Jesus, and He had compassion on him and cast out the evil spirit as the father had prayed Him to do.

Jesus came down from the beautiful mountain scene where He was transfigured with Moses and Elias, to cast out horrid, unclean devils, and to find His disciples disputing as to who should be the greatest.

Then He called a little child and set him in the midst of them and said:

Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven.

Jesus wants us to be His true children, humble and teachable.



CORA CARLEY.

Deaf three years; ear drums destroyed; twelve bones removed from nose; was healed so that she now hears the slightest whisper Restored through faith in Jesus. (See LEAVES OF HEALING, Volume I, Number 25, page 385)

He was a little child Himself once, so He knows how it feels, and can understand little children.

His Book also says, that the angels of the little ones "do always behold the face of My Father which is in Heaven."

As a little child in a father's house can get to his father and talk to him, so a little child who is in the Kingdom of Heaven, on earth, can pray and receive what the Father in Heaven has promised to give to His children: good gifts to those who ask Him; the Holy Spirit to those who obey Him.

We tell the children that they must obey. That is the lesson we begin with in life, and we have to keep on learning it.

They obey God first. To a little child, father and mother are in the place of God until he understands.

"Children, obey your parents," is a Divine command. How necessary, then, for parents to be wise with their children, and not "provoke them to anger." That is a Divine command also.

Then, too, we urge upon the children the necessity of Repentance and Confession.

When they do wrong, they must be sorry and put things right. They must tell it to those whom they have wronged and to God, and ask them and Him to forgive.

Then they must ask God to put His Holy Spirit into their hearts to keep them from sin, and witness with their spirits that they are His children.

If the Holy Spirit is in their hearts, they will not love sin. He will say in their hearts, "This is not right; do not do it!" and then they must not do it or they will grieve the Holy Spirit, and He may leave them to the consequences of sin.

We also get them to ask God to cast out all fear from their hearts, so that they can love Him with a perfect love.

Perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

"But," you ask, "does this help them to receive healing for their bodies? Can a child understand how to do this?"

Certainly they can, and they do.

If it were as easy to get older people to know the Way, with all the lessons of the past, as to show them how not to believe, and how to explain away the simplicity of faith, the Gospel of Healing would now be welcomed in all the churches, and the people would not have had to come out of the denomi-



MARY DOWLING.

Totally blind in left eye for six and one-half years, and nearly so for eight months in the right eye. She is now able to read fine print, and is going to school. (See *LEAVES OF HEALING*, Volume I, Number 25, page 401.)

national churches in order to keep their faith in Christ as the Healer.

But Zion has been established by God Himself as a refuge for the afflicted of His people. Her gates are open wide to all who belong to the Kingdom. We are large enough to receive all.

In the earlier part of our work in Chicago, after we had built our first Zion Tabernacle there, we commenced to have one day a week specially set apart for the children, to teach them and to pray with them.

I shall never forget that time and the great number of lame, blind, deaf, deformed, imbecile, and sick children of every kind who came.

It was indeed a strange sight.

One wondered where they all kept coming from, week after week.

My husband was very much loved by these poor little children.

When the time came for prayer, I used to arrange them for him in the room, and do such things as he asked me to do.

Some of them were not over clean, and they all had something the matter with them, but they were all the same to him.

He took each little child up in his arms, inquired what the trouble was, then laid his hands on the diseased parts and prayed, "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father."

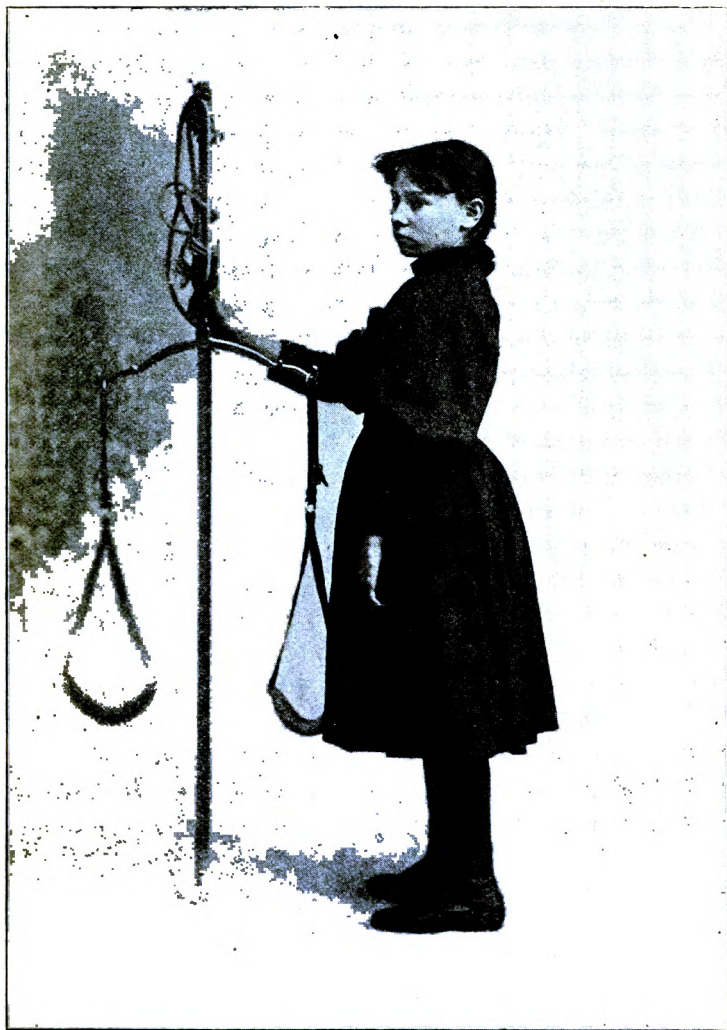
Then kissing the little one, he set it down and went on to the next.

Perhaps the next little one had been prayed for before, and was much better. She would greet him with a happy smile, and tell him how her lame leg had come down four inches, and she had no pain now.

The mother would say, "Yes, Doctor, she used to cry all the time, and now she is so happy, singing all day, and sleeping all night."

He would thank God for this, pray again for the child, and tell the mother to keep on bringing her till she was all well.

And so on he would go around amongst them, seeing many at a time and laying hands upon as many as five or six hundred sick children in one day.



ALTA GERTRUDE NOWELS.

Healed of curvature of the spine, partial paralysis, diseased lungs, etc., in Zion Home. The instruments of surgical torture, previously used without benefit, caused her such severe pain that she would lose consciousness. (See *LEAVES OF HEALING*, Volume II, Number 14, page 209.)

The dear little creatures used to love to get as close to us as possible, and, as the building would always be full, and all the space had to be used, we let them sit down on the platform, on the edge of it, and on the steps.

I have often gone in to begin the meetings till my husband would come, and as soon as they saw him, their faces would light up with joy. How different from the looks with which they would greet a surgeon or a medical doctor!

At first, some of these children would shriek if he came near them. Their mothers explained that it was because they were afraid of every man with a black coat, they had suffered so much from the treatments of doctors and were afraid to be touched.

But when they found it was just that we were praying to the Heavenly Father in the Name of Jesus, and that no nasty medicine was to be given, faith and love took the place of fear. The only trouble was they could not get enough of the "Good Doctor's" laying on of hands.

Their pains were now gone, their abscesses were healed, and the terrible inflammations from which they had suffered were all passed away.

My husband always told the children, "I cannot heal you. The healing comes from God, who has promised to heal, and His dear Son Jesus told me to lay hands upon you in His Name."

So they fully understood that it was God's work, but they loved Dr. Dowie just the same.

He used to like to have them witness. One favorite way he had was first to call on all the children who had been healed of lameness to stand up. Often as many as twenty would stand.

He knew each one and would ask them, "Where are your crutches and high boots now?"

Out would ring their little voices, "On the wall, Doctor!"

"Do you need them now?"

"No, sir."

"How many inches has your leg lengthened?"

They would answer, and the answers were all the way from an inch to, in one case, eight inches.

In the same way he would have those who had been blind and deaf testify.



SUNSHINE HARDING.

Healed of scarlet fever. When her mother tried to have her take medicine, she refused, saying, "Why don't you get closer to Jesus?" A telegram was sent to Dr. Dowie which he received and answered from the platform, and God healed the child. (See *LEAVES OF HEALING*, Volume II, Number 28, page 433.)

Then he would have some come up on the platform and let them give particulars.

I think I can hear now the clear little piping voices as they gave their thrilling testimony.

One little girl is saying: "When I came here first, I could not walk at all.

"I had never walked.

"I am twelve years old.

"My spine was paralyzed.

"My mother carried me, and when Dr. Dowie saw me he said, 'Can you walk?' and I said, 'No, sir.'

"Then he put his hands on me and prayed; and then he took my two hands in his and said to me, 'In Jesus' Name, you can walk'—and I walked.

"I have been able to walk ever since.

"I thank God, and ask Him to bless dear Dr. and Mrs. Dowie."

Then my husband would say, "Let the people see how you can walk," and she would walk up and down the platform to show them.

The mother then would give her testimony with a grateful heart, telling the names of the doctors who had treated her in the past, and giving their statements of the hopelessness of any cure to her child.

What man could not do, God had wrought.

I hear another sweet little voice talking. It is little Mary Dowling.

She is saying: "When my mamma brought me here first, I could not see; my mamma and my sister led me by the hand.

"When I was quite little, I had the measles and my eyes were weak. I could not see well when I went to school. So the teacher sent me home, and mamma took me to the doctors.

"I could not go to school any more, and I had the doctors a long time.

"The doctors doctored me blind.

"So my mamma brought me here.

"I gave my heart to God, and then when Dr. Dowie prayed for me and touched my eyes, I could see.

"Now I can see quite well. I go to school and am in the Second Grade.



MICHAEL N. LINDSKOG.

Healed from the effects of a bite of a mad dog. Divine Healing better than the Pasteur treatment for rabies. (See *LEAVES OF HEALING*, Volume III, Number 40, page 625.)

"I thank God and dear Dr. and Mrs. Dowie."

Then my husband would say, "Let me see; you say you can read," and, opening the Bible at the story of the healing of the man who was born blind and to whom Jesus had given sight, he would have her read the verses:

The man answered and said unto them, Why, herein is the marvel, that ye know not from whence He is, and yet He opened mine eyes. We know that God heareth not sinners: but if any man be a worshiper of God, and do His will, him He heareth. . . . If this man were not from God, He could do nothing.

We felt as they did of old. We have seen strange sights today, for He hath done all things well. He maketh both the blind to see and the deaf to hear. They glorified the God of Israel.

Another little voice is speaking.

This is little Cora Carley.

After she has spoken, her mother tells her story while she stands upon the Doctor's table to look at the people. There is not a scrap of fear in her little heart, for she is a witness for Christ.

The mother speaks out with a rich, clear voice.

She tells, first, of how she heard of the wonderful works of God, and then brought her little girl.

She had come a long journey; but when she saw so many who seemed to be even worse than her child, she gave them her place several times, because there were so many that some had to be left, and she could come again.

At last her turn came, and she said she felt that it had been good for her to wait.

Cora had a disease which had decayed the bones in her nose, the back part of her head behind the ears and in her ears.

Pieces of bone would come from her nose; her hair came off from portions of her head, leaving them bald.

The corruption was very offensive indeed.

She was told by the doctors, whose names she gave, that her little girl's ear drums were destroyed.

The little one was totally deaf.

A doctor gave her strong medicine to put in the child's ears. She had to put her down on the floor and hold her with force while she put this strong medicine into her ears.



MISS ETHEL POST.

Healed of cancer in the mouth and blood-poisoning when her case was considered hopeless by an eminent physician. (See *LEAVES OF HEALING*, Volume III, Number 48, page 753.)

She thought at that time she must do this, and that it was her duty to her child because the doctors had ordered it.

The poor child screamed so that the neighbors came to expostulate with her, and know why she was so cruel to her daughter, whose piercing shrieks were more than they could endure.

Then she was told of God's wonderful works in healing. She thought Divine Healing was more merciful and more like God's Way.

Little Cora was prayed for and went home.

That same day the little girl was playing with a little boy at the end of their yard. They were playing with a spoon in the sand.

The mother wanted Cora to come in. "So," she said, "I called to the boy who was playing with her to tell her, when Cora turned herself and, holding up her little spoon in her hand, came running and crying out, 'O mamma! mamma! I heard you. I heard you.'"

From that time on she has heard perfectly. Her hair has grown again and the horrible disease is all gone.

This certainly was a Miracle of Healing.

Little Cora then heard and answered the questions put to her, and as she had listened with a happy, smiling face to her mother's story, it was quite apparent to every one that she could hear all that was said.

These are just a few illustrations of the great work God was doing at this time.

People thronged from all parts to Zion Tabernacle.

As so many persons were being healed free, Divine Healing being without money and without price, the doctors did not like it.

As people were coming from the churches, the ministers did not like it. The people belonging to Secret Societies did not like it, and many others whose crafts were in danger did not like it. It did not touch their hearts to know that the sinful were saved from lives of sin; that unclean habits were put away, and the sick healed.

History repeats itself.

They wanted to destroy the servants, as those whom He rebuked wanted to destroy the Master.



MISS ALMA KELLER.

Instantly healed of hip disease, and right leg lengthened three and one-half inches in answer to Dr. Dowie's prayer. (See *LEAVES OF HEALING*, Volume I, Number 23, page 353.)

They banded together to pass an ordinance in the City Council of Chicago. On the authority of this Ordinance, which they passed for that purpose, they arrested my husband and tried to imprison him.

They also had the doctors of the Board of Health to work, to attempt to prevent such "unnecessary" healing. These doctors decided that praying for the sick with the laying on of hands was practicing the healing art. Practicing the healing art, they decided, was practicing medicine, and as we did this without a license from them, they had us before the magistrate to answer for this awful crime.

My husband's case was tried first. He made no secret of the fact that he prayed for the sick. He had persons who had been healed go into the witness box, where they told how they were healed, without any medicine, but in answer to prayer.

The Doctor told them, in answer to their questions, that he was a minister of the Gospel of our Lord Jesus Christ, not a doctor of medicine; that he had his commission from the Bible. Then he read the passages to them.

The magistrate, after several days' trial, took two weeks to think it over. He then delivered himself of the monstrous verdict that my husband was guilty of "practicing medicine without a license," and sentenced him to pay a fine and costs. He refused to do so, and told the magistrate to his face what he thought of him.

My husband at once appealed the case to a higher court, and as this Judge was so unjust we asked for a change of venue when my case was called.

They never brought up either of these cases again, because they knew that they could not stand in law and they would be defeated.

But they apparently decided that the ordinance which was made in the City Council was to be the persecuting machine.

This ordinance was also an interesting and unique idea.

The crime which they tried to make out the Doctor had committed, in this case, was keeping a hospital without a permit. This ordinance defined a hospital as any place where the sick were received and cared for. It declared that a permit must be obtained and \$10 paid for it to the city.

As we received sick people into our house, they had wit-



MISS CLAUDIA THOMAS.

Healed when dying of dropsy and heart and kidney disease, consequent upon typhoid fever. Her body gashed by doctors in seventeen places with the usual bad results. Her parents confirm her testimony. Still kept by power of God. (See LEAVES OF HEALING, Volume IV, Number 20, page 381.)

nesses to prove they saw them going in, and that was sufficient to prove that we had a hospital. As we declined to ask for a permit, the cases were proved.

My husband contended that these verdicts were illegal, because the ordinance was contrary to law; that an ordinance could only be valid if in accordance with the common law.

They, on the other hand, claimed that he committed three offenses a day, and arrested him on one hundred warrants.

One Sunday they took him from his platform, officers being sent with firearms in their pockets.

These men took him in the morning and kept him till the afternoon. When he came to preach at the afternoon meeting, he was arrested and carried before a police magistrate on the other side of the city. He gave bonds and returned to take the evening meeting.

The indignation of the people was very great, but my husband was very calm. He spoke quietly to the people, telling them to keep calm; that this was done by a form of law, to which for the present we must submit, although it was illegal. He said that it would only please the persecutors to be able to make us commit some disturbance of the peace.

The people did just as he told them.

He turned to me and told me to give the sermon that morning. This I did, and God wonderfully strengthened and blessed me. Even though their indignation was aroused to fever heat, the people listened so quietly that you could have almost heard a pin drop.

The enemy hoped by keeping up this system of persecution to weary us out, and eventually to be able to shut up our Divine Healing Homes, our Zion Tabernacle and our Zion Publishing House.

But they failed in it all.

They did not know the material they had in hand to deal with. God was with us, and when He is with us, it does not matter who is against us.

The ordinance at last reached the upper courts, and there it was eventually pronounced invalid.

I put in this piece of history at this point, because it was during this period that I first took up the Children's Day at Zion Tabernacle.



EUGENE H. BOETCHER.

Quickly healed of a broken leg in answer to the General Overseer's prayer. A member of Zion's Boys' Choir. (See *LEAVES OF HEALING*, Volume V, Number 44, page 845.)

Many a time, just as Dr. Dowie was teaching the children, would these police officers arrive. Then the usual performance of finding a magistrate to take bonds and get him free consumed a great deal of time. The trial of all these cases, each one separately, also took him away a great deal.

I had to start in and do just what I could. We did not omit one meeting.

God began at this time to raise up other faithful workers.

Dr. Spiecher (now Overseer for Chicago) and J. T. Wilhide (now Overseer for Australasia) both came to us at about that time, and were very helpful.

Now we have a very large staff of Ordained Officers.

How those little children cried when they knew that they could not have the "Good Doctor" to pray with them!

I said to them, "Jesus is here just the same. He will hear me, and I will teach you and lay hands upon you in Jesus' Name."

I began then taking these Children's Meetings regularly. I did so for over three years. I had much joy in this work.

It has always been a joy to me to be with the children, for I have a natural love for them. Little children never trouble me.

In my testimony meetings, I used to ask all the children who wanted to tell what God had done for them to come up to the platform to me, and tell the people about it.

I will give you a few of these testimonies.

Two nice, intelligent boys, with their mother, came up. The boys told that they were quite healed of a trouble they had had from their earliest recollection, and they wanted to thank God and serve Him all their lives because He had been so good to them.

The mother then arose and said: "I brought my two boys and came myself to hear the great preacher, but when we came I was disappointed, because I had come from the other side of the city, a long way, and he was not here. They had him in the police courts.

"I thought at first I would go back, but when Mrs. Dowie began to speak I became interested and listened. I felt that she was right and that disease was evil, the result of sin and the work of the Devil.

"I saw that doctors could not heal; but that Jesus came to destroy the work of the Devil; that He healed the sick, when He was in bodily presence on the earth, and that He had said:

"He that believeth on Me, the works that I do shall he do also; and greater works shall he do; because I go unto the Father.

"I knew I was sick and miserable, and that I and my boys had suffered from constipation all our lives. We could only get relief by artificial means, and life was always a misery.

"When the meeting was over I was going away, but my two boys said, 'Mother, we want to go into the room to be healed.'

"I thought to myself, 'Do they expect to be healed?' But I saw they were eager, so I went in with them.

"The room was full, and Mrs. Dowie went around and put her hands on the heads of the children, praying a brief prayer with each in turn. Then she let them go.

"My boys walked quietly out with me, and we took the train for home. On our way we passed the drug store at which we were accustomed to deal, and I stopped to go in.

"I had thought when I came out of the prayer room, '*Is that all they do?*' So I was going for the old thing again.

"My boy put his hand on my arm and said to me, 'Mother, don't. We won't need it. I am healed. Besides, you know we promised the lady we would take no more medicine.'

"I thought to myself, 'Does he really mean it? Has he more faith than I have?' As I looked at his face, I saw that he was in earnest.

"So I went without the medicine, and that night and the next day everything was natural with the boys.

"It was wonderful.

"I have *not* thought since then that *prayer was nothing*. I felt how faithless I was as compared to my children's simple faith.

"The following Sunday I came and heard Dr. Dowie's wonderful teaching. At the end I repented in tears and gave myself to God; for I do not believe I was a true Christian before, although I had professed to be.

"The next Tuesday, Dr. Dowie prayed and laid his hands upon me, and I was healed of about six different ailments.

"I do praise God.

"Never again will I look upon prayer as nothing."

How many persons, if you tell them that when you are sick you pray, will say to you in horror, "But do you do nothing for it?"

You say, "Yes, I pray. That is something; it is the mightiest force on earth. The power of God is put forth to answer prayer."

A young man brought up his little step-brother to testify in Central Zion Tabernacle.

The little fellow was twelve years old. He had been injured by a wall falling on him and his back was broken.

He could only walk on his hands and feet, bent over like an animal.

His brother brought him to Chicago, because the doctors in Milwaukee, who had treated him for a long time, wanted to break his back again to see if they could straighten it in that way.

The little fellow was very happy to come, for he said to his step-brother, "I believe Jesus will heal me."

They carried him into the Prayer Room out of a chair in which he had to work himself about.

He was healed.

His brother said, "He walks now on his two feet."

We let him come up and he showed, with his face full of happiness, how now he could even jump, which he did. He jumped up about a foot high.

Then his step-brother said to him, "Show them how you used to walk," and he walked in the old way, on his hands, making them like the paws of an animal.

The people all cried and rejoiced, in turn.

I thought it was so good of God to answer my prayers in this marvelous way. It was only His wonderful goodness.

Here is another story from Central Zion Tabernacle.

A mother and father had one only child, a little boy eight years old.

He became blind.

When the friends of the family knew this, they wrote to her, telling her of various doctors to go to in Chicago.

Among the letters, however, they received one from an intimate friend of former years, who had written to my husband and had been prayed for, receiving a marked and wonderful healing.

This friend sent a copy of *LEAVES OF HEALING*, and begged them to leave the case entirely in God's hands and have Dr. Dowie pray for the child.

The boy listened to his parents talking about this, and when his mother took him to still another doctor, who gave no more hope than the others, he said, as they came out, "Mother, take me to Zion Tabernacle. This is the day (Thursday) for the children. I want to go there, because God can heal me, mother, if the doctors cannot."

She came. She thought she would hear Dr. Dowie, but it was only Mrs. Dowie. She heard the simple Gospel Story, the healing of Jairus' little daughter.

She heard the children testify to their healing, but she only listened without heeding, for her heart was so full of sorrow that her boy was blind, and she could not take her mind off what the doctor had told her.

But with the child, it was not so. He could not see, but he could hear. The Holy Spirit got into his heart because he was ready to receive, and he drank it all in.

At the close I said, "All who believe that God will heal them today may stay and come into the Prayer Room. I will believe that God will heal today all who obey and believe Him."

The mother, taking her boy's hand, turned to go toward the front door. But the boy, feeling her turn, said, "No, mother, not that way. The lady said the door to the Prayer Room was behind her; you are not going the right way."

She looked down into the face of her child, which was full of sweet trust and expectation. She said, "Do you believe, dear, that God will heal you today?"

"Yes, mother, I do. I know He will today."

She turned to go the right way with the child, and that day he received his sight.

He went home seeing.

Cannot a little child understand and believe? Surely he can.

Our children in Zion now look upon the least thought of taking drugs as sin. They are taught to pray themselves, and if they do not receive the answer, they must search their hearts to find the hindrance. Then they have their parents pray with

them, and if the answer does not come, they obey the Word of God and send for an Elder of the Church, or the parents bring the child to the place of prayer.

There have been very, very few deaths among the vast number of Zion children.

One Sunday morning, just as we came from the platform, my husband was accosted by one of our Zion members, who asked to be let come into the vestry. He had his little son wrapped in a rug.

This little man, three years old, was quite a favorite of the Doctor's. He used to save his pennies for Zion, and then come with a bag full of them to give to the work, surprising the Doctor with the vast amount of his acquired treasure.

The plump little face was all flushed with fever. He had his shoes on the wrong feet, and when the rug was off him he was seated on the table, his legs sticking out and a woeful expression on his face.

One could see that not only was he in pain, but he was in sad disgrace. It was evident that he had sinned.

What was the matter?

His father seriously and solemnly told the story, while his blue eyes opened to their fullest extent as he listened.

He had sinned, and it was wilful sin.

His father had a wagon factory, and the men would come in and out and leave the gate open.

It was a wet day, and Micky's mother had told him he must not go out in the wet, and also that he must not go with some naughty boys who used bad words.

Micky watched to see when his mother was busy, and then ran out and went off with the bad boys. His mother could not go after him, so he was away a long time.

The consequence was that Micky had an attack of inflammatory rheumatism. It was all over his body. His fat little ankles, his knees, his shoulders and wrists were swollen. It was pain for him to move himself at all; and he had a high fever with it.

It was all the direct result of wilful sin.

Doctor said to him, "Micky, I am shocked to think you could do this! What have you to say?"

The little mouth twisted and then he said, the tears filling his

big blue eyes and dropping down his cheeks, "I was naughty, Doctor. I won't do it again. I am sorry."

So he was told to tell God he was sorry; whereupon he folded his hands together, closed his eyes and repeated the prayer.

Doctor then took him and prayed, passing his hands around the joints. Then he moved the ankles without pain; then the knees and arms and wrists.

Then Micky stood and walked. Doctor then told him to thank God, which he did.

We kissed him and letting him go, Doctor said, "Now, Micky, God has been good to you." With a twinkle in the back part of his eye, he added, "I am not quite sure that you deserved Him to be, but be sure you do not do that again."

He was fully impressed with the gravity of his case. He, a little Zion boy, who had been healed before in answer to prayer, being wilfully disobedient to his mother, and playing in the wet and mud with children of the Devil who used bad words!

He knew he deserved the Devil's wages.

This is the story of little Michael Lindskog's healing, but he was also healed of other things, amongst which was the bite of a mad dog.

Among the testimonies I loved to hear there were those who told how fear had gone from them.

One mother said to me: "I do love you so much, because, through you, fear has gone from my little boy. He was a timid child from his birth and was not able to sleep without a light in his room. If he awoke in the dark, he would scream with fear. Now he tells me, 'Mother, put out the light. I am not afraid any more, because Jesus is here. He will take care of me.'"

I have sought earnestly to get fear out of the hearts of the mothers; for from them it gets into the children even before they are born.

Famine and plague have slain their thousands, but fear its tens of thousands. Even after you think it is cast out, how often it will try to pop up its ugly head again!

Many a child has come into the world with an inheritance of fear.

Fear has prevented many beautiful little spirits from coming

into this world at all. They have been killed before they were born.

Mothers, do not fear to have your children. God will take care of them and of you, if you will obey Him.

Do not take the bad advice of doctors who tell you to do things which are sinful to your bodies. Our bodies are fearfully and wonderfully made, and are most tender in their construction. As long as God's laws are obeyed, they can be kept in good order. The Bible is the book which instructs us in these matters.

It is to the interest of the doctors to keep women sick; not to have them made well.

God's command to the first man and the first woman was: "Be fruitful, and multiply, and replenish the earth." That was given before the fall, as well as after.

God's Book also says: "Lo, children are an heritage of the Lord."

When a husband and wife unite together to train up their children for God, and live as God would have them do, then the promises which were given for the seed of the righteous will be fulfilled in them, and they shall inherit the earth.

When my children were very little they knew God. It was one of the first things they were taught, as soon as they could walk and talk.

My boy, who was the older and is now a young man, was very young indeed when he began to talk, and very intelligent.

He used to read his child's Bible when only five years old, and repeated the second chapter of Luke when he was not three years old, just by having heard it read a few times at family worship.

I do not remember his ever having any fear in his heart at all. He thought every one was his friend, and had a very happy disposition. His name which we called him when a child just fitted him. It was Gladdie.

When he was less than five years old we were away from home, and boarded for a short time with a lady who had an old Irish servant for a cook.

This old cook, Mrs. O'Leary, was a good servant, but she had an unfortunate failing. She had periodical times when she

would get off on a drinking bout. Then she would get right again, and go on for a while doing her work well. Her mistress was sorry for her and tried to do what she could with her because of her good qualities.

When she was recovering from the effects of liquor she would be afraid of everything.

On one occasion her mistress asked her to go across the street for something, only half a block away. It was a dark night, and she was afraid to go. She said so.

Little Gladdie heard her, and looking at her with surprised eyes, he went up to the poor creature and putting his hand into hers, said, "I will go with you, Mrs. O'Leary. Then you will not need to be afraid, because God always takes care of me."

She looked at the child. Then she said, "Sure I will. I believe God does take care of ye."

I am sure many a mother wonders that her boy comes through dangers and difficulties. My boy was very venturesome, but he always came through unhurt.

When I heard him speak as he did to this old servant, I knew that he had faith in God's protecting care over him.

My little daughter once when quite young got fear into her little heart. She was about eighteen months old at the time. Before that, she had never known fear.

It was a hot night in summer, when we lived in Melbourne, Australia.

A maid who had been with us for some time, left to go to her home in the country. It was while the new maid was with us that this happened.

A young man, son of one of our members, had taken an epileptic fit. His mother came and begged us to go and see him. We did so.

It had taken twelve strong men to hold him, he was so possessed. When we arrived, my husband had them let him go and kneeled down beside him, holding his temples with his hands and praying. In Jesus' Name the Devil was cast out.

We paid another visit afterwards and reached home at 11 o'clock, having no uneasiness about our children, because they never awoke in the evening after they were put to bed.

We had our latch-key with us, and as we put it into the door we were surprised to hear a smothered sound of weeping

coming from the nursery. I said, "That is our little Esther," and we went quickly upstairs to her room.

She was in her little bed with the blanket held tightly over her face with both her hands. Her sobs sounded as if she had sobbed thus for a long time and was all tired out, so that she could hardly cry any more.

The perspiration was all over her body and her face was wet with it.

I said, "Why, Esther dear, what is the matter?"

Her papa began to take the blanket off her, but she held tightly to it crying, "Oh no, I can't. I can't look; there is a black man there."

We said, "No, dear, there is no black man. Papa and mamma are here."

But she said, "There is a big black dog down the lane, and he is coming to carry me away."

Then we saw at once what had happened.

This child had never been told anything but the exact truth all her life, and she believed exactly what was told her. This new maid had wanted her to go to sleep quickly for some reason of her own, and had told her these things to make her lie down and cover herself up.

Then she had awakened, and the horrid black man had come up before her vivid imagination. She had, at that time, never seen any colored person, and would not have feared one if she had. As for a big dog, she never was afraid of any animal. But this wicked girl had put into her heart the spirit of fear.

Immediately her father said, "Esther dear, there is no one here but papa and mamma and Jesus. He is here. He is always here when we are not. He will always take care of our little girl."

She at once dropped her hold of the blanket and smiled at us, looking around the room. We talked to her and took off the clothes, which were wet with perspiration. We put fresh sheets on the bed and a fresh gown on our dear little one. Then she laid down again, saying to herself, "Only papa and mamma and Jesus."

We kissed her good night, put out the light and went into our own bedroom. She was asleep in a few minutes.

The next morning when we arose, the children had eaten their breakfast.

I saw her first at the top of the stairs, a dear little pet, with her big brown wondering eyes fringed with their black eye-lashes, and her beautiful head covered with dark brown curly hair.

She stood and looked at me. I said, "What is it, dear?"

She said, "Mamma, I have been looking for Jesus."

She then went back to her room, looked behind the door, under her bed and all around. I watched to see what she would do.

Then she said, "I can't find Him now, mamma. He was here last night. I saw Him, but He is not here now."

Then I saw what that look meant, and I said, "Esther, He is always here, dear. We cannot see Him, but His Spirit is here. Although you do not see Him, papa and mamma tell you He is always taking care of His little child, and no wicked persons can harm you. You can always ask Him to take care of you."

See looked very happy and, smiling at me, said, "He is always here, mamma."

She never again had any fear.

Of course, we at once sent away the bad girl who had so wickedly frightened her.

When the sick people came to our house for healing, as they did shortly after this time, she took great interest in the sick children and would talk to them about Jesus. One day her doll had a bad fall and broke its head. She ran at once to her father and knocking at the door of his room, where he prayed with the sick, she got in and, laying the doll down on his knees, she said, "My baby is sick, papa; pray for her."

Her father took the injured doll and gently put it together, tying it up. He explained to her that a doll was not quite like a little girl, but he would do what he could to mend it.

Our son and daughter are now grown to manhood and womanhood, but they are not afraid, and believe that what Jesus said is true, "Lo, I am with you alway." No one can fear who really believes this, for they can say from their heart, "I will fear no evil: for Thou art with me."

We trust that in the years to come all the instruction and

knowledge which our son and daughter are now busy acquiring in great schools of learning will be turned to good use in furthering the work of God. They were given to Him from the beginning of their lives. May He ever guard and bless them. As we have prayed for you and yours, we also desire that you will pray for us and ours.

There are many more things which I could say, but I think I have made this now long enough.

I would just add that Jesus has been our Home Physician for almost twenty-five years, and we wish you to make Him yours. We are not telling you to do what we have not done ourselves.

Never a drop of medicine has been in our home, either for ourselves or our children.

We have lived with the sick a great part of the time, but God has kept us; and when any sickness has come, God has answered prayer in our behalf.

Just one more little story, and with that I close. An artist once painted a beautiful picture intended to represent the mothers bringing their little ones to Jesus.

He made a beautiful picture of Jesus, and then put in some beautiful little children. Jesus was holding out His hands to them, and looking lovingly upon them; but some of them were hiding behind their mothers' skirts and pulling back, the mothers gently drawing them forward as they did so.

The artist took his little girl to see his picture, and asked her how she liked it.

She looked at the face of Christ, and her face lit up; then she looked at the children. He said, "Are they not beautiful little children?"

She said, "No, papa, I do not like them! If Jesus looked at me like that, I would run to Him. I would not want to be pulled and pushed to Him."

He saw his mistake. He wiped out these children and painted in their places the beautiful picture of the little children, holding out their arms and running eagerly to Jesus.

Ah, that has been the trouble! Our Heavenly Father, the Lord Jesus Christ and the Holy Spirit have not been presented to the world as they are, a glorious Tri-une God.

If we had always been shown Him as a loving Father, merci-

ful and gracious, pitying His children as a father pitieth; if we had always thought of Him as loving us with an Everlasting Love, whose mercy endureth forever; if we had pictured Him as one who went about full of sympathy with the sick and sorrowing, bearing away from them their burdens of sin and sickness; if we had kept more in mind that He said, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven," and had always known that He is ever ready to take them up in His arms and bless them, what a different world this would be!

The time would be indeed hastened when the prayer which our Lord taught His Disciples to pray would be fulfilled:

Thy will be done, as in heaven, so on earth.

St. Cloud, Paris, France, January 27, 1901.

Jeanne Novot.

ZION CITY BANK.

1300 Michigan Boulevard.



TRANSACTS . . . A GENERAL BANKING BUSINESS.

RECEIVES . . . CHECKING AND SAVINGS ACCOUNTS.

PAYS INTEREST at three per cent per annum on savings of \$1 and upward.

MAKES LOANS on Improved Real Estate and approved Collateral.

ISSUES DRAFTS payable at all principal cities of Europe.

COLLECTS . . . ON all accessible points on equitable terms.

MANAGES . . . ESTATES and Collects Rents.

RENTS BOXES IN VAULT for valuable documents at yearly rental of \$3 and \$5.



Correspondence or a personal interview with a view to business relations respectfully invited.



Address all communications to



ZION CITY BANK,
1300 Michigan Boulevard, CHICAGO, ILL.

MARCH, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 3.

Fifty Cents a Year.

A VOICE FROM ZION.

SPURIOUS HOLINESS EXPOSED

A SERMON

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion,

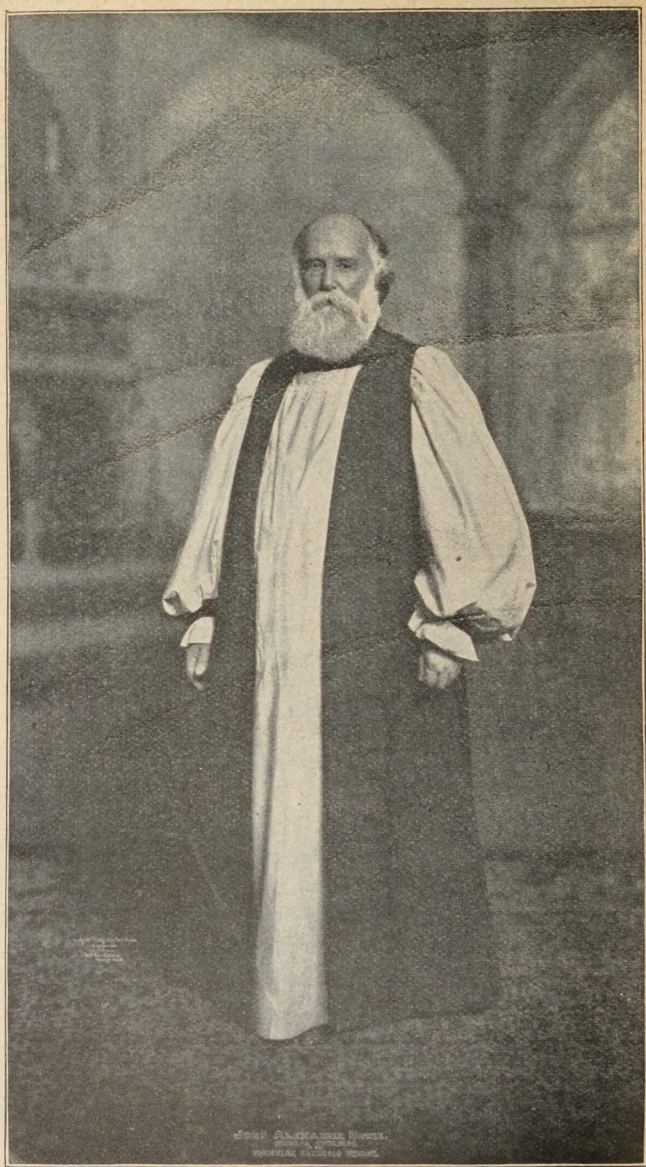
Delivered in Central Zion Tabernacle, 1621-1633 Michigan Avenue,
Chicago, Illinois, Lord's Day Afternoon,
March 10, 1901.

CHICAGO:
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE.
1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



John Alex. Dowrie

Spurious Holiness Exposed.

DURING March, 1901, a number of so-called "holiness" evangelists were holding a series of meetings in certain churches in Chicago: Their claims to entire sanctification were coupled with an unprovoked attack upon the General Overseer and Zion.

They falsely alleged that holiness was not taught by the General Overseer or in the Christian Catholic Church in Zion. They said that the Gospel was not preached in Zion.

On the afternoon of Lord's Day, March 10, 1901, therefore, the General Overseer delivered the powerful sermon which follows, exposing the false and hypocritical professions of the so-called "holiness" leaders and drawing, clearly, sharply and strongly, the line between real Holy Living or Sanctification and that spurious "Sanctification" of the "holiness movement."

Although the day was made uncomfortable by the worst of March weather, and although a severe storm seriously impeded traffic, an audience of 2000 people gathered at Central Zion Tabernacle.

God's Spirit was present to bless.

As the General Overseer closed his address, he made a plea for the living of Holy Lives, for a genuine Sanctification, which should include a cleansing of the spirit from all sin and guilt, a cleansing of the soul from all defilement of every kind, and a perfect healing and strengthening of the body.

The entire audience, without any apparent exception, arose at the call and prayed aloud that God would give them that Sanctification to which He would witness by His Holy Spirit.

The service was opened by Zion's White-robed Choir singing the Processional:

Forward! be our watchword,
Steps and voices join'd.
Seek the things before us,
Not a look behind.
Burns the fiery pillar
At our army's head;

Who shall dream of shrinking,
By our Captain led?

Forward, thro' the desert,
Thro' the toil and fight?

Jordan flows before us;
Zion beams with light.

Forward, when in childhood
Buds the infant mind;

All thro' youth and manhood,
Not a thought behind:

Speed thro' realms of nature,
Climb the steps of grace;

Faint not, till in glory
Gleams our Father's face.

Forward, all the lifetime,
Climb from height to height,

Till the head be hoary,
Till the eve be light.

Glories upon glories
Hath our God prepar'd,

By the souls that love Him
One day to be shar'd

Eye hath not beheld them,
Ear hath never heard;

Nor of these have utter'd
Thought or speech a word.

Forward, marching Eastward
Where the heav'n is bright,

Till the veil be lifted,
Till our faith be sight.

As the General Overseer came upon the platform, the audience arose and stood with bowed heads while he pronounced the invocation:

God be merciful unto us and bless us;
That Thy Way may be known upon earth,
Thy Saving Health among all nations;
For the sake of Jesus. Amen.

PRELUDE—NECESSITY FOR A LARGER CENTRAL ZION TABERNACLE.

Central Zion Tabernacle, Lord's Day Afternoon, March 10, 1901.

The meeting was opened by singing Hymn Number 161:

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

The audience then united in repeating the Apostles' Creed.
The General Overseer then read from the twelfth chapter

of the Epistle to the Hebrews, closing with the following prayer:

May God bless His Word.

Prayer for the work in general was then offered by Overseer Speicher. The General Overseer presented a large number of petitions for prayer from the sick, sorrowing and sinful, many of them from distant lands.

The general announcements were made by the Overseer for Chicago, after which the General Overseer added these remarks:

I ask you to pray for me in connection with some very important work which lies before me this present week.

The organization of the Christian Catholic Church in Zion in an even more thorough and extensive manner than at present, has been engaging my attention ever since I returned from Europe. I have been dividing the work into

THREE GREAT DIVISIONS: ECCLESIASTICAL, EDUCATIONAL AND COMMERCIAL.

I have been establishing Cabinets of Consultation in connection with all these three divisions, also Councils with whom I consult every now and then, consisting of the heads of departments.

I also desire to enlarge the boundaries of service upon the part of this people by raising to the Diaconate both men and women who have been found faithful during the last six or seven or more years, as well as some who in later times have proved themselves to be very able and useful.

This work involves very much toil and an immense mass of detail, which no one could imagine would be necessary unless they were in our position.

ZION IS PREPARING FOR A LARGE AND POWERFUL ONWARD MOVEMENT.

We are always going onward and upward, praise God.

I ask you to pray for Wisdom at this time.

Through Wisdom is an house builded;
And by Understanding it is established:
And by Knowledge are the chambers filled
With all Precious and Pleasant Riches.

The Administration of the Christian Catholic Church in Zion is becoming a very extensive matter; much more so than any of you can conceive. It is not merely what you see now, but it is that which is coming, which we know is coming, for which we are preparing.

If you are to have a very large harvest, you cannot do with a small barn. We must have very large barns for a very large

harvest. When you have a harvest and cannot take care of it, a great deal of it may be spoiled and lost.

Usually, now, we overflow this building on Lord's Day afternoons.

The storm today has prevented many from being here.

I was struck with the manifestation of the power of the storm last night as we went down the line to Harvey this morning. The telegraph wires and power wires were down in all directions. The poles were down, too, as well as wires in many places. We found that some of our people today had to take no less than three or four hours to get here who ordinarily get here in a half or three-quarters of an hour.

One man told us this morning that a certain car started from the barns at 5 o'clock in the morning, reached his street at 7, and was about an hour and a half in getting to the city.

Accordingly, we have a most unusual hindrance today, but even with all the hindrances of the terrible storm there are about 2000 persons now present.

When we left the city amidst a severe tempest of wind and rain for Harvey, about 9 o'clock this morning, we found nearly 120 of our Chicago friends at the Illinois Central Depot. And when we got to Harvey the large hall there was found to be already crowded, half an hour before the time announced for the meeting. So that even severe hurricanes do not keep the multitudes from coming together to hear the Gospel in Zion.

CENTRAL ZION TABERNACLE FAR TOO SMALL.

This place, which seats 3100, is now practically continually overflowed.

When we get to that point in Zion, we know that we have to get a larger place.

When this place was taken and I seated it for so many, there were some who thought that perhaps I had seated it too largely; but you know that it was filled at the beginning, and has kept filled all the time. It has been scores of times far too small. Thousands upon thousands of persons have been turned away who could not get room, and, worse than that, thousands upon thousands of persons do not come, because they know that they cannot get seats after a certain time.

We know that thousands of persons who wish to hear the Gospel from our lips cannot hear in consequence of the straitness of the accommodations. We must have a larger place.

ZION NEEDS A LARGER AND MORE CENTRAL TABERNACLE IN CHICAGO.

I said to our friends, when I took a lease of this property for five years, that before the end of the five years it would be too strait for us.

I have been offered the building—to buy it or lease it or

upon other terms—and hitherto I have declined because it seemed to me that we had reached a point where, if we are to have in Chicago a Central Zion Tabernacle, it must be larger than this, and must be more central than this.

Now I say these words to you this afternoon, because you know what this means. If we are to have a larger place, it means a very large expenditure of money. It means either the erection of a new building or the leasing of another building larger than this.

That is a very serious matter; because we do not want to build any large new place in Chicago, having to build Zion Temple at Zion City. We shall have to build a large Zion Tabernacle there before we build Zion Temple. Of course it will take time to get the people out there upon the ground, and all the Industries going. We must meanwhile take care of the work in Chicago.

Pray for me in this matter. If you can send me half a million dollars at the same time as you pray, that would be a very good way to pray.

Help me with your sympathies and your prayers.

A WAY OUT OF THE DIFFICULTY ARISING FROM LACK OF ROOM IN CENTRAL ZION TABERNACLE.

If I could be quite sure that our people would add, every one of them, twenty-five cents a week as an absolute offering in addition to their tithes to the Lord, I could afford, as a matter of finance, to take a larger building.

If you do not add to your offerings as I have suggested, or the money does not come from some other source, it will mean that the money which we have to pay for rent will be a large reduction of income. All Zion's income is needed in financing her work. We are sending out more officers every day and increasing the work in every direction.

Sometimes when you start to do a thing like that, you keep it up for a fortnight, and then forget all about it. You say, "Oh, the General Overseer will get through." Then we lose all that special offering.

I WILL TELL YOU ANOTHER WAY OF DOING IT.

I cannot cram any more into this building. If you will show me where I can cram in any more, I will do it. I got all these seats in by sending some people up to the rafters. It was the only way to do it. I am sure that some of the people in the building now could touch the roof easily with their hands from where they are sitting.

If about ten of you will promise me that you will give me \$50 a month, and another ten will promise they will give \$100 a month, and twenty will give me \$25 a month, I will take a larger building.

I did not know what I was quoting the other day when I quoted the nursery rhyme. All I knew about it was:

There was an old woman who lived in a shoe,
She had so many children she didn't know what to do.

But, to my surprise, I heard there was a sequel to it:

She gave them some butter without any bread,
And spanked them all soundly and sent them to bed.

I do not wish to give any butter without bread. I have given you as sound food as I knew how to give. I do not wish to spank you and send you to bed. I desire to provide for you, and for the thousands whom we are turning away every month.

ZION MUST PROVIDE FOR THOSE WHO WANT TO HEAR THE GOSPEL.

When I spoke in the Coliseum for the first time after my return, we had 12,500 persons in it. The police officers and others say that there were from 15,000 to 20,000 persons outside who wanted to get in.

It is probable, therefore, that over 30,000 persons came to the Coliseum that day.

If there were only 20,000, that would be a very large number. There were 12,500 got in, because there were 8000 seats, and upon a very conservative estimate there were 4500 persons standing.

That gives a very fair idea of what Chicago's interest in Zion is when it is given a place big enough to manifest itself.

It is not right, when God gives us this power over the hearts and consciences of the people, for them to have to come up to this place Sunday after Sunday and find police officers outside keeping the people back, because the place is overcrowded.

CENTRAL ZION TABERNACLE SAFE FROM FIRE.

I have to keep within the strict letter of the law in this place. I have no less than six special fire-exit doors made all in a line, two on the ground floor and two in each gallery. This place can be emptied in a very few minutes.

It is also made fireproof. Everything below your feet is fireproof. These galleries are constructed of steel with fire-proofing below. This place is perfectly safe in the event of fire.

We have never had fires; we have been very careful. But it is a responsibility for a man conducting work of this kind to have people standing in the passages in case of any necessity for the people to go out quickly. I do not care to continue it. I wish to serve the public interest and safety in every way in this place.

Pray about this. Let some of you whom God has blessed say, "The General Overseer has a perplexity on his hands.

Can I help him out? Can we not do something specially to help him out, because it is God's work?"

THESE MULTITUDES ARE SEEKING TO UNDERSTAND WHAT WE ARE PREACHING.

They want to come, and they cannot get in when they do come in thousands.

You old Zionites know how to do it. You come here early and take the seats. You were trained in Zion Tabernacle No. 1 (laughter), and you look after No. 1.

I cannot scold you very hard, because it is all right. You learned there how to sit on kitchen chairs day and night, too. You know how to do it. You come here and select your seats. You keep them warm all day from half-past 10 o'clock in the morning. (Laughter.) If you are not in them, you have some one hold them for you.

I know your little tricks, and they are not very blameworthy. We are very pleased to see you. You have a right to get good seats in Zion where all seats are at all times free. You are my old friends and members of this Church. I like to see you in the front places. Can you not help me out in this matter? Is there any one here who will give me \$5,000 toward the rent of a larger place? That would help me.

Think this matter over during the week, and ask God to help you to help me in it. I very much deplore the fact that thousands of our friends in Chicago have been so continuously disappointed that they say, "If we do not start very early to Central Zion Tabernacle, we cannot get a seat."

Pray for me and write me letters during the week with something in them. Give me your mind.

ALL WRITE ME BRIEF AND CONFIDENTIAL LETTERS ENCLOSING NOT LESS THAN A HUNDRED DOLLARS.

That will settle it. (Laughter.)

We want you to help us in the matter. It is your business as well as mine. Of course I have to take the responsibility.

SPURIOUS HOLINESS EXPOSED.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, oh Lord, my Strength and my Redeemer.

TEXT.

Follow after Peace with all men, and the Sanctification without which no man shall see the Lord.—Hebrews 12:14.

THE VALUE AND BEAUTY OF PEACE.

"Follow after Peace."

"Seek Peace and pursue it."

"If it be possible, as much as in you lieth, be at Peace with all men."

"The fruit of Righteousness is sown in Peace of them that make Peace."

"Blessed are the peacemakers: for they shall be called sons of God."

The "Peace of God which passeth all understanding," which keeps the heart clean in the knowledge and love of God, is a "pearl of great price." When a man is justified by faith, he gets Peace with God; that Peace of which our Lord said:

Peace I leave with you; My Peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

That Peace, Divine and blessed, God keepeth for those hearts which love Him best.

For Quietness of spirit enables God's children in the midst of conflict for the right to be at perfect peace; never being troubled, no matter what happens. Even sudden death itself would be sudden glory. Hence they may have no fear of consequences, as they go into battle for the Lord, having the Peace of God within their hearts.

This is the Peace which the Master had.

This is the Peace which the Master gives.

This is the Great Legacy of Christ to His tempest-tossed Church.

"My Peace I give unto you."

It is a Gift. It cannot be bought. It is not as the world gives.

What the World gives is hard to get.

What the World gives is hard to keep.

What the World gives must be given up.

The Peace which God gives is an absolute Gift to the humblest. It is not hard to keep, for He maintains it; and it never needs to be given up, for it is Eternal.

That Peace is the Pearl which every Christian must seek for. The greatest mistake made about Zion by those outside is when they imagine we are not peaceable people.

I am the most peaceable man in Chicago, except when the Devil attempts to hurt Zion. Then I do not feel at all like being at peace with the Devil. I am in for war at once.

I do not wait for the Devil to attack Zion. He has only to say that he is going to do it. Then I go after him at once.

I will not stay behind entrenchments and wait until the enemy comes up.

I WILL NEVER FIGHT BEHIND ENTRENCHMENTS.

I will go out, in the Strength and Name of God, and whip the Devil every time. (Applause. Amen.)

The army which fights behind entrenchments is beaten.

That is a maxim in war. To keep your men behind fortifications and inside of entrenchments is a sure way to demoralization. It is better to go right out and attack the enemy, not necessarily by a front attack, but go out, outflank his forces, divide them, scatter them, destroy them.

I have learned something. I never wait until the enemy comes close to us. I go out and meet him before he can get within reach of Zion.

This is the kind of Peace which God desires in your heart and in your mind: "the Peace of God which passeth all understanding," which guards "your hearts and your thoughts in Christ Jesus."

It is not Peace with the Devil. It is Peace with God.

There are some people who say, "O won't you let the enemies of Zion alone?" That is just what the Devil wants.

What did the demons cry out in the synagogue? "What have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us?"

Did He let them alone? No; He came for the purpose of driving the Devil out, and that is what He is about now.

"Let them alone!"

What! Let the Devil do what he likes upon God's earth when every man on this earth is the spiritual offspring of, and the creation of, God? The man who talks like that is a traitor to God—a traitor and a coward in every atom of his being.

I AM AT PEACE WITH GOD, THEREFORE I AM AT WAR WITH THE DEVIL.

I am at Peace with God, therefore I am at war with Sin.

I am at Peace with God, therefore I am at war with Disease.

I am at Peace with God, therefore I am at war with Death and Hell.

I am at Peace with God, therefore I am following in the footsteps of my Master; doing the best I can to destroy the works of the Devil. (Amen.)

That is Zion's mission.

Follow peace with all men, even if you have to knock the Devil out of them.

A man said to me, "When I first heard you preach, I felt as if I wanted to hit you."

I said, "What did you feel like after I was through?"

He said, "I felt you had hit me."

"How do you feel now?" I asked.

"Now I am all right," he replied. "I am going to do what you say. I never would have been a Christian if you had not pounded the Devil out of me." (Laughter.)

Follow Peace with all men, and the Sanctification without which no man shall see the Lord.

I do not wish to hinder any man living who may have any

power to bless his fellowmen, even if he does not follow in that path which I am following.

God forbid that I should say that the only agency which can do any good in Chicago is John Alexander Dowie, or the Christian Catholic Church in Zion. I do say, however, that we, tested by our fruits, are preaching the Gospel of our Lord and Saviour, Jesus Christ.

THE SO-CALLED "HOLINESS PEOPLE" HAVE LIED ABOUT ZION.

There are a number of impertinent, ignorant and rash people who have come to town who have the audacity to say that the Christian Catholic Church in Zion is not preaching the Everlasting Gospel. I am going to speak plainly about that.

One of the miserable men who is talking like this is almost entirely beneath notice from this platform. He is like a miserable spiritual gnat, although his name is Knapp. He is a wretched liar, who has lied concerning Zion in his miserable little sheet in Cincinnati. He has taken up many of the lies which have appeared in the Chicago papers and passed them along in his paper, although he knew that they were lies.

He is a "holiness" leader amongst these people who are in town today.

I have had considerable experience with "holiness" leaders, so-called, from the Pacific to the Atlantic Ocean, and on other Continents.

They are usually a very mean-spirited, censorious, presumptuous, ignorant and bad set of people.

I wish I could say otherwise.

When a man tells me that he is sanctified, I want some better evidence than his own talk.

I would like to know what his wife thinks about that. (Laughter.)

A BOGUS PROFESSION OF SANCTIFICATION QUICKLY DETECTED.

A woman came to me once and said, "I have a message from God."

I looked at her, and asked, "Are you sure you have?"

"Yes," she said.

"I do not think you have," I answered.

"Doctor, will you allow me to deliver it?" she asked.

"Yes," I said, "I will allow you to deliver the message, but it is not from God."

She said, "I am sanctified."

"Well," I said, "that is a lie." (Laughter.)

"I am *sanctified*, Doctor."

"All right," I said; "I have told you it is a lie."

"How can you say it is a lie?" she asked.

"Does not Sanctification mean cleanliness?" I returned.

"Yes, sir; and I am clean, every whit," she declared.

Before she knew what I was about I had moistened the tip of my handkerchief and rubbed it around the back of her neck. (Laughter.) I held out the handkerchief and said, "Look at that dirt! When did you wash your neck last?" (Laughter and applause.) It is written in God's Word:

Let us draw near with a True Heart, and Fulness of Faith,
Having our Hearts sprinkled from an Evil Conscience,
And our Body washed with Pure Water.

She went off. I never had any more trouble with her.

A FALSE PROFESSION OF SANCTIFICATION EXPOSED.

A talkative and boastful fellow came up to me a few days after, on that particular subject: "Doctor, I am sanctified! Hallelujah! Oh, it comes in floods! I cannot contain it."

I said, "It all depends upon your capacity. My opinion about your capacity is that it is about a thimbleful. It is very easy to fill you up."

"Oh! Doctor," he said, "I owe you much; but you do not know how to preach the Gospel."

"That is very nice of a fellow who has only been making a profession of salvation for about three weeks," I replied, "when I have been God's Messenger for all these many years."

"Oh," he said, "I am wholly sanctified. Everything is new, all sweetness and love. There is no anger or evil in my heart. I can suffer everything for Jesus."

"That is a lie," I said.

"It is not," he declared.

I said, "It is. It is a lie."

"It is not," he maintained.

"You wretch," I shouted, and I brought my fist up to within a very short distance of his nose.

He was up in a flash. He said, "You do that again and I will give you one in the eye." (Laughter.)

"Ah! ha!" I said, "that is just what I did it for." (Laughter and applause.)

I was not long in finding out how much sanctification there was in him.

CONFESSION OF SIN BY A PROFESSED "HOLINESS" MAN.

"Doctor," said another, "I am fully sanctified."

"Why are you not healed?" I asked.

"That is a thing I do not understand," he replied. "Will you pray with me?"

I answered, "I will. I will find out about you."

I prayed. I might as well have laid hands upon that desk.

I said, "You are an infernal scoundrel somewhere."

I gave this man's name, and told the story of his shame, when he had the audacity to attack Zion in 1897. He wrote a wicked book which I exposed, and reviewed, in a sermon

delivered in this Tabernacle on Lord's Day, November 28, 1897. It was published in LEAVES OF HEALING, Volume 4, Number 20, pages 388-395.

"Tell the truth," I continued. "What is the thing between you and God?"

Then he told me the truth. I have told it publicly before, and I will tell it again. While his wife was yet living, and without any charge against her morality or her character, he confessed to me, there and then, that he had kissed and embraced and made love to the daughter of a brother minister, and told her that he wished he were free to marry her.

Shame! That very man went away to the Pacific Coast, a "holiness" man. There he sold Dr. Sanche's Oxydonor Victor; he became a quack medicine man.

He secured a divorce from his wife, and came back and married another "holiness" person of his own stripe, not even the young woman whose life he had polluted by his uncleanness. Today the wife who was never unfaithful to him, and was never charged with being unfaithful, has been cast away.

That scoundrel lives unwhipped of the law. If I had the making of the law, I would send him to prison to study geology by cracking stones. (Laughter.)

I have before my mind's eye at this moment

ANOTHER IMMORAL WRETCH WHO PROFESSED "HOLINESS."

"Doctor, I am sanctified."

"Why are you not healed?"

"I do not know. Brother So-and-so sent me here."

I will not give the name of the man about whom I am talking, because it would only be the cause of terrible sorrow to a godly wife whom he dishonored. He was a professor of Biblical Theology in a certain institution. He was a man much over sixty years of age. He had a reputation on three continents as a "holiness" writer. He was suffering from a deadly disease from which he could get no help. He had come to me through a brother minister who had been wonderfully healed of another deadly disease which God completely took away.

He sat listening to me day after day, and at last he said, "Why am I not healed?"

I said, "I am tired of you, and God Almighty is tired of you. You are a bad old man."

This was in my private room.

"Doctor," he said, "how dare you say it?"

I said, "I will say it. You are my guest in this Divine Healing Home. If you are not a bad man, my eyes do not see, my mind does not understand. You are a bad old man. What have you been doing?"

With that he collapsed. His face, which had been scarlet, turned paler than death.

I will talk plainly. There is no use going roundabout in this matter, using language which conceals truth, or only feebly expresses it.

I talked plainly from this platform before they came to Chicago, and I will talk plainly now to these spurious "holiness" preachers at the First Methodist Episcopal Church in Chicago. I will talk plainly now, and if they deny my assertions I will give them more before the week is out.

I intend, in the Name of God, to have things clean.

They say they want things clean. Let them come here, and we will scrub them. (Laughter and applause.)

They want scrubbing.

Let the man be clean himself who talks about cleanliness.

I will return to my story.

I said, "You are a bad man."

"Yes," he said, as he fell literally upon his face. "My God! My God! I am found out."

"Tell me the whole business," I demanded.

He said, "I will tell you. While I have been preaching 'holiness' in Europe and in America, and have written books, I have been an unclean man and an adulterer. What shall I do?"

I said, "Make a 'bee-line' from Chicago straight to the house of the brother minister whose wife you wronged, as you have told me." (He had told me details.) "Make a bee-line to him, and put yourself in his hands. Tell him what kind of a scoundrel you are. If he smashes your face into an indistinguishable pulp, that is about the best thing that can happen to you. Take it. Take anything he gives you.

"I think if you had abused my hospitality and defiled those under me, I would, in the Name of the Lord Jesus Christ, let you have it just as hot as I could give it to you, you scoundrell!

"Under Moses' law the man you have wronged would have been justified in killing you; and Christian law would punish you severely and most justly.

"You will not get any answer to prayer. You come here and profess to be a 'holiness' man with this deadly disease. How dare you? Do you think you can trick God Almighty into healing you?

"Get out of this house at once.

"I will not pray for you any more unless you do right and go and confess your sin. Tell your wife. Tell the man whose wife you wronged."

He went away, promising to do it. The coward got half way, then switched off on another line, went home and died. They buried him, and the "holiness" papers spoke of him as if he were an angel from heaven. I knew he was a devil from hell. They pictured his reward in glory. I knew he had gone

to his reward in hell. For he never confessed his sin to those whom he had wronged.

How long is it since one of your best writers was found in the act of adultery in Martha's Vineyard, on the Eastern Coast?

The loudest professors of Spurious Holiness are the most unclean men and women on God's earth.

I do not hesitate to say it.

YOU WHO ARE PROFESSING EXTREME AND PERFECT SANCTIFICATION ARE AMONGST THE MOST VILE OF HUMANITY.

I do not say you all are, but I do say that your teaching has the direct result of making men who make a profession of sanctification, as you teach it, the slaves of damning lust.

"But," they say, "the Bible says that without sanctification *no man shall see the Lord.*"

That is their favorite text.

I asked a man some time ago who was quoting this text, and endeavoring to teach me his Spurious Holiness—the abominable counterfeit of Holiness against which I am this day contending—"What do these words mean, sir, 'Without Holiness no man shall see the Lord'?"

"Why, Doctor, you are a more learned man than I am," he pleaded.

I said, "You have come to rebuke me; I ask you what Holiness means?"

"It means entire sanctification," he answered.

I said, "What does the rest mean—'Without which no man shall see the Lord'—no man can ever see God unless he is sanctified, can never get to heaven?"

"Yes."

"That is what you teach, is it?"

"Yes."

"No man will ever see God anywhere unless he is sanctified wholly?"

"No, sir; unless a man is sanctified he will never get to see the Lord. That is the Word of God."

TEACHING OF THE "HOLINESS" PEOPLE REFUTED BY CHRIST'S WORDS.

"All right," I said; "here is another portion of the Word of God."

Read it, Overseer Piper, twenty-fourth chapter of Matthew, thirtieth verse:

Overseer Piper—

"And then shall appear the Sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn."

General Overseer—How many shall mourn?

Voices—"All the tribes of the earth."

Overseer Piper—

"And they shall see the Son of Man."

General Overseer—Who shall see Him?

Voices—"All the tribes of the earth."

Overseer Piper—

"And they shall see the Son of Man coming on the clouds of heaven with power and great glory."

General Overseer—All the good and all the bad shall see Him.

"All the tribes of the earth shall mourn, and they shall see" Him. They shall see Him come not only with power, but with "great glory."

Will they all be sanctified?

Audience—"No."

General Overseer—Why should they mourn if they were?

Accordingly, if "sanctification, without which no man shall see the Lord," really means actual ocular vision of the Lord, then the Lord Jesus Christ did not know what He said, when He said that He Himself should appear "with power and great glory," and all the tribes of earth should see Him.

ANOTHER REFUTATION FROM GOD'S WORD.

Refer to the first chapter of Revelation, and the seventh verse. We shall see whether it means ocular vision.

Overseer Piper—

"Behold, He cometh with clouds; and every eye shall see Him."

General Overseer—How many shall see Him?

Audience—"Every eye."

General Overseer—Will they all be sanctified?

Audience—"No."

General Overseer—You will see that they will not, presently.

Overseer Piper—

"And they which pierced Him; and all the tribes of the earth shall mourn over Him."

General Overseer—Wait a minute, my "holiness" friend. What does that Book say? Does it not say that every eye shall see Him?

Audience—"Yes."

General Overseer—And "they who pierced Him" shall see Him?

Audience—"Yes."

General Overseer—There is something wrong with your interpretation of the word "see"; you "holiness" people are

manifestly wrong if you restrict to actual perception. What does this word *see* mean there?

IDENTITY OF MEANING OF "SEE" AND "KNOW," SPIRITUALLY.

Every one who is a scholar knows that the words "see" and "know" are identical in their spiritual meaning.

When I tell Overseer Mason something he did not see before, and I am trying to get him to see it, all at once there passes over his face the illumination which indicates intelligence. He says, "General Overseer, I see it."

What does the Overseer mean? He does not mean that he sees anything with the eye of flesh. He means that he "knows" it.

I talk to a blind man who has no eyes to see at all. I explain something to him and presently he says, "Doctor, I see it." Does he see anything?

Audience—"No."

General Overseer—He *knows* it.

How many times in the day do you say "I see it"?

Suppose I give you the meaning of this passage:

"Follow after peace with all men, and the sanctification without which no man shall *know* the Lord."

IF I AM TO KNOW GOD I MUST BE CLEAN; PURE IN HEART.

Jesus said: "Blessed are the pure in heart: for they shall *see* God."

It is the pure in heart who see God, who know God.

The whole "holiness" fallacy is thus exploded in a moment with just a bit of plain common sense, as well as good exegesis. But you need not talk to these men about "exegesis." They would wonder what you were talking about. They would want to know what kind of an animal that was. (Laughter.)

Plain common sense and scientific theology teach the same thing: that the passage simply means follow after peace with all men, and the sanctification without which no man shall *know* the Lord.

If you are to know Him, and the power of His resurrection, and the fellowship of His suffering, you must be a partaker of that suffering, and be made conformable unto His death.

Do you imagine for one moment that it means that the only people who will get into heaven are those who say they are sanctified, up there in Clark and Washington Streets, or people like them?

What a pitifully small heaven it would be with no one there but narrow-minded, self-styled "sanctified" people—such as these dirty-necked men and women of whom I have spoken! (Laughter.)

What a poor heaven it would be!

What a wretched heaven it would be!

I hate to say it—but I say it from my heart—that it is the people who profess this spurious “holiness” who have been the greatest hindrances, in my experience, to the spread of Salvation and Divine Healing in many parts of the world, and especially in the United States of America: for they make God’s Love narrow and put false limits of their own around it.

They tell a man that he must be perfectly sanctified before he can get into heaven. Did Jesus preach that?

Voices—“No.”

AN EXAMPLE OF SALVATION AND HEAVEN WITHOUT “HOLINESS.”

General Overseer—Christ was on the cross, when a poor thief became penitent. That penitent thief rebuked the impenitent thief, and looked upon the suffering Lord with faith, with hope, and with love. When he did that the Lord said to him, “Today shalt thou be with Me in Paradise.”

That man had never received any of the Ordinances of the Church of God. He had never been baptized; he had never sat at the Lord’s Table. He knew nothing about theology. All he knew was how to steal. He was a thief and probably a murderer. But his heart was won by the Lord, and we are glad that he was saved.

Will you tell me that the penitent thief was sanctified? Will any one here tell me that his dirty body, full of uncleanness and vices, and drunkenness and wickedness, as is commonly the case with thieves, was made perfectly clean? Will you tell me that his spirit was made wholly pure and perfectly sanctified?

We are thankful that the man was saved, and got into heaven by the mercy of God. But he started in the Divine life in Paradise just a little baby, as it were. He knew nothing about the experience of a Divine life at all. He got to heaven, however, thank God, although these wretched fellows will tell you that a man cannot get to heaven until he is wholly sanctified.

If I were to stand up before Almighty God and the whole world and say that I had a congregation of people who, in spirit, in soul and in body, were pure and clean and absolutely wise and holy, I should be a monumental liar.

What assumption, to dare to stand up before God and say that you are saved in spirit, soul and body, so completely that you are absolutely without spot, without blemish, and that in no part of your nature is there a single thing which is not perfectly transformed! Do you claim that?

Audience—“No.”

I WOULD MORE THAN HESITATE TO CLAIM ENTIRE SANCTIFICATION.

General Overseer—God knows that I love Him, that I serve Him, and that, so far as I know at this moment, my body is clean.

I do not know of any infirmity or disease from which I suffer.

I am strong and healthy and well

I am saved.

I am healed.

I am cleansed from all sin, by the blood of Christ.

As far as I know at this moment, although I am attacking sin in these false teachers, I have no unkind feeling concerning them, or any man living. I simply desire to destroy false teaching.

I stand here today, without any conscious barrier between God and myself, free from sin, disease, and the powers of death and hell which are wielded by the Devil.

Yet strong as I am in the consciousness that I am saved, that I am healed, and that I am cleansed through the blood of Christ, I would more than hesitate to say that there was not a spot or wrinkle about me; because I do not know myself as well as God knows me. I do not see myself as well as God sees me. And only God, who knows and sees me perfectly, can witness as to my real condition.

Although I know of no barrier between God and myself, and rejoice in believing that He does save me, that He does heal me, that He does cleanse me, that He does enable me to live a Holy Life, and that I am living that life to the best of my knowledge and power, yet I should more than hesitate to profess myself perfect, and authorized to proclaim to all mankind my entire sanctification. Am I called upon to do that?

Audience—"No."

General Overseer—Does God call upon a man to declare his own purity?

Voices—"No."

General Overseer—What did Christ Himself say?

CHRIST HIMSELF DID NOT WITNESS TO HIS OWN PURITY.

Christ said, "If I bear witness of Myself, My witness is not true. There is Another that beareth witness of Me; and I know that the witness which He witnesseth of Me is true."

Who was that other?

Voices—"The Holy Spirit?"

General Overseer—The Holy Spirit witnessed for Him; the Father witnessed for Him. If He had witnessed for Himself, His witness would not have been true.

Shall I witness for myself? God forbid!

Let God, the Holy Spirit, witness that these hands have been, by the Holy Spirit, the means of healing of tens of thousands.

Let the Holy Spirit witness that these lips have uttered words which have led hundreds of thousands to God; that this

body has been made the vehicle of God's power to the Salvation of thousands.

Let another man praise thee, and not thine own mouth.

You hypocrite! when you have to stand up and witness for your own "holiness," your sanctification or "holiness" is a very poor article.

What would I think of my wife if she were to step on this platform now and say, "I want to witness to you people that I am a pure wife; that I have been a virtuous woman."

I should look at her, and ask, "Has she lost her senses? (Laughter.) Who attacked her character?"

What right would she have to come up here and defend her character? It would be absurd. You know Mrs. Dowie would not be capable of such nonsense. She would not think it necessary to stand up here and tell this people that she had been a pure and virtuous wife. Purity and Virtue need no letters of recommendation. Their fruits witness to their genuineness and reality.

When a person finds it necessary to stand up and say that he is honest; when a person finds it necessary to stand up and say that he is moral; when a person finds it necessary to stand up and clear his own character, then there is something wrong somewhere.

I have never stood here as a defender of my own character. I have stood here to defend Zion, to defend the work entrusted to my care. If incidentally I have had to show that the attack upon myself and upon Zion was a falsehood, it was not to clear my own character.

MY CHARACTER WAS CLEAR BEFORE I BEGAN THE DEFENSE.

My defense was to confound the adversary, to destroy his dishonest schemes, and to preserve Zion.

Let God witness to your character.

A woman stood up in a "holiness" meeting of this kind one day, a woman who had received considerable blessing, no doubt, in the meeting, and said, "I have been blessed in this meeting. I desire to tell the people here what blessing God has given to me.

"God saved me when I was a poor harlot.

"God healed me just after my salvation, and God has made me a happy wife and mother. All that I owe, under God, to the ministry of John Alexander Dowie."

Up jumped the leader. "Stop!" he said. "Do not talk about Dr. Dowie here."

"Why should I not?" she said. "God made him the instrument."

"We do not believe in Dr. Dowie. He is not sanctified. You are sanctified, sister," said the man, "but we do not believe in Dr. Dowie."

She said, "Stop! stop! I do not begin to get within sight of Dr. Dowie. If he is not sanctified, do not tell me I am. All I know of God, I know through him."

Her declaration came with manifest power to the audience, who vigorously applauded her earnest words, and the teacher of "Spurious Holiness" had to sit down.

The hypocrite! Within three months after that he had an action for divorce entered against him by his wife. He had been guilty of adultery at that very camp-meeting in California. The scoundrel!

A prominent M. E. minister's wife in California showed Mrs. Dowie and myself the bruises on her face and throat where her husband had struck and nearly strangled her without cause on her part, except that she was determined to obey God's Word fully. At that very time he was a prominent Spurious Holiness preacher; but also a high degree worshiper of the Masonic Baal. He continues to profess both "Holiness" and Baalism, and has been promoted to be a Presiding Elder.

I have seen that the people who are making these professions of Spurious Holiness are upon the very verge of the vilest transgression.

They are committing a great and horrible sin when they are saying they are sanctified.

TEST FOR THOSE WHO CLAIM ENTIRE SANCTIFICATION.

I will give you one test. Ask a man who says he is sanctified if he is perfectly healed.

"No, no, no," he may say; "sanctification is far greater than healing, and I have sanctification."

Does not 1 Thessalonians, fifth chapter, twenty-third and twenty-fourth verses, say:

The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it?

Have I taught you that?

Audience—"Yes."

General Overseer—All the time?

Audience—"Yes."

General Overseer—Ask this man if that is a good definition of sanctification.

"Oh, yes," he will say, "that is the teaching of Apostle Paul."

"The Apostle Paul says," you may then reply, "that if a man is sanctified wholly, his entire spirit, his entire soul, his entire body should be preserved without blame. And you are

sick! How can you be sanctified when you have a dirty body and dirty blood?"

BETWEEN SANCTIFICATION AND SALVATION STANDS DIVINE HEALING.

He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

Then there comes what?

An highway shall be there, and a way, and it shall be called The Way of Holiness.

Who shall pass over it? Shall the unclean pass over it?

Audience—"No."

General Overseer—If you tell me that you have catarrh, disease of any kind; if you are unclean and know it, and yet you tell me you are on the "King's Highway of Holiness," I say you lie; because God's Word says, "The unclean shall not pass over it." Although it "shall be for those"—when they are made clean by God.

I never encourage this people to witness to their own sanctification. Are you saved?

Audience—"Yes."

General Overseer—Do you know it?

Audience—"Yes."

General Overseer—Does your mother know it?

Does your wife know it?

Do your children know it?

Do your companions know it?

Does the world around you know it?

YOUR SALVATION SHOULD BRING BLESSING TO OTHERS.

If your Salvation is not a thing which makes your wife happier, makes your children happier, makes your home brighter, do not tell me you are saved at all; because if you are saved you will carry with you the blessedness of that Salvation.

What, you sanctified? and yet those who are dearest to you, and your business associates, are continually complaining of your temper. You are flashing out on every occasion.

Salvation is first, Healing next, Holiness last. I will believe that you are sanctified when you can say, within your own spirit, "By the Grace of God, I have no unclean thought that I know of in my heart. By the Grace of God, I am perfectly healed. By the Grace of God, I am living a Holy Life."

I would like to hear God, however, witness to that for you.

I do not like this word in the way the teachers of Spurious Holiness use it: "I am sanctified." *Never use it!*

God encourages you to witness to your own Salvation.

He encourages you to witness to your Healing; but if you can find any place where God calls upon you to witness to your Sanctification, I do not know it, and I think I know the Bible pretty well.

WITNESS TO YOUR SALVATION; WITNESS TO YOUR HEALING;
THEN YOUR HOLY LIVING WILL FOLLOW.

The cleansing will go on, and you will enjoy just as much Holiness as you live.

I cannot measure what I enjoy. It is not for me to say. It is better for those to say it who are nearest me and know me best, who have to put up with me from day to day, if there is anything to put up with.

My servants, my wife, my family—they are better judges, perhaps, than I am.

My officers, those who see me from hour to hour, day to day, can witness for me better than I can for myself.

If I can live from day to day a life of faith in the Son of God, a life of conscious healing, with a desire that each day shall be lived without sin, I get as near sanctification as I can. That is what you are to live.

Let God witness to your sanctification.

Remember that Jesus Christ said Himself that if He had witnessed to Himself, His witness would not be true.

The witness must be by God; by another.

You cannot witness for yourself in a Court. The witness must be given by another. Your own witness is not taken as testimony without corroboration.

The Judge says, "Have you any witnesses?" You call your witnesses to the witness-stand to give their testimony. If they are credible and good witnesses, their testimony stands for you.

STORY OF A FALSE WITNESS.

There was a case some time ago where, in an attempted "blackmailing" case against me, a question as to my character was raised. At the end of the case our enemies suddenly impugned my reputation for veracity.

When they put in their testimony, it was manifestly false.

One man, a miserable "stickit" lawyer, as we call them in the old country, went on the stand to testify.

"What do you know about Dr. Dowie?" asked our attorney.

"Nobody would believe him on oath," he replied.

"Who says so?"

"Many of my clients who have been members of his Church."

"Give me the names of your clients,"

"I cannot remember them."

"Then you cannot remember the name of any person who said they wouldn't believe him on oath?"

"I can, just a few of them; I won't give the names up."

Another answer of the witness was as follows:

"I won't tell their names. I have got in this Zion Tabernacle up here, friends. I have got cases that will be developed in a little while, and I am not going to give them away."

He further testified: "I want to tell you something right now: that I can tell you a hundred different people, but I dare not for this reason: they told me not to, because Dowie, they said, would curse them and bring down the wrath of God, and for me not to mention their names."

The Court said, upon this point, that it seemed that his clients believed in Dr. Dowie's power with God, even if they did not believe in his veracity.

The witness testified that he was an attorney, and said something about clients, namely: "My clients have called my attention to this," and claimed the names were a privileged communication. The Court said that there was nothing in the record to support that view.

The case, however, was decided against Zion; but when it came up before the Appellate Court it was swept out, and Judge Francis Adams spoke as follows regarding the testimony of this false witness:

The testimony of the witness in question was very rambling and incoherent, but, on the hypothesis that the Court considered him mentally sane, it was the duty of the Court to fine and imprison him, until such time as he would yield obedience to the law.

You must get witnesses who are credible; then people will believe their testimony. Whom shall we get to witness for us?

THE WITNESS OF MAN IS A POOR THING.

Am I to rest upon any human witness? May God forbid.

O Father in the Heavens, let me rest upon Thyself, in Christ Thy Son, and let Thy Holy Spirit witness for John Alexander Dowie. (Amen.)

Let God witness.

Christ came up out of the water. A Voice spoke: "This is My Beloved Son in whom I am well pleased."

That was the witness of His Father.

When God witnesses for a man, there will be many also who will most surely witness for him. Then his fellowmen may witness. When God witnesses for me, then you who have been blessed through my agency may witness. I thank God for your witness, but I would not rest in it.

Do you think I could stand before the Judgment Seat of God and say, "Oh God, you must take me into heaven because there are thousands of people down in Chicago who say I am a good man"? (Laughter.)

Will that get me into heaven?

Audience—"No."

General Overseer—Have I taught you that saying that you are sanctified will make you sanctified?

Audience—"No."

General Overseer—Have I taught you that saying that you are healed will make you healed?

Audience—"No."

General Overseer—Will saying that you are saved make you saved?

Audience—"No."

General Overseer—

GET SALVATION AND EVERYBODY WILL KNOW IT.

Get Salvation, and your horse will soon know it.

Get Salvation, and your servants will know it.

Get Salvation, and it will be a joyful sound not only to you, but your life will be music in the ears of people.

May God give us Salvation. (Amen.)

May God give us Healing.

May God give us Holiness.

But let each be the real thing.

Running and throwing up your hymn book and saying, "I am sanctified, boots and all," does not sanctify you, does it?

Audience—"No."

General Overseer—Your own witness is a lie upon the face of it.

Christ said that if He witnessed of Himself, His witness would not be true.

I have never cared for the witness of man first. God knows, and my people know, that I have appealed to God all the way through; that God would justify me, and that God would justify Zion.

Has God not done it?

Audience—"Yes."

General Overseer—If Zion rests only upon my witness, it is a poor thing.

But there are the facts everywhere visible in Zion; and facts are splendid witnesses.

They say down there at the First Methodist Episcopal Church that holiness is not taught in this Church. That is a lie.

I HAVE TAUGHT YOU SALVATION AND HEALING AND HOLY LIVING THROUGH FAITH IN CHRIST ALONE.

I have taught that Gospel every day of my life since you knew me, have I not?

Audience—"Yes."

General Overseer—They tell a lie, and a wicked lie.

May God have mercy upon these Spurious Holiness teachers. I do not worry about them. They come. They go.

But there are some members of the Christian Catholic

Church in Zion who have been going to their meetings. Only, however, a very few out of a constantly increasing fellowship.

I intend to say something effectually. If you do not cease going to these meetings, I desire you to cease your fellowship with us.

You have good work to do in Zion, have you not?

Voices—"Yes."

General Overseer—Had you better not attend to it?

Voices—"Yes."

General Overseer—These teachers of Spurious Holiness are the foes of Zion. Do you intend to stand by the foes of Zion?

Voices—"No."

General Overseer—Has God blessed you in Zion?

Audience—"Yes."

General Overseer—Then go and do your work.

THOSE WHO ATTEND "SPURIOUS HOLINESS" MEETINGS MUST
LEAVE ZION.

If I find you fooling around these places, and talking this stupid talk about your being wholly sanctified, and that kind of thing, I will call for your resignation very quickly.

When you go out for that cause, I will see that you stay out for ten years. There are some who went out years ago who cannot get back. It will take ten years to satisfy us that they are not liars. I will leave them to God Almighty. I will have nothing to do with them.

I once trusted them as Zion's representatives, and they lied, and they shall not get a chance again for a long time, even although we will forgive them when they repent.

The Lord Himself put the wicked servant into the outer darkness, where there was weeping and wailing and gnashing of teeth, did he not?

Voices—"Yes."

General Overseer—Who has prospered among those who have attacked Zion?

Voices—"No one."

General Overseer—These men at the First Methodist Episcopal Church, or their leaders, are the foes of Zion.

I can better afford to do without you if you go to them, than have you in Zion—a misery and an abomination.

And I say also to every member of the Christian Catholic Church in Zion throughout the world,

I HAVE A RIGHT TO SAY WITH WHOM I SHALL WORK.

I am fighting a big fight, and I want no one behind me who is likely to give me a stab in the back. I want loyal men and women in Zion. I have a right to them, have I not?

Voices—"Yes."

General Overseer—I will have them.

I can do without scores of you.

* I can do without hundreds of you.

I can do without all of you, but I cannot do without God.

I should hate to do without all of you, but if I had to do it,

I would stand just where I stood ten years ago in Chicago.

I did not have you then, did I?

Voices—"No."

General Overseer—You will take my instruction, will you not?

Audience—"Yes."

General Overseer—You will obey it?

Audience—"Yes."

General Overseer—If you do not, clear out of this Church quickly: for you will hinder the extension of the Kingdom of God. I am a plain-speaking man. I have no roundaboutness about me, and I have never concealed truth under a cloud of words.

I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ His Son.

I believe in the Holy Spirit.

I believe these Three are One.

I believe in a Salvation which saves.

I believe in a Healing which heals.

I believe in a Cleansing which cleanses to the very uttermost.

God give it to us all. (Amen.)

The earth, as it now exists, will pass away by the Fire which shall "burn it up" and all its "works."

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

You cannot be too holy for me. You cannot be too clean for me. But I say,

DO NOT VAUNT YOUR OWN HOLINESS.

Do not praise your own beauty. Let God do that. Let another do that.

All who desire to be whole in spirit, soul and body, to be clean, stand up and tell God that. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God the Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs; to confess to any whom I may have wronged; to restore to the uttermost farthing; to do right to all men and in Thy sight. Help me to trust in Jesus, the Lamb of God who taketh away

the sin of the world. For His sake take away my sin, my disease, my impurity. Give me Thy Holy Spirit, that I may be made clean, and may trust in Thee, and walk humbly before Thee, and let Him witness to what I am. God forbid that I should witness for myself. Let my life witness. Let Thy Spirit witness for 'Jesus' sake that I am Thy child. In His Name. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

The Recessional was then sung by Zion's White-robed Choir, as singers and officers retired.

The General Overseer then pronounced the

BENEDICTION.

Jehovah bless thee, and keep thee:

Jehovah make His face to shine upon thee, and be gracious unto thee;

Jehovah lift up His countenance upon thee, and give thee Peace.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

NEW AND REVISED

Catalogue of Zion Publishing House

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

- Vol. 1, No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will:" Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2, No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3, No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4, No. 1, January, 1900—Do You Know God's Way of Healing? and He is Just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Dost Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5, No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 33 ROSEBURY AVENUE, LONDON, E. C., ENGLAND; or ZION PUBLISHING HOUSE, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

- **AMERICAN FIRST FRUITS.** Price 25 cents, 10 copies \$2. .
- A WOMAN OF CANAAN: WITH ITS APPLICATIONS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- BY WHAT AUTHORITY DOEST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST'S METHODS OF HEALING.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIABOLICAL SPIRITUALISM UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIVINE HEALING VINDICATED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DO YOU KNOW GOD'S WAY OF HEALING?** In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.
- DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY.** 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER.** 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers.** 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser.** 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS.** 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH.** A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY.** In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW I CAME TO SPEAK FOR JESUS.** By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW JESUS HEALS THE LITTLE ONES.** By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- HOW TO PRAY.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL."** In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- IF IT BE THY WILL, LIKE A SHEPHERD,** by Rev. John Alex. Dowie, and **HOW I CAME TO SPEAK FOR JESUS,** by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.
- INGERSOLL EXPOSED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL."** An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER.** 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.
- JESUS THE HEALER AND SATAN THE DEFILER,** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED.** Do You Know God's Way of Healing? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING.** In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.
- LEAVES OF HEALING.** In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING.** In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 50 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.

LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.

PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO D. L. MOODY and *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.

SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE BEATITUDES. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE CHAINS OF GOOD AND EVIL AND THE SANCTIFICATION OF TRIUNE MAN. 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, AND LET NOT YOUR HEART BE TROUBLED. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE LOVE OF GOD IN THE SALVATION OF MAN. 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.

THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, AND THE EVERLASTING GOSPEL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATION. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

ZION'S CONFLICT WITH METHODIST APOSTASY. 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.

ZION'S BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.

ZION'S HOLY WAR. 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50, prepaid.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

APRIL, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 4.

Fifty Cents a Year.

A VOICE FROM ZION.

The Seal of the Living God

A SERIES OF ADDRESSES

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion,

Delivered in Calumet Opera House, South Chicago, Illinois, Lord's Day
Morning, March 17, 1901; Central Zion Tabernacle, 1621-1633
Michigan Avenue, Chicago, Illinois, Lord's Day Afternoon,
March 17, 1901; Wednesday Evening, March 20, 1901;
and Lord's Day Afternoon, March 24, 1901.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



John Alex. Dowrie

THE SEAL OF THE LIVING GOD.

LORD'S DAY, March 17, 1901, was in perfect contrast with the stormy Lord's Day a week before. The air was balmy, the sky cloudless, the sunshine bright and warm.

All nature and all men were rejoicing in the relaxation of the fierce grip of Old Winter.

In the morning, the General Overseer was announced to speak in Calumet Opera House, seating between 2000 and 3000 people, in the suburb of South Chicago.

A special train on the Illinois Central Railway left the Central Station at 9:20 o'clock in the morning.

The train, consisting of ten cars, was filled with about 400 happy Zion people, including the General Overseer, a large number of the Ordained Officers of the Church, about one hundred members of Zion's White-robed Choir, a number of Zion Guard, and a large number of the members of the Church.

The journey was a delightful one, and it was a joy when the destination was reached to find the large Opera House crowded with a very respectful audience.

The General Overseer spoke briefly, but with great power.

God blessed the Message to the large audience, leading many, by His Spirit's power, to arise, deeply moved, at the close and for the first time to pray God to take them as they were and make them what they ought to be; to give them power to repent, confess, restore, believe and obey.

Many thanked the man of God for his stirring but loving words on this memorable occasion.

Mountains of prejudice fostered by a lying press and a cowardly pulpit were removed and Zion's work in South Chicago was firmly established by this visit, which had practically taken the place by storm.

Crowds thronged around the doors of the Opera House, curious to see the General Overseer and his party arrive. When the service was over thousands gathered again at the doors, and stood in large groups along the route to the railway depot, to see the procession of Zion's Guard of Honor which accom-

panied their leader. The railway depot and its neighborhood was filled with a great throng of people, all of whom behaved most respectfully to their visitors from Zion's Headquarters.

In the afternoon a very large audience in Central Zion Tabernacle heard one of the most wonderful Messages of the Age, the Proclamation of the Seal of the Living God and of the fact that the One Hundred and Forty and Four Thousand were being sealed in Zion.

The General Overseer has seldom spoken with greater spiritual power than on this occasion, when, as the Messenger of God, he declared the time to be fulfilled, the "Times of the Restoration of all things" to have begun, and prayed God for mercy: not to hurt the sea, nor the earth, nor the trees, until the One Hundred and Forty and Four Thousand should be sealed with the Seal of the Living God, a Real Baptism by Triune Immersion, in Zion, to whom He had committed the Seal.

Then he looked forward, and pointed his intensely attentive hearers to the glorious multitude, "which no man could number"; which should be saved after the sealing of the One Hundred and Forty and Four Thousand.

The sermon was closed with a ringing call to obedience to God in all things, especially in Baptism. So great was the power of the Holy Spirit, carrying the Message to the hearts of the hearers, that there were almost no exceptions when the entire audience arose and consecrated themselves to God.

The meeting was opened by Zion's White-robed Choir singing the Processional:

We march, we march to victory
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us.

We come in the might of the Lord of light,
With armor bright to meet Him;
And we put to flight the armies of night,
That the sons of the day may greet Him.

Our Sword is the Spirit of God on high,
Our Helmet is His Salvation,
Our Banner, the Cross of Calvary,
Our Watchword, the Incarnation.

And the Choir of Angels with song awaits
 Our march to the golden Zion,
 For our Captain has broken the brazen gates,
 And burst the bars of iron.

Then onward we march, our arms to prove,
 With the banner of Christ before us,
 With His eye of love looking down from above,
 And His holy arm spread o'er us.

MORNING SERVICE.

Calumet Opera House, South Chicago, Illinois, Lord's Day Morning, March 17, 1901.

The meeting was opened by singing Hymn Number 151:

Come, ye that love the Lord,
 And let your joys be known,
 Join in the song with sweet accord:
 And thus surround the throne.

CHORUS—We're marching to Zion,
 Beautiful, beautiful Zion;
 We're marching upward to Zion,
 The beautiful City of God.

The General Overseer then read from the third chapter of the book of the Prophet Malachi, and in the Gospel according to St. Mark, the first fifteen verses of the first chapter.

Overseer Speicher then offered prayer, the General Overseer following.

The Overseer for Chicago and Elder W. J. Stith, Elder-in-Charge of South Chicago (Parkside Zion Tabernacle), made the announcements, after which the tithes and offering were received, Zion's White-robed Choir singing Stevens' *Te Deum*.

THE KINGDOM OF GOD.

The General Overseer then said:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words may come, in this and every land, in this and all the coming time, till Jesus come, for His Sake. Amen.

In the first chapter of the Gospel according to St. Mark, in the first three and the fourteenth and fifteenth verses, you will find the words:

TEXT.

The beginning of the Gospel of Jesus Christ, the Son of God.
 Even as it is written in Isaiah the Prophet.

Behold, I send My Messenger before Thy face,
 Who shall prepare Thy Way;
 The Voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make His paths straight.

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel.

JESUS CHRIST NOT THE FIRST PREACHER OF THE GOSPEL.

"The beginning of the Gospel of Jesus Christ the Son of God," was not the preaching of Jesus Christ Himself.

As this narrative so plainly shows, "The Beginning of the Gospel" was the proclamation by the Forerunner of Jesus, the Messenger of God's Eternal Covenant in that day, John the Baptist.

The wonderful story of John the Baptist must never be forgotten in connection with the Advent of Jesus Christ, our Saviour.

John was the "porter" who opened the door for "the Good Shepherd," and, therefore, to all the blessings of the Christian Dispensation.

Jesus said:

He that entereth in by the door
 Is the Shepherd of the sheep.
 To Him the porter openeth;
 And the sheep hear His Voice:
 And He calleth His own sheep by name,
 And leadeth them out.

John himself, however, did not at first know who Jesus was. Elizabeth, his mother, was a cousin of Mary, the Holy Blessed Virgin Mother of Jesus the Christ. Notwithstanding this close relationship between their mothers, John did not know the Divine character and person of his Cousin. He expressly says:

And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

John the Baptist had the Seal of the Living God.

THE SEAL OF THE LIVING GOD IS A REAL BAPTISM.

That Seal is not the mockery of a little water on a baby's face. That is not Baptism.

A Real Baptism is a Baptism "into the Name of the Father, and of the Son, and of the Holy Ghost."

That Baptismal Seal was given on that day when God the Father spoke from Highest Heaven; when the Holy Spirit came in visible form, when Christ was thus proclaimed to be the Son of God by the Father and the Holy Spirit.

Zion has today that Seal of the Living God, thank God!
 (Amen.)

Nine Thousand Six Hundred and Twelve have been baptized in Zion in four years, and over Twelve Thousand since 1894.

John the Baptist was sent to open the door as the Divinely chosen "porter," and prepare the way. His Voice rang out in demands for Preparation by Repentance and Obedience.

He was a burning and shining light.

He made kings to tremble on their thrones and brought cruel soldiers, in penitence and faith, to cry for mercy from their God.

That mighty man who had cried, "Make ye ready the Way of the Lord, make His paths straight," proclaimed that Jesus Christ was "the Lamb of God which taketh away the sin of the world." Therefore he said, "He must increase, but I must decrease. He that is from above is above all."

So John passed away into obscurity. He was arrested by the evil influence of Herodias, who hated him because he had reproved Herod for living in adultery with her. She sought his heart's blood, and was never satisfied until she had caused his head to be struck from his shoulders in a dungeon in the Castle of Machaerus. But the righteous never die.

You may take John the Baptist's head from his shoulders, but the chariots sweep low—they swept low for Elijah—and did not the Baptist go upward, attended by shining hosts, to God?

Oh, it is not Herodias, the murderess, but it is John the Baptist, who shines in the glory today.

The beginning of the Gospel of Jesus Christ in that age and in this, is the Seal of the Living God, a Real Baptism.

After John was cast into prison, Jesus came. We have the story of what His Gospel was.

He said, "The time is fulfilled."

Because to every purpose there is time and judgment; therefore the misery of man is great upon him.

Because men fail to see God's time; because men fail to recognize God's great purpose; because they fail to do in time what they ought to do; because they put off repentance, and faith and hope, and love and devotion to God until their lives are burnt out with the accursed naphthaline rivers of passion, the cry comes up from the depths of hell from those multitudes, "The harvest is passed, the summer is ended; we are not saved. We might have been, but we would not when we could have been."

THE TIME IS FULFILLED.

The time is fulfilled now.

The "Times of the Restoration of All Things, whereof God spake by the mouth of His Holy Prophets," has come now in

this year of grace, 1901, in the opening of this Twentieth Century.

"The time is fulfilled."

"The Kingdom of God is at hand."

"Repent ye, and believe in the Gospel."

The Old Message rings out once more in Zion today.

The days in which we live show clearly that the time has come when men, utterly wearied out by every form of human government, are turning to God, who alone can rule humanity.

When men say that they believe in the government of the people, by the people and for the people, they are simply uttering a sentiment of shameful selfishness. If a man should stand here today and say to you: "I believe in the government of John Jones, by John Jones, and strictly for John Jones," would that man not be an incarnation of selfishness?

The man who believes in the government of himself, by himself and for himself thinks that he is saying a wonderfully good thing. On the contrary, he is saying a wonderfully mean thing, and he proclaims himself to be selfish from first to last—*of self, by self, for self.*

When a man can say, "I believe in the government of myself by God and for God," he is fulfilling the Divine purpose.

"The Time is fulfilled."

MEN HAVE LOST FAITH IN ALL FORMS OF GOVERNMENT.

You talk about a Republic governing you in America. Do you not know that it is the boss who governs?

You say, "We vote for the man who shall rule us." Yes, but the Republican and Democratic "bosses" give you a choice of two evils, and it is exceedingly hard to select the least sometimes. (Laughter.)

You are strictly limited by the "boss" who has settled all beforehand as to your choosing one of two. It is a question of Pompey and Cæsar. They are both bad oftentimes, and the only question is, which is the worst of the two?

There is only one other alternative occasionally presented, and that is, "the sacrificial lamb"—sometimes it is a "goat"—which you are invited to vote for, although every voter knows he is simply engaging in an electoral funeral.

As Christians, we are not justified in throwing away votes upon impossible candidates; and we are justified in keeping the worst man of two from obtaining power, and using our influence to get the better of the two to do right.

Do you not see it?

Is it not plain to you that your primaries, where only one-tenth of the people who are entitled to vote, select the candidate?

It is as plain as men can make it that the wretched saloon tramps who run the primaries create your candidates. They

create your legislators. They create your governors. They create the presidents.

Has the time not come when men see that some one better than a political boss must rule?

Has the time not come for men everywhere to say, "Oh God, come Thou and reign upon this earth"? (Amen.)

The whole earth is crying out for its King, for its Saviour, for its Deliverer, for the Christ. The Gospel which we preach today is the Gospel of the King.

Do not forget that.

THE GOSPEL IS NOT THE GOSPEL OF THE CHURCH.

It is the Gospel of the Kingdom of God.

There is no Gospel of the Church.

The Church is a very small thing compared to the Kingdom.

Know you not that if you take the Gospel according to St. John, and read it from the first word to the last, you will not find the word "Church" in it?

If you take the Gospel according to St. Luke, and read it from the first word to the last, you will not find the word "Church" in that Gospel.

If you take the Gospel according to St. Mark, and read it every word from the first to the last, you will not find the word "Church" in that Gospel.

Only in Matthew in two places will you find the word "Church." See Matthew 16:18 and 18:14.

That is a remarkable fact: that in the whole of the four Gospels the word "Church" is only used twice. Yet today the Church is everything in the denominations, and the Kingdom is almost nothing.

That is the mistake; yea, it is a sin.

The Kingdom should have been preached, and not the Church.

When Christ came to preach, He came to preach the Gospel of the Kingdom of God. All His parables are concerning the Kingdom of God.

He puts it in very plain language. He says the Kingdom is like unto a merchant seeking goodly pearls who wants the very best pearl he can get.

He goes up and down. He goes to Rome; he goes to Athens; he goes to Corinth; he goes to Ephesus; he goes to Jerusalem.

Suddenly he hears of a pearl which is finer than any he has ever known about. He goes to look at it. As he sees it he says, "That pearl is the finest pearl in all the world. What will you take for it?"

The man names a great price. If he is to buy it, the merchant knows that he must sell all his pearls; that he must sell all his property; that he must sell everything he has, houses

and lands, and personal property, and then he will just have enough to buy that pearl.

Know you not that the Kingdom of God is like that?

When a man has seen what Christ is to him, the Pearl of Greatest Price; when he has seen what the Gospel is; when he has seen what Salvation and Healing and Holy Living means, he says: "For that Pearl of Salvation, Healing, Cleansing and Heaven, I will give Him all, and give it gladly."

Know you not that when you really "enter into the Kingdom of God," all other organizations and affiliations are as nothing? You cease to boast of your country, your family, or your opinions. Heaven on earth has come: for the Kingdom of Heaven has come into you.

THE PARABLE OF THE TALENTS.

The Kingdom of Heaven is like unto a man who leaves his money, servants and property in the hands of others. To one he gives one talent; to another two; to another five. He goes away into distant parts and spends years. Then he comes back and asks an account.

The man who has five talents says, "Lord, here are your talents. I used them and traded with them, and they have become ten. They are thine."

The man who has come back from the distant parts says, "Well done, good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over many things: enter thou into the Joy of thy Lord."

Another man comes and says: "You gave me two talents, lord; they became four. Take the four. They are thine."

Well done, good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over many things: enter thou into the Joy of thy Lord.

Then comes up the miserable wretch who says: "You gave me one talent. I knew that you were a pretty hard man; that you reaped where you had not sown, that you gathered where you had not strawn, and I thought I would not risk your talent by trading with it. So I took a lot in South Chicago, and put it all into that. (Laughter.) All I have is the lot. Take it."

"Ah, you wretch! Who told you to put all your talent, all your life, into a piece of land in South Chicago?"

APPLY THE LESSON OF THE PARABLE OF THE TALENTS.

Who told you to put all your life into a dramshop or into a theater, or into some infernal business which God the Almighty can never bless, which you can never pray over?

Can any man pray over selling beer, gin or tobacco?

Can you pray over selling liquid fire and distilled damnation

Can you pray over selling that which makes people poor and miserable, and sick and criminal?

Can you ask God to bless it?

You wretches, you know that you have lost your talent. You know that you cannot give an account to God.

You cannot ask God to bless you, you dirty nicotine stinkpot sellers! (Laughter.)

Can you sell that tobacco, and ask God to bless it? to bless it to the poor boys who smoke it and destroy themselves? to bless it to the men who defile their bodies and defile God's earth?

You may try to have God bless it; but He will not.

God says to the man who wastes his talent, "I gave you life, and what have you done with it? You have gone into the enemy's country to feed swine, and to endeavor to fill your belly with the husks which the swine eat. Repent, and obey Me: for you never can get blessing until you quit sin."

Is it hard to hear your doom now from my lips? You will find it harder at the Judgment Seat.

You can walk out now, but you cannot go away from God when He condemns you for your sin.

You had better repent and do right, and trust in God, now.

The Gospel of the Kingdom of Heaven as Christ preached it, was a Gospel which began with Repentance.

"REPENT YE, AND BELIEVE IN THE GOSPEL."

That is the first thing.

No use talking about believing until you repent.

Repentance, not faith, is the basis of Divine Life.

You must give up your sin.

You must confess the sin.

You must make right the wrong.

You must restore wherein you have wronged.

You must do right to your fellowmen.

You must come to God and say, "Father, I have sinned against heaven and in Thy sight."

Then you must trust God.

You must trust His Son who bore the cross, suffered the shame, bled and died and rose again, and ever liveth to intercede for sinners. Bless His Name forever!

He is the friend of sinners at all times. You must believe Him.

You must do what He tells you.

You must obey Him.

You must be baptized, and you must work for Him.

You must love Him and serve Him.

He will give you Salvation.

He will give you Healing.

He will give you Cleansing.

He will give you Eternal Life and Love and Joy.

All in this place today who desire that God shall lead them to heaven, stand and tell Him so. (Many hundreds arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs; to confess my sin to those whom I have wronged; to restore that which is not mine; henceforth to do right, to trust Thy Son Jesus, my Lord, "the Lamb of God who taketh away the sin of the world." For His sake, take away my sin. Cleanse my spirit, my blood, my soul, my body. Make me clean. Give me power to do right by Thy Spirit's power, for Jesus' sake. (Amen.)

Did you mean it?

Audience—"Yes."

General Overseer—Sing with me "I Will."

After the hymn "I Will be Wholly Thine" had been sung, the services were closed by the General Overseer offering the following

PRAYER AND BENEDICTION.

Our Father, grant that every one may realize the solemnity of singing "I Will," and by the Grace of God let Thy Kingdom now come into them. Give us the strength now that Thy will shall be done in us on earth as it is in heaven. (Amen.)

God help us. Bless this assembly. Bless us in all the work which lies before us in all parts of this great city, and this great land, and all the world.

Grant, oh God, that we may each do our part in hastening the coming of our Lord, when, no longer a suffering Saviour, He shall come in great power and glory to reign upon this earth and shall gather His elect from the four winds of heaven. May we be counted in their number, for Jesus' sake.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, March 17, 1901.

The services were opened by singing Hymn Number 391:

Look, ye saints, the sight is glorious;

See the "Man of Sorrows" now;

From the fight returned victorious,

Every knee to Him shall bow.

REFRAIN—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

The General Overseer then read in the inspired Word of God, first in the book of the Prophet Isaiah, in the eighth

chapter, beginning at the fifth verse, and then in the Revelation of Jesus Christ which He gave to His servant John, the seventh chapter, closing with the following prayer:

May God bless His Word.

Prayer was then offered by the General Overseer.

HAVING THE SEAL OF THE LIVING GOD.

After the announcements had been made and the tithes and offering received, the General Overseer delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart, the instruction of Thy Spirit, be acceptable in Thy Sight, and profitable unto all to whom these words shall come, in this and all lands, in this and all the coming time, till Jesus come. Amen.

TEXT.

Bind up the Testimony, Seal the Teaching among My Disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for Signs and for Wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.—Isaiah 8:16-18.

“Bind thou up the Testimony, seal the Teaching among My disciples.”

THE RECORD OF FOUR YEARS OF BAPTISMS IN ZION.

Last Wednesday night I closed four years of Baptisms in this Tabernacle, and in various places outside of it during that period: from March the 14th, 1897, until March the 13th, 1901.

The Record as published in the last two pages of LEAVES OF HEALING of Saturday, March 16th, we have now “bound up” into that Eighth Volume, which is now current. That Record shows that in four years Nine Thousand Six Hundred and Twelve persons were baptized in this Christian Catholic Church in Zion by the Ordinance of Christian Baptism by Triune Immersion.

The record of those baptized before March 14, 1897, has not been perfectly kept, but it is supposed, as a minimum estimate, that in two years and eight months of Baptism by Triune Immersion, from July 15, 1894, until March 14, 1897, Two Thousand Five Hundred persons were baptized.

That makes a grand total of Twelve Thousand persons baptized in Zion.

Bind thou up the Testimony, Seal the Teaching among My Disciples.

We have “bound up” the Testimony.

One reason why I published these lists of the persons baptized from week to week was that the numbers were so large that they were challenged by the enemies of Zion outside, who said

it was simply incredible to suppose that from week to week and month to month such large numbers could be baptized in any one Church. I suppose the incredulity arose from the fact that

THE RECORD IS WITHOUT PRECEDENT IN THE ANGLO-SAXON
RACE IN ALL TIME.

It is, perhaps, without precedent in any time since apostolic days.

In saying this, I do not forget that when Christianity was first planted by Augustine in the British Isles, in the Sixth Century, that it is recorded that he baptized ten thousand pagans in one day.

But as Neander, the Church historian, says that "great numbers were induced to receive Baptism, with many of whom, however, as was shown by succeeding events, the faith had taken no deep root." (Church History, Volume 3, page 13.) And again he says, page 18: "The conversion of many to Christianity had been brought about by the influence and example of their King, or by momentary impressions on the senses, rather than by any well-grounded conviction." Vast numbers, therefore, of those baptized "relapsed into the old idolatry."

I am speaking of the Baptism of real converts, people who have truly repented, who have intelligently believed, and whose lives prove that, with few exceptions, they were "born of God."

The average of Baptisms in Zion has been Two Thousand Four Hundred each year during the past four years. That is an average of Two Hundred each month, Fifty each week, and for every single day of these Four Years, between Six and Seven persons.

This is not, to my thinking, a very great Record. Indeed, I am perfectly certain that the note which I have written in Saturday's LEAVES OF HEALING regarding the possibilities is within the truth. If we had facilities for baptizing those who desire Baptism in God's way by Triune Immersion; if we had Elders who could take charge of hundreds of stations which are seeking Elders, and for which we have no one yet whom we can spare from stations which they already occupy, we should have baptized One Hundred Thousand persons by this time, not Twelve Thousand.

In Zion Temple, in which I trust God will give me grace to meet you by and by in Zion City, I hope to see baptized there numbers which will not only reach hundreds, but thousands in one day.

We have now reached the first Twelve Thousand, and in the sealing of the One Hundred and Forty and Four Thousand, the numbers are divided into Twelve Thousand of each of the Twelve Tribes.

I desire to speak concerning this Seal of the Living God to

a Living Church, and to say something today, which I trust will be remembered by those who have been baptized, and will be carefully noted by those who have not been baptized.

I shall say something today which, I hope, will be effectual when sent forth through LEAVES OF HEALING to every land beneath the sun.

I proclaim the fact that

GOD HAS SENT HIS MESSENGER TO SEAL HIS PEOPLE.

This prophecy in Isaiah 8, verses 16 to 18, is a very remarkable one. That it belongs to the Christian Dispensation is without question; for it is quoted in the Epistle to the Hebrews in connection with our Lord Jesus Christ's own ministry.

The prophecy reads: "Behold, I and the children whom the Lord hath given me." It is the children whom the Lord hath given somebody. It is not merely the Lord's children, but it is the children whom the Lord has given to somebody through whom the Holy Spirit has so effectually wrought that he has been the "spiritual father" of many thousands. Paul wrote (1 Corinthians 4:14, 15) as such a "spiritual father," saying, "I write not these things to shame you, but to admonish you as my beloved sons. For though ye should have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the Gospel."

It is a Glorious Privilege to be able to speak of one's spiritual children in the language of a portion of my text:

Behold, I and the children whom the Lord hath given to me are for Signs and Wonders in Israel from the Lord of Hosts, who dwelleth in Zion.

This is quoted, therefore, primarily, as referring to Christ Himself, in the second chapter of Hebrews, thirteenth verse:

And again, I will put my trust in Him. And again, Behold, I and the children which God hath given Me. Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the Devil, and might deliver all them who through fear of death were all their lifetime subject to bondage.

THEREFORE, THE SEAL OF THE LIVING GOD IS THE SEAL OF SALVATION UPON THOSE WHO ARE SAVED.

It does not matter what you think. It does not matter what I think when we are face to face with God's Word, for the one thing that will stand forever and forever is what God thinks. God's is the only thinking that is worth thinking, it is the only thinking that is worth considering; the thoughts of God which stand forever!

The Word of God has made it plain that the time would come when this Testimony should be "bound up"; when it should be upon distinct Record; when every name of every one baptized should be recorded; when that record should stand, and when the enemy who would sneer and say, "The thing is

impossible," would simply sit down to count the names, and see whether the simplest operation in arithmetic, simple addition, did not prove that it was true.

You can take the pages of *LEAVES OF HEALING*—they are accessible to you—and you can count the names of all of those who have been baptized in the 9600. I believe we have underestimated when we say that over 2500 were baptized before we began to keep the record. We have underestimated even the number who have been baptized to this day; for our lists are not yet all in for the four years, from many parts of the world. Lists of some baptized in South Africa, Australia, Europe and other parts of America have not yet reached us. Hence we know that, adding together those who have been baptized, but whose names are not recorded in *LEAVES OF HEALING*, there are at least 12,000.

WHAT DOES REAL BAPTISM BY TRIUNE IMMERSION MEAN ?

It is time, when the first 12,000 have been baptized by Triune Immersion in the Christian Catholic Church in Zion, to ask what this fact means. It certainly means something.

The remarkable thing about it is that those who have been thus baptized have been brought out of more than fifty different nationalities.

They represent nations in Africa, in Asia, in Australia, in America, and in Europe, and in the Islands of the Sea. They speak more than fifty different tongues.

They comprise members of every religion in churches which are nominally Christian.

They comprise members of the Greek and Roman Catholic churches.

They comprise Lutherans.

They comprise Episcopalians, Methodists, Baptists, Congregationalists, and all the denominations.

They comprise those who were Jews, Unitarians, Spiritualists and Christian Scientists.

They comprise those who were absolutely heathen and Mohammedan when Zion's Message reached them.

They comprise many of God's Israel who have been brought out from among the nations and the apostate churches.

The Record is a marvelous one. It is one which must not be passed by without being considered from this platform in Zion, from whence the Christian Catholic Church in Zion has a right to expect clear and unmistakable Teaching. What does it mean?

Baptism has hitherto, in the nominal churches, been a perfect farce, and for the most part, literally, a "screaming" farce, when babies have been brought and presented to priests for Baptism.

Baby Baptism is a thing entirely unknown to the New Testament, to Christ's example, and also to apostolic example and teaching.

INFANT BAPTISM NOT SCRIPTURAL.

I will defy any living man to find for me, within the New Testament, a single positive case in which any baby was ever sprinkled, poured upon, immersed once or three times, or in any way whatever baptized.

It is not there.

Baptism was laid down by our Lord Jesus Christ as the Seal of Discipleship, as the Seal of those who had repented, believed and consecrated themselves to God by this act of Baptism.

It is incredible, because it is impossible, for a baby ever to fulfil these conditions.

More shameful and shocking than anything else is it when men and women stand up before a priest or minister, whether he be a minister of the Lutheran, Episcopalian, Roman Catholic, Greek Orthodox, or any other so-called Church, as so-called godfathers and godmothers. That minister, knowing that what he is doing is false, knowing in his heart that the water which he has sprinkled upon that baby has made no change whatever in its heart, will receive vows of godfathers and godmothers who will renounce the World, the Flesh and the Devil on behalf of the baby when the Devil is in them all—ministers and sponsors and parents, beyond all question. The Devil has filled them up, sometimes, with wine or whisky. They stand, sometimes, drunk, when they are taking these vows as godfathers and godmothers. And, oftentimes, all the parties to a "christening" will engage in hours of gluttony and drunkenness at "celebration suppers."

The minister knows that it is a lie, when the sponsors say that they will bring that child up in the nurture and admonition of the Lord. He knows they are powerless to do so.

THE LIE OF BAPTISMAL REGENERATION NAILED DOWN.

There are thousands of you here who will help me today to nail it down as a lie. Were you not sprinkled?

Voices—"Yes."

General Overseer—Did they not take vows to train you up in the nurture and admonition of the Lord?

Voices—"Yes."

General Overseer—Did they do it?

Audience—"No."

General Overseer—They lied when they made the vow, and the minister never troubled whether they kept it or not. A Church which has a Baptism of that kind, a Baptism which is a Shameful Lie upon the face of it, is apostate.

Such a baptism is the *Seal of the Living Devil*.

It is that accursed lie of baptismal regeneration which has struck a blow at the very foundations of Christianity in Europe and in America, and everywhere; because every one knows it to be a lie.

It is a shameful lie to say that this child is regenerated by this water, and is now given a new heart and become a member of the Church of the Living God.

Therefore these churches start with a lie.

They start the life of the baby with a lie.

They lie to the mother, and to the father, and accept a lying vow from the godmother and godfather. The whole ordinance of Infant Baptism is founded upon a mass of shameful lying.

When a minister says, as in the Form of Baptism prescribed in the Protestant Episcopal Church of the United States of America, after sprinkling the unconscious babe with water: "This child is regenerate," he utters a horrible lie.

When he says, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this Infant," he is a blasphemer, and a deceiver, and a blind leader of the blind.

I denounce Regeneration of Infants by this False Baptism.

It is a Lie of the Devil.

It is a Seal of Apostasy in the Church.

When it was invented, it was because the Church had lost a Real Baptism. Even then it was only slowly that a Real Baptism was lost.

TRIUNE IMMERSION IS THE ONLY FORM OF BAPTISM RECOGNIZED
IN THE CHURCH FOR SEVEN CENTURIES.

The Church in all its branches, for the first seven centuries in the Christian era, denounced infant Baptism, denounced sprinkling and denounced immersion by one dipping.

Dr. Marriott has shown that fact in his article in Smith's Dictionary of Christian Antiquities. It is known to every scholar who has examined this subject. Schaff and Herzog witness to that truth. All the writers on Baptism and the writers in the Encyclopedias, such as the Encyclopedia Britannica, Chambers' Encyclopedia, and others.

There is no question among scholars that for seven centuries there was no other form of Baptism permitted by the Christian Church than Baptism by Triune Immersion into the three Names, the Father, the Son, and the Holy Spirit.

So much is this the fact that "the Apostolic Canons" alike in the Greek, the Coptic, and the Latin versions give special instructions as to Baptism by Triune Immersion, saying that any bishop or presbyter shall be deposed who violates that rule, and dares to baptize in any other way. The only excep-

tion to that universal rule in the early centuries, known in an ordained bishop of the Church of Christ, was the solitary exception of Eunomius, in the Fourth Century.

Eunomius was rejected. He was tried for heresy and excommunicated. The reason for his one dipping was to deny the Trinity of God, to deny the Divinity of Jesus Christ, to deny the Divinity of the Holy Spirit. The Church tried him, not only for false Baptism by one immersion, but for false doctrine connected with that Baptism. He had returned to Arianism, to that horrible form of Unitarianism which has denied the Divinity of Christ, dishonored the Father, dishonored the Son, and grieved the Holy Spirit.

That is a historical set of facts.

Why was it that this was lost?

During the Seventh Century, the National Council of the Church in Toledo, Spain, which had gone far from God, first of all permitted another form of Baptism. It was the Spanish Church which made the Inquisition the most horrible instrument of Satanic cruelty and persecution ever invented. It dragged humanity down into the depths of damnation until God began a Reformation.

Now that Reformation needs to be reformed. That Reformation itself split upon the rocks of Baptismal Regeneration, false practice in Baptism, and false teaching regarding the Lord's Supper.

Luther taught the doctrine of consubstantiation, which is so like transubstantiation that there is just the difference between them of tweedle-dee and tweedle-dum. It is the difference between saying that the bread of the Lord's Supper is the actual body, blood and bones of Jesus Christ before you eat it, when the priest has consecrated it; or saying that it becomes the body, blood and bones of Jesus Christ when the Lutheran minister has gotten you to eat it—mixed with beer and tobacco. (Laughter.)

Both are abominable lies.

THE LORD WOULD NEVER DWELL IN AN UNCLEAN BODY.

The Lord Jesus Christ would never dwell in a tobacco shop, or in a beer shop. You cannot get Him to dwell inside of you, you dirty devils who are walking stinkpots, and beerpots and whiskypots, and swine's-flesh-pots, and every kind of a dirty pot that you can be.

I would not dwell in you for all the gold of Ophir, you stinkpots!

Dwell inside of you? My God, is it not enough to dwell beside you and have your stink? (Applause and laughter.)

This abominable doctrine of Luther, consubstantiation, is not distinguishable from the lie of Rome, transubstantiation.

The teaching of Luther concerning Baptismal Regeneration is not distinguishable from the lie of Rome.

The teaching of a Baptism which regenerates in any form is not a whit different from the Roman Catholic formula.

The Christian Catholic Church in Zion has come to smash these false teachings.

We have the Seal of the Living God, a Real Baptism. (Amen.)

A REAL BAPTISM THE SEAL OF THE CHRISTIAN DISPENSATION.

What is the Seal of the Christian Dispensation?

What was the one great Seal which God put upon the Christian Dispensation when it was ushered in?

That is the question now. Consider it.

God sent Jesus Christ, born of a Virgin. Before He suffered under Pontius Pilate, He lived for thirty years a life of glorious and beautiful self-abnegation. He was conscious of His own Divinity, of His own call to the Messiahship. Yet He did His duty humbly in almost the lowest ranks of labor, the son as was reputed, although He was not, of a village carpenter.

He labored to help that Holy Blessed Virgin Mother Mary to take care of the other children whom God gave to her by Joseph. The names of four at least are given to us: James, Josés, and Simon and Jude. But alas! even the New Testament writers thought so little of women that they did not record the names of Jesus' half-sisters.

There was considerable of the miserable old Jew about the first apostles. It took a long time to rub off the prejudice and persuade them that a woman amounted to something.

They marveled when Christ talked with a woman, especially a Samaritan woman. I do not see why they should have marveled. I wish I had heard what they said after it was all over. They went into the city to buy meat, and perhaps Judas Iscariot haggled about the price of it in the meat market of Sychar.

They never brought out one Samaritan to Jesus' feet; but that woman, sinful and weary, whom Christ had blessed at that well, brought out all the men. I am sure she brought the women, too, because when a woman of her character brought out all the men, the women of the town would say, "Where on earth is that hussy leading our husbands and sons?" (Laughter and applause.) And they would follow them and see.

She was a very bad woman. She had five husbands, and she was living with a man in adultery. It was only natural that the women would want to see where this woman was leading the men.

If she had gone to the women, they never would have listened to her. But she had oftentimes gone to men and led

them into sin, so when Christ put the Living Water in her heart she went to the men, and brought them to Him.

GOD CAN USE THE WOMEN MIGHTILY FOR THE EXTENSION OF HIS KINGDOM.

There are many women whom the Devil is using now to drag men down into hell in theaters and in operas, who have themselves gone down into sin.

God save them and help them to bring men to God! (Amen.)

A great many of you women have been told by the Lutheran and the Presbyterian, and the Episcopalian and the Roman Catholic, and the Greek Church ministers that women must be silent, and must not preach or teach publicly.

How dare they say so?

Did Jesus Christ say that? He did not say it.

"Oh, Paul said it," says the Presbyterian.

I would not care a snap about Paul if he did say it, and meant it to apply to all women. I would put him aside because Jesus did not say it.

Moreover, Paul did not say or practice any such thing.

Paul was speaking simply regarding a certain class of women in the abandoned and vicious city of Corinth and other specially wicked and heathen cities.

Corinth was wholly given up to vice, and because there were women in Corinth who were harlots by religious profession, prostitutes of Aphrodite, is that a reason for keeping back the good women in the Church of God?

Voices—"No."

General Overseer—Verily no. I am tired of this thing. I intend to set a whole host of women upon the Devil this year. (Laughter. Amen.)

Our Lord Jesus Christ proclaims

WATER BAPTISM THE SEAL OF DISCIPLESHIP.

Where?

In two places, and in many others. Let me show you two.

First, in dealing with Nicodemus. Let me give you their conversation a little at length, in order that you may understand fully the points covered.

Nicodemus comes to Jesus and says, "You are a very good Man, Jesus. You are a great Man. No man can do these signs that Thou doest, except God be with him. You are a mighty Man. The miracles are unquestionable. You are a mighty Man."

Jesus looks at him. He says: "Verily, verily, I say unto thee, Except a man be born anew he cannot see the Kingdom of God."

"What do You say?" asks Nicodemus. "Did You say except a man be circumcised?"

"No, I did not."

"Did You say except a man be sprinkled?"

"No, I did not."

"What did You say?"

"Except a man be born anew, he cannot see the Kingdom of God."

"How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" asked Nicodemus.

Oh, he thinks himself bright, does he not?

He is like many others today.

"Nicodemus," says Christ, "that which is born of the flesh is flesh. Nicodemus, that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. I will take you further than I took you the first time. I told you the first time that except a man were born anew, he could not *see* the Kingdom of God. Nicodemus, except a man be born of water and the Spirit, he cannot *enter into* the Kingdom of God."

What is the difference? There is a wonderful difference between "seeing" the outside of a jeweler's window, looking at the beautiful rings and costly ornaments, and being invited to "enter in" and take whatever you like.

THERE IS A WONDERFUL DIFFERENCE BETWEEN "SEEING"
AND "ENTERING IN."

There is a wonderful difference, to a hungry man, between standing outside a fine bakery and "seeing" the beautiful things, and smelling the odor of a magnificent dinner, and "entering in" and eating that dinner.

It was a wonderful difference between Moses "seeing" the Promised Land from Mount Pisgah's lofty height and Joshua "entering in." God said, "You shall not enter in, Moses. You have sinned. Joshua, you shall enter in. Go up and take the land." There is a wonderful difference between "seeing" the Kingdom of God, even when you are born of God, and "entering in" to the gladness and fulness of the Kingdom.

You never can enter beyond the pale of a mean, low first step in the Kingdom until you have been truly baptized.

Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God.

Now mark what I say. I am saying it with great care:

CHRIST HIMSELF COULD NOT HAVE ENTERED INTO THE KING-
DOM UNLESS HE HAD BEEN BAPTIZED.

Christ Himself could not have been proclaimed as the "Lamb of God that taketh away the sin of the world," unless He had been baptized in water.

His was truly a Triune Baptism, the Trinity of God being at the Ordinance.

Let me point out to you the beginning of Christianity.

What is the first Seal? It is the Baptism of Jesus Christ Himself. That is the beginning of Christian Baptism.

JOHN THE BAPTIST WAS A WONDERFUL MAN, THE MESSENGER OF GOD'S COVENANT.

The priests said to him, "Who art thou?"

There are many people who come to me and say, "Who art thou? that we may give an answer to them that sent us."

I have had that question asked me in many places. Usually I decline the interview because I do not think that the mass of our newspaper friends—if they were honest, which nine-tenths of them are not—could really take it down. I do not think that there is one newspaper out of a thousand that would print this sermon.

But John was asked the question. They said, "Art thou Elijah?"

He said, "I am not."

"Art thou that prophet?"

He answered, "No."

They said, therefore, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

He said: "I am the Voice of one crying in the wilderness, Make ye ready the Way of the Lord, Make His paths straight."

He said, in effect, "I am preaching the Baptism of Repentance; preaching Righteousness."

John was wrong in saying he was not Elijah. He did not know that he was Elijah. He had not the remotest idea of such a thing. He thought he was simply the son of Zacharias, the priest, and Elizabeth, good man and woman.

He had been born in a miraculous way, because he had been born when Elizabeth was old, and had gone far beyond the time of bearing children, and when Zacharias was an old man. Indeed, Zacharias had laughed when the angel had said that his wife should conceive and bear a son. He became dumb for that laugh.

GOD WILL CLOSE THE MOUTHS OF MEN WHO LAUGH AT HIS MESSENGERS.

It does not pay to laugh at a Divine Message. It never did pay.

It has not paid in Chicago for those who have laughed at the Divine Message which God has sent forth from Zion.

It will never pay anywhere. Even Zacharias became dumb.

But when the time came and they were about to circumcise the child and give him a name, they thought they would call him Zacharias, after his father. Then Zacharias called for a

tablet and wrote what the angel told him, "His name is John; his name is 'By the Grace of God.'"

The moment he had done that, his mouth was opened. Then he prophesied in that wonderful prophecy declaring that John was to be the forerunner of the Christ.

But he did not know that the spirit inside that little John, that little baby, was the spirit of Elijah. Christ knew it, however, for when Christ afterwards spoke concerning John He said:

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come.

The last word in the Old Testament is:

Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse.

John did not come before "the great and terrible day."

He came before "the Acceptable Year of the Lord," which Christ proclaimed.

That Day has reached its close.

We have come before "the Great and Terrible Day of the Lord."

I tell you, as the Messenger of God's Covenant, today, you had better get your hearts turned to your fathers; your hearts turned to your children; your hearts turned to your God, else God will permit this earth to be smitten with a curse.

You had better get ready: for the Time is drawing rapidly nearer and nearer when the four Messengers of Destruction who are bound at the great River Euphrates will be loosed, who have been prepared "for the hour and day, and month and year, *that they should slay the third part of men.*"

Beware and Prepare!

But let us return to Elijah, when he came in the person of John the Baptist—as Jesus said he did—not forgetting that Jesus also said, "*He is to come.*"

Jesus knew better than John. Jesus said, "This is Elijah," and it is written in that glorious Gospel that they knew then that John the Baptist was Elijah.

What was the Seal in John the Baptist's ministry?

Baptism.

What was the Great Seal on Christ?

Baptism.

Christ could not have entered into His own ministry had He not been baptized.

Why? Because John was just as essential as Jesus Christ

Himself, to open the gate of Divine Salvation to all the World.

IT WAS AS ESSENTIAL THAT THE MESSENGER SHOULD COME AS THAT THE LORD HIMSELF SHOULD COME.

It was as essential that the forerunner Elijah should proclaim the Christ as it was that the Christ should come.

John said, in effect, "I did not know that Jesus was the Christ. He was my Cousin. Elizabeth, my mother, and Mary, His mother, were first cousins. They loved each other before He and I were born. He that sent me to baptize with water, He said unto me, 'Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is that baptizeth with the Holy Spirit.'

"One day I was at the Jordan, and a crowd of sinners were around me—penitent sinners, seeking Baptism—and Jesus stepped into the water.

"He was the beautiful Nazarene, the blameless Son of Mary whom we all loved. I saw Jesus of Nazareth; but in the moment when He approached me and sought Baptism, the heavens were opened, and I saw the Holy Spirit descending like a dove upon Him. I bowed before Him and said, 'Oh Christ of God, it becometh me that I should be baptized of Thee, and not Thou to be baptized of me. Oh, take me, a mortal man, Thou Immortal Son of God, and baptize me.' And my Saviour said to me, 'Suffer it now: for thus it becometh us to fulfil all righteousness.'

"And then, when He went up out of the water I again saw the Holy Dove resting upon Him, and I heard the Voice of the Eternal Father from the heavens say, 'This is My Beloved Son in whom I am well pleased.'

"I had to do it, because He commanded, and I must obey. I did it, and the Holy Spirit sealed Him, the Father sealed Him, and I saw there in Him the Son of God, the Wonderful, the Counsellor, the Mighty God, the Everlasting Prince of Peace.

"The Eternal Father was in Him. The Eternal Spirit was in Him. I said, 'Behold, the Lamb of God, which taketh away the sin of the world!'

"He must increase, but I must decrease."

That was the "Seal of the Living God"; that was the Seal of the Living Spirit upon the Living Son of God.

What other Seal could the Christ Himself give than that which was prophesied of Him. The Testimony of the Old Testament was to be "bound up," finished. "Seal the Teaching among My disciples." Seal it by Baptism.

Therefore when Christ stood, in the bloodless body, on that

mountain after His resurrection, when He closed forty days of instruction to His apostles, He said to them these words:

All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the consummation of the age.

That Baptism, when they were made disciples, was to be the Seal of Discipleship.

A REAL BAPTISM IS THE SEAL OF THE LIVING GOD IN ZION.

We have that Seal.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the Seal of the Living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

Oh God, today I cry in Thy Name, to these four Messengers of Destruction who are bound at the great River Euphrates, "Hurt not the land, nor the sea, nor the trees, but in Thy mercy spare the people until the One Hundred and Forty and Four Thousand have been sealed with the Seal of the Living God." (Amen.)

In Zion we have that Seal.

May God help us to use it.

May God help us to preach it.

I COMMIT THAT SEAL TO THE HANDS OF THOSE WHOM I HAVE ORDAINED.

Seal not the children of the Devil.

Seal the children of God.

Seal the servants of God.

O God, swiftly accomplish the number of Thine elect, the One Hundred and Forty and Four Thousand, that they may go forth, and that there may arise "a Great Multitude which no man can number, out of every nation, and of all tribes and peoples and tongues," through the preaching of this Gospel of the Kingdom of God, and the Blessing of a Baptism which is truly "the Seal of the Living God."

May they arise and sing the Song of Salvation to Him that sitteth upon the Throne and unto the Lamb forever and ever.

Have you tasted of that Salvation?

Voices—"Yes."

General Overseer—Have you been sealed with that Seal?

Voices—"Yes."

General Overseer—Not all.

There are some who have kept back because they know that they are not ready.

Get ready now.

Repent now.

Repent a day before you die, and since tomorrow may be that day, repent now.

Believe now. Be baptized now. There will be a Baptismal Service tonight.

Have you been saved?

Audience—"Yes."

General Overseer—Let all those who have been healed through faith in Jesus Christ, stand and tell Him. (Thousands arose from every part of the Tabernacle.)

Did God heal you?

Answer—"Yes."

General Overseer—Did I do it?

Voices—"No."

General Overseer—Did I ask you to pay me anything?

Voices—"No."

General Overseer—Who did it?

Voices—"God."

General Overseer—Did He use me?

Voices—"Yes."

General Overseer—And my Teaching?

Voices—"Yes."

General Overseer—Let the Teaching be sealed. (Amen.)

I command, in Jesus' Name all who have been saved and healed to be Baptized.

Let all who intend to obey Him fully, stand to their feet and ask God to bless them.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body, for Jesus' sake. Give me Thy Holy Spirit, that I may do right to all whom I may have wronged; may restore, confess, do right in man's sight and in Thy sight. For Jesus' sake, the Lamb of God who taketh away the sin of the world, take away my sin, my sickness. Make me obedient, that I may have the Seal of God in my forehead, a True Baptism, not the mere putting away of the sins of the flesh, but the appeal of a good conscience toward God. Give me a clean heart, a good conscience, that I may do right and have Thy Seal upon me, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Overseer Speicher has asked me to let him say something.

Overseer Speicher—"Dear General Overseer, I have had a great struggle in my heart the last two days, and I am convinced the only true, right Baptism is in Zion.

"I was baptized by Triune Immersion when I was twelve years old. I was a Christian, I am sure. I have been saved since that time, but I was baptized by an unfaithful minister of

an apostate Church. That Church taught Baptismal regeneration. I do not know that I believe that this man was even a Christian. He, probably, never was a Christian, and that Church does not teach the True Baptism. I desire to be baptized."

General Overseer—I will baptize you on Wednesday night. I never heard the Overseer say a word about his intention to have all doubts as to the validity of his baptism removed until this moment.

No one can afford to be in any doubt as to whether they have received "The Seal of the Living God," or not.

Get baptized properly.

Get the Seal of God.

Somebody has it.

Somebody has the Seal of the Living God.

I have it: for I am the Messenger of the Covenant of God.

God has given us, therefore, in the Christian Catholic Church in Zion, the Seal of the Salvation and the Healing of multitudes, and the Seal of a Real Baptism. Praise be to God for the first Twelve Thousand. (Amen.)

After the Recessional had been sung, the General Overseer dismissed the Congregation with the following

PRAYER AND BENEDICTION.

Our Father, we pray Thee for Jesus' sake to command Thy blessing upon all servants of God who have not yet been sealed, that speedily the Twelve Thousand may become the One Hundred and Forty and Four Thousand who shall go forth to bring the multitudes from every land, and tribe, and nation, to find Salvation in Thy dear Son. Bless this company. Bless the officers of this Church and the thousands of members in every land.

God bless the Christian Catholic Church in Zion, and seal her with every Seal needed for the accomplishment of her work, for Jesus' sake.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THE SEAL OF THE LIVING GOD.

FOLLOWING the solemn proclamation of a Real Baptism by Triune Immersion, in Zion, as the Seal of the Living God, God's Messenger delivered a number of most critically important addresses bearing upon that most momentous subject.

These addresses were principally to the people whom God had given him, the members of the Christian Catholic Church in Zion.

The first of these, the General Overseer gave on Wednesday evening, March 20, 1901, when he conducted the regular weekly Baptismal Service at Central Zion Tabernacle.

The man of God spoke with more than human power and authority upon the mighty significance of the Ordinance which he was about to administer.

WEEK-NIGHT BAPTISMAL SERVICE.

Central Zion Tabernacle, Wednesday Evening, March 20, 1901.

After singing, reading the Word of God and prayer, the General Overseer said:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come, for His sake.

TEXT.

Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you all the days, even unto the consummation of the age.

Beloved friends, on last Lord's Day I delivered a most important sermon declaring a Real Baptism to be the Seal of the Living God upon His disciples.

I pointed out that the Seal did not make disciples any more than the stamp of the United States mint makes a nickel eagle have a gold eagle value.

If any Church pretends that by the Seal of Baptism it can impart Salvation, and that by baptizing in water it can regenerate the person who is baptized, that Church is a diabolical

apostasy, a disgraceful mass of lies. It is not a Real Church at all.

The Baptism of such a False Church is a sham, a delusion, and a snare.

BAPTISM CAN NO MORE MAKE A MAN A CHRISTIAN THAN THE
SEAL OF THE UNITED STATES CAN MAKE A
PIECE OF NICKEL GOLD.

If you were to stamp a piece of nickel five dollars, if it were only a nickel in value, saying that it was five dollars would not make it five dollars.

It is a very important thing, nevertheless, to have a Seal which officially and properly declares value. The government acknowledges it and takes it in payment of taxes, and every good citizen throughout the country accepts it without question, if the United States Mint Seal is put upon the proper metal.

This Seal of Baptism is like all other seals: everybody is not qualified to use it.

No one dares use the Seal of the United States Mint, except the Master of the Mint or his deputies.

If any one were to use the United States Seal, even upon the true value coin, or to imitate or steal that seal, he would be sent to prison and punished severely.

The offense of using the Seal without legal right would be called forgery and fraud, and would be severely punished.

COUNTERFEITING IS BOTH LYING AND STEALING.

It is stealing, whether it is putting the seal upon the wrong metal or the wrong quantity of metal, or upon the right metal or the right quantity of metal, without proper authority.

The Seal can be rightly used only by the person who has the right to use it. Any one else who uses it commits a crime. That is a fact in law.

The Seal of the President of the United States can only be rightfully used by the command of the President, upon certain documents.

The Seal of the United States Supreme Court is held in the custody of the Court.

I have a Seal of this Church, with which I stamp very important documents. I sometimes touch the Seal and say to my secretary, "Put the Seal of the Christian Catholic Church upon this document." If he were to put the Seal upon it without my authorization, it would be forgery. It would be criminal.

That Seal is the Official Seal of this Church, and it would be very wrong indeed upon the part of any one, no matter how high his office, to use that Seal, unless I specially depu-

tized him, as I always do when even my private secretary uses it.

The Seal of a corporation, whether it is the seal of a municipality or a business corporation, or any other Seal, to be rightly used, must be used by proper authority.

WHAT CONSTITUTES A REAL BAPTISM?

If that is the case in business, then apply it to Baptism. If any man is not a true Christian himself, and, therefore, not a true minister, who professes to be a minister of the Gospel; if he has not been truly converted, and if he himself has not been truly baptized, he has no right to stand up and preach a sermon upon Triune Baptism and to perform that Ordinance.

He is a sham. He has not the Seal of the Living God. It is a Seal which looks like it, but it is a forgery. It is a counterfeit seal.

Even if the Ordinance is properly administered, even in triune form, it does not become a Real Ordinance, unless two fundamental conditions are fulfilled:

First, the participant, the person who is to be baptized, must be a truly converted, penitent believer. We have no right to put this Seal upon any one else. "Seal thou the Teaching among My Disciples," is the command.

Jesus said: "Go ye therefore, and make Disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost." But you will notice that they must first be Disciples.

Do not baptize the nations in their ungodliness and rejection, heathenism and infidelity!

If there is a person in this house who has been baptized, even by Triune Immersion, who was not a disciple at the time, who was not really penitent and not a believer, then he has not been baptized at all. Although he may have tricked me or whoever baptized him, he could not trick God.

Second, the administrator,

THE MAN WHO ADMINISTERS THE ORDINANCE, MUST BE A REAL MINISTER OF GOD.

It takes three to make an effectual Ordinance—God, the Administrator and the Disciple.

God will not bless any one usurping the functions of the truly converted and qualified Christian minister in that Ordinance. You know very well that this is the case in common things.

If any man should deceive a woman and get some one dressed up in the dress of a minister to go through a bogus ceremony of marriage, that marriage would not be good in law, because the man administering the ordinance would not be

qualified. The man who tricked the woman into the marriage and the man and who performed the bogus marriage would be punishable.

In the same way, if any one should administer this Ordinance of Baptism who is not properly baptized by one who has authority, then the Baptism would be invalid, even if the person baptized were perfectly honest.

The Christian Catholic Church in Zion is not a Church which permits every member to administer the Offices of the Christian Ministry at his own sweet pleasure.

I love the people. They know it, and I want them to be as useful as they can be; but we will not permit the people to usurp the functions of the ministry. Only Ordained Officers can exercise the functions of the ministry.

I think you will see that this is a good order. It has been so from the Apostolic Church.

Can a man make himself an Apostle by saying, "I am an Apostle"?

Can a man make himself a Prophet by saying, "I am a Prophet"?

Can he make himself an Overseer by saying, "I am an Overseer"?

Can he make himself an Elder by saying, "I am an Elder"?

Can he make himself an Evangelist?

Can he make himself a Deacon?

Where does a man get his authority in the Christian Catholic Church in Zion to be an Overseer, an Elder, an Evangelist, or a Deacon? He gets it from my hands, under God, and from no other person in this Church.

ORDINATION TO OFFICE IN THE CHRISTIAN CATHOLIC CHURCH IN ZION A CALL TO THE MINISTRY FROM GOD.

I believe that God has called these officers whom I have ordained. They also believe He has, yet they would not be permitted to assume, or to exercise, the offices they hold unless they had been properly ordained.

In this Church, I claim the right to ordain Overseers, and give them the power to ordain Elders, Evangelists, Deacons and Deaconesses.

I claim the right to ordain Overseers and Elders, and give them power to ordain Deacons and Deaconesses under certain circumstances, when they are properly authorized. Hence there is good order.

Every man who holds an office in this Church was ordained to that office in an orderly manner. He got it directly from my own hands, or indirectly by those whom I commissioned.

Titus was put in Crete by the Apostle Paul for that special purpose, when the Apostle said to him:

For this cause left I thee in Crete, that thou shouldest set in order the

things that were wanting, and ordain Elders in every city, as I gave thee charge.

The Apostle Paul himself could not go through that island. He had to go on and do something else, but he left Titus, whom he had appointed himself, his own son in the faith, and whom he had ordained. He gave him a distinct apostolic commission to ordain others.

Now I cannot ordain officers in Australasia. I therefore gave Overseer Wilhide the power to ordain. He has ordained a number of most valuable godly men and women, Deacons and Deaconesses, whom God is using in various parts of New Zealand and in various parts of Australia.

I cannot go to China in body, but I send Overseer Mason and I give him power to ordain the persons who are, in his judgment, fitted for these offices.

I shall expect to be consulted about the ordaining of Elders and Evangelists on other Continents, but in ordaining Deacons and Deaconesses I give a large discretion, always reserving the paramount rights of my office under God.

This is an illustration of how the ministry is used in this Church. I think you will all agree with me in this matter that it is a right and good order. I believe that Zion is here, and everywhere, of one voice in this matter.

Audience—"Yes."

TERRIBLE CONFUSION AND RUIN WHICH FOLLOWS LACK OF PROPER AUTHORITY.

General Overseer—If we were to allow the people to go about and say, "I do not care what the General Overseer says, I am an Elder, I am an Evangelist; God has called me to be an Overseer," we would soon be in disastrous confusion.

You know how the churches are. People start up and claim to be qualified for various things, and to know as much as their minister—and more, too. The consequence is that you have no order, no discipline, no progress, no power, no purity, no anything. You have, instead, a wretched mass of shocking disorder, where every man, as in the days of the Judges, does "that which is right in his own eyes."

When there is no rule and no authority, the people are in despair. When that is the political situation, what do they do? They call for a King, or throw themselves into the arms of a Military Dictator. That has been the history of the world through all the ages.

THE MAN ON HORSEBACK.

During the French Revolution monsters like Mirabeau, Danton, Marat and Robespierre formed what they called a Republic, and that Republic became a murderous abomination and a horrible mass of iniquity.

They cut off the heads of the very best people in France.

They destroyed the institution of the Christian Sabbath, making one day in ten their day of feasting, and called it a festival.

They declared that the Name of God should never be used, and counted men criminals who would name the Name of God.

They took a harlot, put her upon a triumphal car, dressed her up as the Goddess of Reason, drove her through the streets of Paris and bowed before her as personifying the Goddess of Reason. For a time they executed men and women for no offense whatever, except that they were godly people.

Robespierre and other political monsters of that time loved to see blood run down the streets of Paris from the guillotine.

What was the Nation to do in order to preserve its existence?

They found a Napoleon, and they threw themselves into the arms of the "Man on Horseback."

They said, "Rule us; put down the mob, put down these monsters, and be our Emperor."

He did.

He got cannons and put them in angles of the streets and swept them off with grapeshot. He marched into the Halls of Legislature, cleaned out the Revolutionists and proclaimed a Republic under himself as the first Consul. Shortly afterwards he became Emperor.

The result is the same in a disorderly Church, where it gets into such a condition that the Christian Endeavor—that is, "Christian Try-to-do-its"—want to run the whole concern—minister, choir and everything. The consequence is that the only thing to be done is to do what I am doing. I make short work of the Christian Try-to-do-its. I give them grapeshot. (Laughter.)

The idea of a Church being ruled by conceited little puppies! They think that a man who has gray hairs is not up-to-date. (Laughter.) They want a man up-to-date, after their own juvenile pattern.

I am a younger man than any of these Christian Try-to-do-its. Up-to-date? It takes considerable time to get up-to-date. It takes more than eighteen or twenty or twenty-five years of life to get up-to-date. I am not up-to-date myself yet, but I am getting there.

I say these things to impress upon your minds this principle of Authority in the Church of God.

THE CHURCH WHICH CHRIST ESTABLISHED WAS ESTABLISHED
BY AUTHORITY.

Authority does not mean power.

Power may be in the hands of a rebel.

Power may be in the hands of a bad man, who has no right to have it at all, who is a usurper.

There was a great deal of power in the Southern States when Jeff Davis was President of the Confederacy. He had power in Virginia, the Carolinas, Georgia, Alabama, Mississippi, Texas and other States.

He, and those who acted with him, assumed—false traitor and rebel that he was—the right to replace the National flag with the miserable Confederate rag. He claimed that, for the first time in the history of the world, a proper foundation had been laid for a Nation; namely, the denial of the black man's rights to equal citizenship with the white, the denial of the black man's freedom, and the declaration of the right of the white man to enslave him from the cradle to the grave.

That was a horrible lie. They had passed it in a convention, and so informed the United States of America, from which they claimed the right to secede.

The United States of America formed large armies of soldiers and marched them down there. The loyal citizens of the United States who lived in the South had to hide the flag of the United States in their bosoms, or bury it in the earth. They were oftentimes treated cruelly, and sometimes were shot by that traitor and rebel, Jefferson Davis, and his men.

But the National Authority marched on, fought battle after battle, year after year, until at last it crushed the Rebellion. Then the False Authority was destroyed, and True Authority was established.

There were years, however, in which all the power in thousands upon thousands of square miles of territory was in the hands of the rebels.

POWER IS NOT THE TRUE MEASURE OF RIGHTEOUSNESS.

A great many bad men in this city have power.

A great many bad men in this country have power.

Power is not a test of truth or righteousness.

The Roman Catholic Church has power. It has infernal power. It has bad power over the hearts and consciences of its people, threatening them with hell and damnation unless they believe and practice horrible and abominable lies.

In a recent procession—the Feast of Corpus Christi in Vienna—the Emperor Frances Joseph of Austria walked behind a bit of bread and bowed, at the behest of Rome. I cannot believe he believed it was God, but he was, and is, a politician, and it was desirable for him to do it.

Power in the Church may be in the hands of bad men for the time being, but Authority in the Church will be like Authority in the United States, finally triumphant over the rebellion.

Jesus did not say all "Power" had been given unto Him. He said, "All Authority hath been given unto Me in heaven and on earth." That is power, and more than power. All the

Authority of heaven is back of Jesus Christ in fighting to overcome the kingdoms of the World, the Flesh, and the Devil.

God says that "the kingdom of the world is become the Kingdom of our Lord, and of His Christ."

I intend to fight for that Kingdom.

I will not fight with guns. That is a poor, miserable way to fight. It does not change any man's mind, if you blow his head off. You will never convince a man if you say, "If you do not believe what I tell you, I will knock your head off."

It is easy for you to say, "You are a very wicked, bad fellow," but calling a man that does not convert him. Injuring a man does not convert him. Doing right, teaching him patiently will win him to God as far as your obligation in the matter is concerned. But, sometimes, you have to correct him.

THE BAPTISM WHICH OUR LORD JESUS CHRIST COMMANDED WAS A BAPTISM OF AUTHORITY.

He said, in effect, "All Authority hath been given unto Me in heaven and on earth. Go ye therefore, I give you Authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in anywise hurt you. I give you this authority. I am behind you, and all the powers of heaven are on your side. Go and make disciples."

They were a poor lot to go. They were nearly all fishermen, with one honest taxgatherer.

If you can find one good, honest taxgatherer in America, I think you might make him an Apostle without further investigation.

These men whom Christ sent out were uneducated for the most part. They had no political and no social rank, until Christ took them in hand. They did not know very much until He took them in hand for three years.

It was astonishing what He made of them. They did not realize their mission until the Holy Spirit came at Pentecost and brought to their remembrance the things which Jesus had said, and showed them the meaning of Jesus' words after He had arisen from the dead, when, on the mountain side of Galilee, He gave them Authority to go and make Disciples.

A MESSENGER WITH DIVINE AUTHORITY CAN "MAKE" DISCIPLES.

A man said to me once, "You talk as if you could *make* people believe."

I said, "I can; of course I can. You give me a chance at you, and I will make you believe before I am through."

He said, "You will never make me believe."

I said, "Will you come and attend services at Zion Tabernacle for ten consecutive Sundays, and see if I cannot?"

"Yes," he said, "I will, but you will be just as far away

from it at the end of the ten weeks as you were at the beginning."

I looked for that man every Sunday, and I studied him from every point of view. I got to know all about him. I got to know all his meannesses. I got to know the wickedness he had done. I "spanked" him for about five consecutive Lord's Days.

I had him writhing in his seat and swearing under his breath, and wondering who had given him away. Every now and then I would look at him from this platform and say, "I will have you yet."

He was wondering what I meant; but he was fast breaking up.

After about five weeks he did not know that he would come any more. But on the sixth Lord's Day I forgot about him and did not know whether he was in the place or not. That day I said, "There are some of you whom I have been pounding, and I suppose you have about come to believe there is no hope for you anywhere on earth or in hell." Suddenly I saw him and said, "There is hope for you. You are a mighty hard case, but I will have you today. You will be a disciple today. Dare you to put it off any longer?"

When I said "Stand," I saw that fellow try to sit when thousands arose, but he could not.

Before the ten weeks were up he said, "Doctor, I surrender."

I said, "All right; come and be baptized next Sunday."

God enabled me to make him a "Disciple."

Every true man has creative power. We may procreate good children if we are wise and clean and good husbands. A man may create a Disciple if the Spirit which is in him is the Right Spirit. That Spirit has a regenerative power. It creates a new birth, and will create a new birth through a faithful man's words, and sometimes by the shrug of the shoulders.

A man said to me, "You got me by looking at me and saying, 'You dirty stinkpot, you dirty dog.' You looked at me straight and I could not get away from that. I found myself saying it when I got home. (Laughter.) I found myself thinking of it. I tried to eat, and drink my tea, and I heard you say, 'Why don't you quit, you dirty stinkpot?' I went for my tobacco and it tasted like soapsuds. I could not smoke. I said, 'Why don't you eat, you dirty stinkpot?' I turned to my wife and said, 'Do you believe the Doctor was right in saying that awful word "stinkpot" today?'

"Well," she said "what do you think yourself?"

"I said, 'I think he was right.'"

WHEN A MAN BECOMES A DISCIPLE, HE IS NOT A MASTER.

There are some disciples who think they can be Teachers, Prophets, and even Apostles, at once. They say the Apostle Paul was converted one day and began preaching as if he had

authority right away. They do not know what they are talking about.

The Apostle Paul, after he was converted, went away into Arabia. There is no record as to what he did for three whole years after his conversion.

After he came up to Jerusalem, the Christians would not receive him. They were afraid of him. They knew he had been a Rabbi and a persecutor. There were only two of the Apostles who would give him a kind word. One was that dear old fellow Peter, who knew the value of a kind word because he had been a sinner himself, and the other was the Apostle James, the brother of our Lord, who became an Apostle some time after Christ died.

Paul went away off to Antioch, and there at Antioch labored as an humble member of the Church for, as near as we can tell, about eight years.

One day he and a number of the Christians met together at Antioch. His name was then Saul. Barnabas was one of the number. He was the "rich young ruler" who used to be called Joses, and had rejected Christ when He was in the flesh, as is the historic statement, but had accepted Him after His crucifixion. He was a man of Cyprus—a very able man.

Simeon, who was called Niger, and Lucius, of Cyrene and Manaen, the foster-brother of Herod the Tetrarch, were with them.

These five were waiting upon God to reveal Himself to them when God, the Holy Spirit, by the voice, no doubt, of one of the prophets, said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away as Apostles.

Out of that little band of prophets and teachers these two apostles were called, Barnabas and Saul, whose name was changed to Paul. Their fellow-prophets and teachers laid hands upon them and ordained them to the apostolic office.

Paul did not become an Apostle until eleven years after his conversion. Some of you cannot wait eleven weeks until you want to be in the highest offices.

When you talk about the Apostle Paul becoming an Apostle at once, you talk nonsense. It was the Principle of Authority in the Church that restrained him. He could only exercise official powers when he was officially recognized.

THE PRINCIPLE OF AUTHORITY IS ESSENTIAL IN ZION.

If this Baptism which I am to celebrate tonight is a Baptism in which I have no Authority, then you will not be baptized. If you are not truly penitent for your sins, then you will not be truly baptized.

It takes Two on earth and One in heaven to make a Real Baptism.

It takes a Triune God and a faithful, penitent person, who is a true believer, and a faithful minister, who has a right to use the Seal, and who has himself received the Seal of the Living God.

We have that Seal, and, therefore, this Baptism is valid.

I therefore very deeply sympathize with those who, believing that this Baptism would be valid, have come to be baptized now, having been previously baptized by a false and invalid form of Triune Immersion. They have been perfectly conscientious and have lived for years as if it were a Real Baptism, but they have had the courage to say, as Overseer Speicher, Deaconess Clemons, Deaconess Reiff, and perhaps others among these about to be baptized, "The Baptism which we received was not a genuine Baptism, for various reasons." Dr. Speicher and his sister now know that the minister who baptized them was probably not a faithful man. He has been since sent to the penitentiary for his crimes. It is just possible, however, that the man may have been a genuine disciple like Judas Iscariot, and afterwards have fallen. They feel, therefore, that they did not receive the Seal of the Living God at his hands. They wish to forever settle every doubt on the subject, and, therefore, be baptized tonight, and to receive that Seal in the Christian Catholic Church in Zion.

Judas was a thief, first of all. That was the beginning of his downfall.

Many a man has gone to the Devil through first robbing God.

Pay your tithes faithfully and God will bless you, not only spiritually, but financially.

You may not get your reward at once; but keep on.

Saturday night will come and you will get your wages.

Saturday night does not come on Thursday.

God is watching you and noting your progress.

I HAVE WATCHED THE PEOPLE IN ZION.

I know you, and I can tell from the reports of my valued helpers and from my own observation, sometimes with just one look into your eyes, how you are doing.

Many a time I have looked into a man's eye, and have said, "That fellow will have to be sent away. He is afraid to look at me. He shuffles behind the door. He gets away from talking with a lady when he sees me. Why, if he was doing right?"

When I am going down the street and I see a member who knows I am coming go down the first turn, then there is something wrong.

I had only one smoker in my Church at Melbourne. He loved me very much. He never smoked any on Saturday

night, or on Sunday morning. He said, "Sure as fate, our pastor will smell me if I do."

He used to take peppermint so that I would not smell the filthy nicotine.

I was told by his wife that smoking was the one meanness of which he was guilty.

Several times he saw me in the distance when he had a pipe in his mouth, and he would go down the first turn. I happened to be going down the street one morning and I saw this old fellow in the distance. I was sure he was smoking. He went down the first turn. I went down the nearest lane, went around the block and met him.

"O, good morning, Mr. —," I said. "Where is that pipe?"

"Oh!" he said, "did you see me?"

"Yes," I said, "and I smell you. Where is it?"

He had it in his hand. The pipe had burned his hand.

I said, "Come up to your home."

He said, "You caught me."

I said, "God has caught you, you old sinner. Do you think you can escape God that way?"

"No," he said, "and I do not think I can escape you either."

He handed over the pipe.

They kept a little shop, his aged wife and he together. They had no need for assistance; it was not a very big business.

We went into the house, and I got Mrs. — to shut the shop and I told her to let no one in, no matter who came. We got into the back room and prayed. I never heard a more earnest prayer than that dear old man prayed. That sin was keeping him back from Baptism. He had never presented himself for Baptism.

I said, "Pray, 'Give me a Baptism of Thy Spirit,'" and he prayed it.

"'Give me cleansing from every sin,'" and he prayed that.

"'Give me grace to go right up tomorrow night and be baptized,'"

He said, "I can't."

I said, "Say, 'God forgive me, for Jesus' sake,'" and he said it.

I said, "Do you repent?"

"Yes," he said.

"Do you mean it?"

"Yes."

"Then," I said, "I believe God forgives you."

"Now pray, 'I vow to Thee that I will go up tomorrow night to the Tabernacle and be Baptized.'"

He said, "I can't say it."

"Then," I said, "you are an old hypocrite as well as a sneak. You told me you had repented."

He said, "I have."

"And you said that you believed."

He said, "I do."

"Then God forgives you."

He said, "I believe that, and I believe I hate tobacco, too. I am going up tomorrow night to be baptized."

When I saw him the next morning he said to me, "Pastor, I passed a tobacco shop on the way here, and I assure you it nearly made me sick. I hate it so much that I said to my wife, 'I must get my very best clothes when I go to the Tabernacle; those that have no tobacco on them. I cannot wear a thing that smells of tobacco.'"

I baptized him.

That man lived a very consistent life and a long life after that. I heard a little while ago that he had passed away.

Friends, there is no question that this is a practical thing.

A Real Baptism is a real Power. If some dirty, devilish, sneaking bad habit is keeping you back, then I demand, in God's Name, that you will repent, get baptized at once, and sin no more.

CHARGE TO CANDIDATES FOR BAPTISM.

Candidates for Baptism, please arise.

My brethren and my sisters, in the Name of the Lord Jesus Christ, in the power of the Holy Spirit, in accordance with the will of God our Heavenly Father, in the conscious presence of the Triune God and of these witnesses, I charge you that you will answer me, every one of you, no matter what your rank in the Church may be, the questions that I will now ask you, and upon your truthful answers only can a True Baptism be administered. So far as you know your own hearts, have you truly repented all your sins? Can you say, I have?

Candidates—"I have."

General Overseer—So far as you know your own hearts, have you trusted in God our Father through faith in Jesus Christ His Son, and in Him alone, for Salvation from all your sins. Can you say, I have?

Candidates—"I have."

General Overseer—So far as you know your own hearts, are you determined to do right, no matter what the cost? Can you say, I am?

Candidates—"I am."

General Overseer—So far as you know your own hearts, are you determined, by the power of the Holy Spirit, to trust in God for a perfect healing in spirit, in soul, in body? Can you say, I am?

Candidates—"I am."

General Overseer—Are you determined, by God's Grace, to live a consistent and, as He shall give you grace, a Holy Life? Can you say, I am?

Candidates—"I am."

General Overseer—Do you desire me to baptize you by a Triune Immersion, into the Name of the Father and of the Son and of the Holy Ghost? Can you say, I do.

Candidates—"I do."

General Overseer—Will you ask God to give you in this Baptism what the water cannot supply, the power of the Holy Spirit, to make that Baptism effectual? Can you say, I will?

Candidates—"I will."

General Overseer—There is nothing more that could be said. Be faithful unto death, and God will keep you and give you the Crown of Life.

All who desire God's blessing, stand. Say with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may trust Thee in spirit, in soul, in body. Bless those about to be baptized. Help us to do our duty lovingly, immediately that we see it, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

After a brief intermission, the General Overseer administered the Ordinance of Believers' Baptism by Triune Immersion to twenty-six candidates.

The large audience, with spirits awakened to the great thought that God's Messenger was in this Ordinance sealing Disciples with the Seal of the Living God, witnessed the Baptism with prayerful hearts.

The spiritual power of the Ordinance was manifest upon all present: administrator, candidates and spectators.

THE SEAL OF THE LIVING GOD.

CLEARLY, unmistakably, authoritatively, God's Messenger set forth the marvelous significance of a Real Baptism, on Lord's Day afternoon, March 24, 1901, in Central Zion Tabernacle.

Never before did his people, over 2000 of whom were present, although the day was rainy, get such a clear conception of the mighty import and power of the Ordinance with which by far the greater part of them had been sealed.

As the General Overseer developed his Message, point by point, many a heart was lifted to God with praise and thanksgiving that He had sent His Messenger to Zion with this Seal.

Then all joined in earnest prayer that God would, by His Spirit and the power of that Seal, make them "dead to sin, alive unto God, and quickened into newness of life, with power for service."

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, March 24, 1901.

The service was opened by Zion Choir and the congregation singing Hymn Number 348, after which the Apostles' Creed was recited.

The General Overseer then read the sixty-eighth Psalm, and the sixth chapter of Romans.

Zion Boys' and Girls' Choir of 118 voices then sang the beautiful but simple melody of "The Beautiful Bright Sunshine."

Their little faces shone and their voices rang with the gladness of pure and happy childhood as they praised their Creator and Saviour.

The singing of the children was an inspiration.

Not only were their hearts in what they sang, but there was an ease and naturalness which made every tone smooth and even in quality; a careful training which made the pitch perfect, and every word of the glorious hymns which they sang was heard and understood by the great congregation.

It was wonderful singing for so large a choir of little boys and girls.

It was very deeply effective upon the audience, which sat and listened without a movement until the children's voices ceased in a reverent Amen.

Prayer was offered by the General Overseer.

Announcements were made by Overseer Speicher.

The tithes and offering were received, Zion Boys' and Girls' Choir singing "Brightly Gleams our Banner," very sweetly.

THE PURPOSE OF A REAL BAPTISM.

The General Overseer then said:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. Amen.

TEXT.

We were buried therefore with Him through Baptism into Death: that like as Christ was Raised from the Dead through the glory of the Father, so we also might walk in Newness of Life. For if we have become united with Him by the Likeness of His Death, we shall be also by the Likeness of His Resurrection.—Romans 6:4, 5.

Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were Saved through Water: which also after a True Likeness doth now save you, even Baptism, not the putting away of the filth of the flesh, but the Interrogation (or appeal) of a Good Conscience toward God, through the resurrection of Jesus Christ.—1 Peter 3:18-21.

My brothers and sisters in Christ, especially you who are members of the Christian Catholic Church in Zion, I am almost glad that, in consequence of the inclement weather, those now present, though numbering between 2000 and 3000, are principally members of this Church, because I desire to speak to you and, through LEAVES OF HEALING, to the Christian Catholic Church in Zion throughout the world, following up the discourse of last Lord's Day.

In that discourse I spoke in very solemn and earnest language concerning what I believed to be the Seal of the Living God.

I said that we had that Seal, and that at least the first Twelve Thousand had been sealed in Zion with the Seal of the Living God, a Real Baptism. But the time did not permit me to speak more fully as to what a Real Baptism was.

I do not for one moment wish any one to suppose that the outward form of Triune Immersion in itself constitutes a Real Baptism.

I made that, I think, fairly plain and clear last week, but I again state it:

THE SEAL CAN ONLY BE PLACED EFFECTIVELY UPON THAT WHICH IS WORTHY OF BEING SEALED.

If you could get access to the seal which is used in stamping a twenty-dollar gold piece—if you could steal it, for you would have to steal it—and should stamp a piece of nickel corresponding in size to a twenty-dollar gold piece with the seal of the United States, saying that was twenty dollars, it would not be twenty dollars because you sealed it. It would be a fraud, and would be very quickly detected, and very severely punished.

No seal of the United States could make nickel gold, or give that the value of gold which was only nickel. Therefore, even if we have a Real Baptism, we must also have real subjects for Baptism.

Baptism does not make a man a Christian, but Baptism seals a Christian openly, boldly, before all the world.

That Seal is placed upon him because he has really repented, believed, been really converted, and is real gold, a real Christian, a real Disciple, one who desires to be more and more real every hour and every day.

Baptism can no more create a man a Christian than the seal, even if it be the right seal, can give twenty dollars' value to a piece of nickel.

IF THE SEAL OF BAPTISM IS TO BE RIGHTLY GIVEN, IT MUST BE IN THE PROPER HANDS.

It is perfectly clear to any one who thinks for a moment, that God does not put His Seal into every hand.

God will not permit every one to baptize.

God has given this Seal, in these latter days, to Zion, that there may be reality in this Baptism, in this Seal of the Living God, and a preparation by the separation of the One Hundred and Forty and Four Thousand Servants of God, that they may be Messengers of God in Zion and through Zion to bring the Great Multitude "which no man can number, out of every tongue, and tribe, and people, and nation to stand before the Throne and before the Lamb."

That is not a Scene in a distant and remote Heaven.

It is a Scene on Earth.

People have been erroneously, in my judgment, putting it away in heaven at some distant time.

We stand before the Throne of our Father in Heaven *now*.
 We stand before the Lamb *now*.
 We praise God in the Spirit *now*.
 We sing with a Great Voice *now*:

Salvation unto our God
 Which sitteth upon the Throne,
 And unto the Lamb.

We do not need to wait for a distant time or place to stand before God and sing the Song of Salvation.

WHAT SHOULD BE THE EFFECT OF A REAL BAPTISM?

What does this Sign and Seal imply?

What Special Blessing does God give in this Real Baptism?

Is it simply to state the value of the coin, or is it to impart to that coin some peculiar power?

There is no doubt whatever that power is imparted by the Seal.

When a document has been prepared for the signature of His Excellency, the President of the United States, and when he has signed that document, it is not valid and not effective until the Seal of State is affixed. It is then a Commission under God.

The power of that document is not merely that the document itself is valid, but that it imparts a power to an otherwise weak citizen which he would not have unless that valid document were in his hands.

Such a document would enable an attorney to seat himself on the bench of the Supreme Court of the United States as a Judge in the highest Court in the land. The decisions of which he is a partaker become such that he, as a member of that Court, can call upon the Executive, the President himself, upon the Legislature, and, if necessary, upon the Army and Navy, and upon every citizen throughout the United States, to support and to help to execute his mandates as a Judge.

THE POWER OF A DOCUMENT.

Therefore, you see, a Commission bestows a Power. If it were a mere document, valid as it might be, it would not be a power. But you can see that throughout all this land public officers are powerful in performing public duties because they have been given power through these documents.

Some of them have a right to arrest criminals.

Some of them have a right to detain criminals in prison.

Some of them have a right to put criminals to death.

I do not preach a Baptism which has no Power attached to it.

The world is weary, the Church is weary and tired out, tired to death, of mere words which do not bring Power with them.

A Church which is a Church if you like to believe it, and is not a Church if you do not like to believe it, a Church which you may obey or not obey just as you like, is no Church at all.

It is not the Church which God has established.

You cannot create, you cannot permanently hinder, and you cannot destroy a True Church.

It exists because God created it—called it out from His own Redeemed ones in His Kingdom.

It stands firmly and goes forward to victory because God maintains it.

It is indestructible, because it is a part of God Himself, His offspring, and therefore eternal as Himself, and it is folly to talk of destroying it. We are God's Witnesses to that fact, and all the world is getting to know it.

GOD HAS ESTABLISHED A CHURCH, AND HE HAS GIVEN POWER
TO THAT CHURCH.

The powers of that Church are tremendous.

The powers far exceed anything that a Legislature, an Executive, or a Judiciary could impart.

Behold, I have given you Authority to tread upon serpents and scorpions, and over All the Powers of the Enemy: and nothing shall in any wise hurt you.

Think of the tremendous sweep of that

Then think again of these words:

All Authority hath been given unto Me in heaven and on earth. Go ye therefore (with this authority which I delegate to you), and make Disciples of All the Nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them (with authority) to observe all things whatsoever I have commanded you: and lo, I (who have all power in heaven and earth) am with you all the days, even unto the Consummation of the Age.

That is either a reality or it is mere trashy words.

If it is a reality, whatever Church possesses that reality, possesses a power compared to which the powers of Parliament and Congress, the powers of Presidents and Kings, the powers of armies, is as nothing: for these powers are the supreme powers of the Almighty God, before which eventually everything must bow.

Therefore, this Baptism must be a real thing.

What does it bring?

A REAL BAPTISM BRINGS TO THE REAL DISCIPLE THREE THINGS.

First, buried with Christ in Baptism by the power of the Holy Ghost, he may and ought to become Dead to Sin.

Second, buried with Christ in Baptism, he ought to be planted in the Likeness of His Resurrection—my text in Romans six—and rise with Him to Newness of Life, and have within him the Life of God.

Third, being now dead to sin and alive unto God, it is his

privilege to walk with God in Newness of Life, and therefore to be endowed with Power for Divine Service.

Every minute, hour and day should see a New Life with a New Power. He should realize that the Power of God is upon him and in him, so that he shall be what Peter speaks of, "saved through Baptism"; not regenerated through Baptism. Having been regenerated, a man has a great deal of saving before him. Many a man who is regenerated, many a woman who is regenerated, knows very little about a Full Salvation:

Regeneration and Full Salvation are two different things. There is between them the difference between a baby, a child, and a full grown man with a large experience, capacity and intelligence which make him a strong power to do God's service, whatever it may be.

"After a True Likeness," this Real Baptism saves the man from many things. It saved the Apostle Paul, after his conversion. When Ananias said to him that God had called him to be His servant in all the earth, he said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins."

With that the healing came, and the sightless eyes of the Apostle saw the Messenger of Christ, a mortal man. He saw that the Salvation was Real; that a Real Healing had come, and a Real Cleansing power. He submitted at once and was baptized. That was a Real Baptism—it was the Seal of the Living God.

But he quietly went away to Arabia for three years before we hear of him again.

He received in that Baptism a complete assurance that his sins were washed away. Dead to sin, the old man Saul was swept away at that Baptism.

Alive unto God, Paul, the new man, was equipped in Newness of Life with power for a Divine Service which made him who had started last in the race first of all, greatest of all the apostles, so that he has stamped his name and individuality and the power of God upon the nations as no other man of all the apostles did.

Starting eleven years after the call of the other Apostles, he was not behind any or all.

This is the Power of a Real Baptism. It will not be the same in all persons, for all persons are not qualified and not prepared to act upon the same high plane; but it will be the same in kind.

THE APPEAL OF A GOOD CONSCIENCE.

I therefore proclaim today that not the mere putting away of the filth of the flesh, but the Appeal of a Good Conscience toward God, enables a man to say as Paul did constantly, in

effect, "In all good conscience I stand here today, knowing that every word I say is true. I am dead to sin. I am alive to God. I am endued with Newness of Life and Power for Service. I make this 'appeal of a good conscience' to God, to man, to angels, to devils, to the age which now is, and the age which will succeed me. I appeal to the great White Throne of God that this is true."

It was true.

The generation then living, the generations which have succeeded, the present generation, now says, "Paul, God witnesses for you that your Salvation, Healing and Cleansing were real; that your Baptism was really the Seal of the Living God; and that your apostolic Commission was real: for God constantly bore you witness by the Holy Spirit!"

TREMENDOUS CLEANSING POWER OF A REAL BAPTISM.

In your degree this is what a Real Baptism means: That you shall have Power over your members which have been unrighteous.

The Lust of the Eye, the Lust of the Flesh, and the accursed Pride which makes this life so full of misery, selfishness, jealousy and devilry shall be broken forever.

You shall be dead to these passions.

Your body shall henceforth have eyes that see for Christ, a tongue that speaks for Christ, a mind that thinks for Christ, ears that hear for Christ; yea, a palate that tastes for Christ, and a hand that handles for Christ.

You shall have every power, procreative and otherwise, used for God.

You shall live a Holy Life under the Law of God, so that sin shall have no dominion; so that you shall be free from the damning power of hellish passion. Love and Lust are poles asunder.

Oh, I beseech you, "as pilgrims and strangers, to abstain from fleshly lusts which war against the soul."

Dead to sin, the body becomes a servant to righteousness, a bondservant to Christ.

Everything within you, spirit, soul, body, passions, aims, wishes, thoughts, desires, will be purified. But that can only be when you have taken the second dip into a Real Baptism. You must be "united with Him by the Likeness of His Resurrection."

You must rise with Christ. You must in Christ rise superior to the throbbing of that blood which we inherit, which is so full of the poison of sin and disease.

You must have your blood cleansed.

The word in the book of the Prophet Joel must be fulfilled

in you: the last verse of that great prophet of this Holy Ghost dispensation:

And I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

ONLY IN ZION CAN THAT BLOOD-CLEANSING COME.

Hence, planted with Him in the Likeness of His Resurrection, after a True Likeness, you have to receive not only forgiveness from sin, and power over sin, but new life, a Divine Life, which, when you stand upon your feet, enables you to say, "I live, yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me, who gave Himself instead of me. That life has taken possession of all my being."

Just as Jesus Christ arose from the dead without any blood in His body, just as the Holy Spirit was His Life, so must we have the Holy Spirit for our life.

The Spirit of Him that raised up Jesus from the dead must be in our mortal bodies and quicken us and deliver us, who through fear of death have been all our lifetime in bondage. That Spirit must give to us deliverance from corruption, and deliverance that shall lead us into powerful service.

Not the possession of life alone, not the deliverance from death alone, but the endowment for service, Newness of Life, is the third thing in the Real Baptism.

NEWNESS OF LIFE.

New Life toward wife and children, New Life toward the maiden and the youth, New Life toward the brother and the sister, New Life toward the poor sinners who are perishing in their sins, and New Life which makes you look with new eyes upon all humanity, with the eyes of Christ who died for them, is a result of a Real Baptism.

Newness of Life makes you seek for their Salvation, their Healing, their Deliverance, their Real Baptism, their Real Cleansing, their Real Sealing with the Seal of the Living God.

It is this Newness of Life more and more that we want in Zion. (Amen.)

We want not death, not idleness, not passivity, but Life which gives us power to rest, and gives us power to work with the unceasing continuity of a God who is forever at rest and forever at work.

This is what is needed, a New Life.

No man that breathes with human breath
 Whatever crazy sorrow saith,
 Hath ever really longed for death.
 'Tis life, not death, for which we pant;
 'Tis life of which our nerves are scant.
 More life, and fuller, that we want.

We want a Life which not only lives today and tomorrow, but projects itself into the unborn generation, and is an active generating power in the ages to come; a Life which never dies, a Life which shines brighter, and lives purer and more glorious, "shining more and more unto the Perfect Day."

We want a Life like that which "speaketh" down through all the ages from Abel, the first martyr for the Living God, till now.

Oh, for that Life.

God give it to us. (Amen.)

All who desire that Life, arise and tell Him that you want it. (Apparently all arose.)

Bow your heads and pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me a perfect deliverance, Thou God of deliverances, from sin—True Repentance, simple Faith, willing Obedience, that I may live for Thee, and if need be die for Thee. Give me a Real Baptism, that I may be dead to sin, alive unto God, and a Newness of Life, endowment for service, that I may have the "appeal of a good conscience" that I am Thine wholly, Thine forever, Thine for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Live it. Seek for its enlargement continually. Ye who have been baptized by a right form, seek for the Power of a Real Baptism.

After the Recessional had been sung, the hundreds of the White-robed Choir and Officers passed solemnly out between the standing and deeply impressed people. Then the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED,

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

1201 Michigan Boulevard,
CHICAGO.

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

MAY, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 5.

Fifty Cents a Year.

A VOICE FROM ZION.

The Baptism of Fire

— AND —

The Cup of Suffering

TWO SERMONS

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion.

Delivered in Central Zion Tabernacle, 1621-1633 Michigan Avenue,
Chicago, Illinois, Lord's Day, April 14, 1901, and
Lord's Day, April 21, 1901.

CHICAGO:

ZION PRINTING AND PUBLISHING HOUSE,

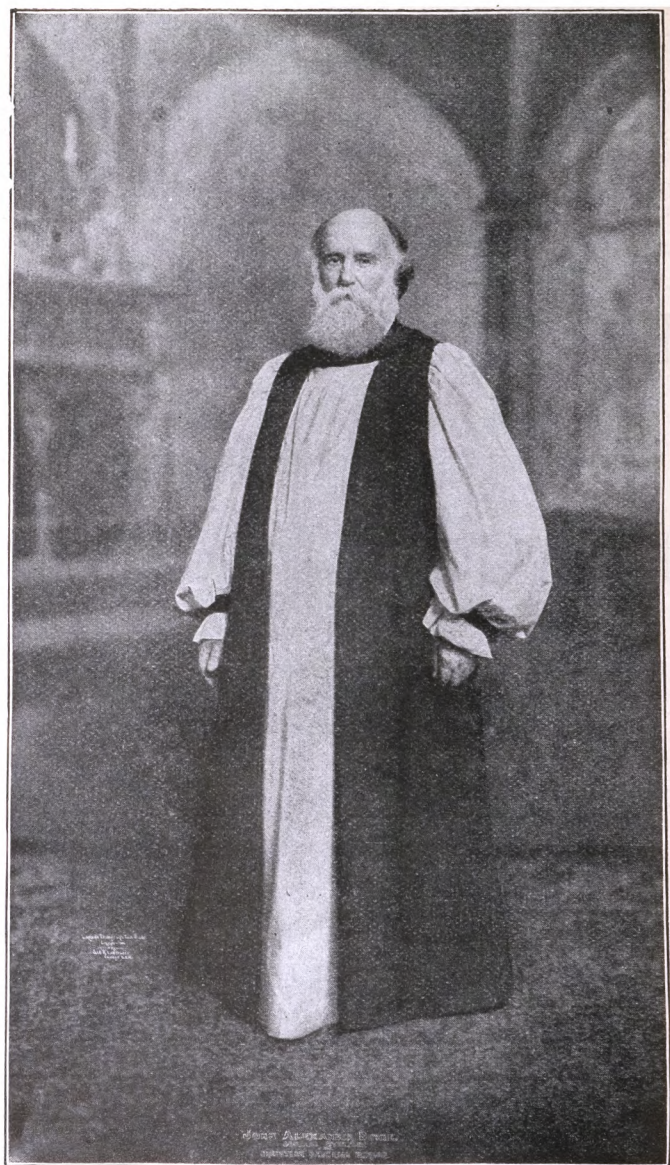
1300 MICHIGAN AVENUE.

1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



John Alex. Downie

THE BAPTISM OF FIRE.

IT was a plain, simple address.

It was but a few direct words.

There were no oratorical flights of eloquence. There were no stately rhetorical periods. But in its simplicity and unpretentiousness it was one of the mightiest and most momentous Proclamations of the Christian Dispensation.

It was Potent because it came with Divine Authority.

It was a Message from God.

It was delivered by His Chosen Messenger in these latter days.

It was a part of the great Eleventh Hour Call for laborers, which this Messenger was sent to deliver.

It called into the Vineyard that hitherto idle but mighty force in Christ's Church, the Laity.

The Baptism of Fire was set forth as a preparation for the Eleventh Hour Mission.

The Cup of Persecution, and the giving up of life itself, perhaps, in the fulfilment of that Mission, were seen between the undertaking and the accomplishment.

The sure reward of the Eleventh Hour Laborers was seen at the close of the Day: the end of the Dispensation.

Nearly 3000 people sat listening, silently, hushed by the power of the Message which they heard.

Then came the call to those who were ready for that Baptism of Fire; for the enduement from above with power for service in the Vineyard in the Eleventh Hour. To the thousands who heard the Call, it was a Call to enter upon a work of glorious privilege. It was a Call to persecution and perhaps death; but Zion's officers and laity looked beyond to the End, when Christ shall reign upon the Throne of Universal Empire.

With a holy joy in every face, they arose and simply and trustfully consecrated themselves to the work.

This Message was delivered in Central Zion Tabernacle on Lord's Day afternoon, April 14, 1901. As usual, on Lord's Day afternoon, this great auditorium was filled.

God, by His Spirit, was present in the solemn and impressive exercise with which the service was opened, the Processional of Zion White-robed Choir of boys and girls and men and women, and the resident officers of the Christian Catholic Church in Zion. All hearts were lifted to God in praise and worship in the words which the white-robed singers joyously sang as they marched:

Love Divine, all love excelling,
 Joy of heav'n, to earth come down,
 Fix in us Thy humble dwelling,
 All Thy faithful mercies crown.
 Jesus, Thou art all compassion,
 Pure, unbounded love Thou art;
 Visit us with Thy salvation,
 Enter every trembling heart.

Breathe, oh breathe Thy loving Spirit
 Into every troubled breast;
 Let us all in Thee inherit,
 Let us find Thy promised rest;
 Take away the love of sinning,
 Alpha and Omega be;
 End of faith, as its beginning,
 Set our hearts at liberty.

Come, Almighty to deliver!
 Let us all Thy life receive;
 Suddenly return, and never,
 Never more Thy temples leave.
 Thee we would be always blessing;
 Serve Thee as Thy hosts above;
 Pray, and praise Thee without ceasing,
 Glory in Thy perfect love.

Finish, then, Thy new creation.
 Pure and spotless let us be;
 Let us see Thy great salvation,
 Perfectly secured by Thee,
 Chang'd from glory into glory,
 Till in heav'n we take our place;
 Till we cast our crowns before Thee,
 Lost in wonder, love, and praise.

Central Zion Tabernacle, Lord's Day Afternoon, April 14, 1901.

The services were opened by the congregation singing Hymn Number 164:

Behold, what love, what boundless love,
 The Father hath bestowed
 On sinners lost, that we should be
 Now called the sons of God!

The Apostles' Creed was then repeated by the General

Overseer and congregation. The General Overseer then read in the Inspired Word of God, the nineteenth Psalm and the twentieth chapter of Matthew.

Prayer was offered by Overseer Piper, followed by the General Overseer, at the close of which all joined in chanting the Lord's Prayer.

The announcements were then made by Overseer Speicher. The General Overseer then said:

I would add a few words to what the Overseer has said:

CONCERNING THE ZION BANNER.

I have placed orders for a large quantity of new machinery to be added to our present plant. The purchase of large new presses, with automatic feeders, folders, new type, and an increased cost in many directions, will necessitate our finding thirty thousand dollars (\$30,000) for these alterations and additions, so that THE ZION BANNER may be properly floated.

This can easily be gotten in Zion with our tens of thousands of people, if each of you will only make a conscience of giving a Special Offering to the Lord for this Special Purpose.

I have received about fifteen hundred dollars toward that thirty thousand.

I have been a little remiss, perhaps, in not pushing this matter, because I wanted to deal with some other things and let it rest. Now that the order has been placed, however, for large, beautiful and effective machinery, and our staff has been increased, and will be increased, and now that the whole building at 1300 Michigan Avenue will be given up to Zion Printing and Publishing House, a large expenditure will be required to be made at once.

THE REAL SOURCES OF ZION ARE IN GOD, AND IN GOD'S PEOPLE.

Sir Samuel Baker, many years ago, was endeavoring to find the sources of the Nile. Suddenly, while he was traveling up the bed of a tributary of the Nile, he lost it completely. The river disappeared. There was no water.

He kept on traveling day after day, day after day, but there was no water. It was simply a dry water-bed—a water-course where the water once had been.

Where were the sources of the Nile?

He was talking with Lady Baker about it one night, camping in the bed of the dry river, when suddenly in the middle of the night they heard a cry, "*El Athara! El Athara!*" and some one pulling at the tent poles. "Get out quick! The river! The river!"

They all rushed up the banks, and scarcely had they gotten

on high ground before they heard the thundering noise of the river coming down.

In a moment there was a mighty river filling the dry water-course, giving in a moment the answer to the question: Where are the sources of the Nile?

Away in the distant mountains where snow had melted and come down in floods.

Oh, if I could only reach the frozen resources of God's people; if they would only melt at the Word of God, they would send down into the presence of God, and for the salvation of men, not only thirty thousand dollars, but thirty million dollars!

All our sources are in God, and only the warm rays of the Sun of Righteousness can melt the hearts of God's people, and cause the ice-bound rivers of hoarded wealth to flow.

But these icy rivers shall be reached: for God is Our Strength.

THE SECRET OF ALL ZION'S POWER.

One Senator at Springfield said, after we had won our little fight—it was not a very hard one with these poor “where-asses”—“You are not going about it the right way to fight Dr. Dowie. You must find out the secret of his power, and destroy that.”

Ah, Mr. Senator, you were right. You must find God and destroy Him; for He is the secret of the power of Zion.

All our Springs are in God.

While I know this is the case, yet God must melt the snow-capped mountains and the glaciers, and make them pour down over the dry water-courses.

I speak not only to you; I speak to the multitudes of Zion everywhere today. Let us have this money quickly.

If we could only tell you a tithe of what *LEAVES OF HEALING*, *A VOICE FROM ZION*, *BLÄTTER DER HEILUNG*, in German, *THE BANNER OF ZION*, in Arabic, and *Zion Literature* are doing, it would make your hearts leap with joy.

But we cannot tell the story; it would take too long.

It would take every issue of *LEAVES OF HEALING* to print the Notes of Thanksgiving which come in from all lands every week.

I am pleading for those who are athirst for the Water of Life.

THE ZION BANNER IS A NEW DEPARTURE IN ZION'S LITERARY WORK.

We have confined ourselves to *LEAVES OF HEALING* for six and a half years without a single advertisement in it.

Never have we permitted it to contain any outside business advertisement. It has always been kept for God and for Zion. We did not want it to be an ordinary secular and business paper

We wanted it to be "Zion on Wings," and we wanted the wings to be always white and clean.

But Zion has gone down into the world to win bread and homes for her children; and we need a semi-secular weekly paper: for Zion must be up-to-date in her business, as well as in education and religion.

Zion is engaging in business, as God said she would, in the latter days.

Thy Gates (the Gates of Zion) shall be open continually;
They shall not be closed day or night;
But men may bring unto Thee
The wealth of the Nations.

Thank God, the business is very successful, so far.

The land which we purchased is worth already at least ten times what we paid for it. There is no question about that, for already 6000 lots have been applied for.

When these 6000 lots are sold, and the value of Zion City land is established by that fact, the real estate value of Zion City will be at least \$20,000,000.

Zion has been blessed. God is blessing us in our business undertakings, and from every State in this country, and from almost every land and continent, those who have Zion in their hearts are on their way to Zion City.

As General Overseer I am at the head, of course, of all this, and while I love the Business undertaking, the Church undertaking and the Educational undertaking are the first things.

The spiritual, moral, mental and manual training of our children comes first, and then the business.

THE ZION BANNER WILL ADVERTISE YOUR BUSINESS.

THE ZION BANNER will give you information concerning Zion City.

I hear that the people are coming from all parts of this land; that the prairie schooners are sailing over the prairies as in olden times.

Whole families with their children and their furniture, a whole train of wagons in some cases, are on the way to Zion.

Some of them got there last week. There they stay, and they say, "We intend to remain here until we get our lot." (Laughter.) One good old brother, of some means, too, came down at the beginning of last winter with his teams and belongings, and squatted there in a shanty and "dug out," and there he is waiting for the gates to open.

There is no doubt that God will bless Zion in a business way.

We wish to help our people to understand Zion's principles of business.

We wish our people to understand what is going on in the world, and to look at the events of the world in ecclesiastical,

social, political, and commercial affairs through the eyes of one who sees them as in God's sight.

THE ZION BANNER WILL BE A VERY LIVELY PAPER.

We shall not hesitate to call a spade an old shovel, if it is an old shovel. We shall not hesitate to call things by their right names.

I tell the politicians of Chicago and of the United States that there is a lively time in store for them when Zion unfurls her BANNER. (Applause.) We fear none but God; and that fear is filial love—we only fear to offend an Infinitely Loving Father.

We think we have been studying the affairs of this world to some purpose: for we are diligent and constant in study, with every help we can get.

All of you go to Zion Publishing House and place your subscriptions right away. It is very important, before we pass the paper through the postoffice at second class rates, that we should show a large subscription list.

We are making every preparation for the publication of the first number of THE ZION BANNER on the 22d of May. That will be just about the day Overseer Jane Dowie gets here. It will be a part of her Wonderful Week of Work that she will be here when the first issue of THE ZION BANNER appears.

We will make that paper as good as we can. If you wish us to make it good, you must help us.

YOU SHOULD ALL SUBSCRIBE TO THE ZION BANNER.

That is your matter.

We have toiled for six and a half years constantly to produce LEAVES OF HEALING, amidst all the other toils of our work for God and for His people, and for suffering humanity, and shall toil night and day to establish THE ZION BANNER. Can you not come along with your dollar and a half for a year's subscription?

Voices—"Yes."

General Overseer—Then come along quickly. (Laughter.)

Let me hear of thousands of subscriptions in before next Wednesday.

Besides that, can you not find eighty-five cents for half a year's subscription to THE ZION BANNER for some distant friend?

Voices—"Yes."

General Overseer—Then do it quickly!

Can you not take ten extra copies of the first issue? (Laughter.)

Voices—"Yes."

General Overseer—Thank you for these hearty responses from thousands of hearts and lips.

We have seen a number of papers that have attacked Zion, dead and buried.

The *Dispatch* is gone, and cannot have any resurrection.

The *Record* died by absorption. (Laughter.)

ZION BANNER IS UNFURLED; IT WILL NEVER BE FURLED UNTIL THE KING COMES.

I rejoice in the Song written long ago—probably over 2900 years ago—called a “Michtam of David.” The word “Michtam” means a Golden Psalm. It was written after a great Victory for Israel. At that time the Anointed King unfurled a Banner—a new Flag—and sang of it in these words:

Thou hast given a Banner to them that fear Thee,
That it may be displayed because of the Truth.
That Thy Beloved may be delivered,
Save with Thy Right Hand, and answer us.

I am very thankful for the privilege of unfurling this Banner in this hour of Victory.

We have the toil of unfurling it. If you knew only half the toil I have, you would wonder that I am not in my grave; but I am not. I am very much alive today.

I feel very happy. I feel delighted in the prospect that we shall have a semi-secular paper which will be published every Wednesday in the City of Chicago, God willing.

As soon as we can, we shall give you reliable news from all the world, and if we blunder, it will be because these miserable foreign telegraphic dispatches led us into it. However, we will try to keep out of that and give you reliable news.

We will try, as quickly as possible, what our own telegraphic means of communication will do; for we have our people now in all parts of the world.

We have correspondence by letter even now with all the continents: for Zion is established on them all.

Pray for this and, if you pray, you will pay your subscription.

You who advertise and say “We will pay afterwards,” cannot do that in THE ZION BANNER. You must pay before you get in. That is a fact.

You can pay without going in, but you cannot go in without paying. We intend to have Zion’s advertising business upon a strictly cash basis. We have no use for credit business.

If any one is too poor to get THE ZION BANNER, somebody will be kind enough, I know, to buy it for him.

If any one is too poor to buy in Zion City General Stores, and is hungry, Zion will help its poor and hungry members; and, so far as we know, none in Zion suffer hunger. We are ready to relieve at all times God’s poor in Zion, and esteem it a privilege.

But we intend to carry on Zion upon a cash basis.

That is the best basis, is it not?

Voices—"Yes."

General Overseer—I am glad you think so. This credit business is a great folly.

May God help us and provide for us the resources from good, honest, hard labor.

I thank you for your great love and confidence. I know you will take the matter up. I know, also, that you need reminding, and, therefore, I have spoken these plain, honest words of appeal.

But I go further.

AN APPEAL TO ZION THROUGHOUT THE WORLD.

I speak to those outside of Chicago. Let my voice reach them in all parts of Zion: Help us here.

Every one in all parts of the United States, help us.

Let those in Canada help us.

Let those in England help us.

Let those in Scotland and Ireland help us.

Let those in Australia help us.

Let those in Asia and Africa help Christ's Banner.

Let those in the little places of the world help us.

We are doing a work for all the world.

May God help those to whom we are appealing from this platform.

I am going to keep at it until I get that thirty thousand dollars. Mind you, this subscribing for **THE ZION BANNER**, taking ten extra copies, and sending a half year's subscription to your friends is all quite independent of what you are going to give me to start it.

I expect you to give me quite a large sum of money as a Free-Will Offering: for this is Zion's Capital—the Gifts of God's children for God's work.

I know you will get blessing from your Offerings for this purpose.

Has God ever made any of you poor in paying your tithe?

Voices—"No."

General Overseer—Have you been increased and blessed?

Voices—"Yes."

General Overseer—Has He ever made you poor on account of giving Special Offerings?

Voices—"No."

GREAT PROSPERITY OF ZION PEOPLE.

General Overseer—The very look of this people, and the facts which we know through our Financial Institutions, prove that this people are more blessed than any other in this land, taking their educational and social positions and their business

advantages or disadvantages into consideration. We ought to be profoundly grateful. You do not have any doctor bills to pay, and you do not spend your money for beer and skittles.

You do not pay for goats and Secret Society badges.

You do not pay for a great many things that the world pays for, and pays quite heavily for. I think you ought to give your help to us who are needing your help to carry on this work. I know you will, only you need stirring up, and keeping up to it.

I will beg for God as I have begged all the way along. I will not beg from the world outside. Zion has never sent her collectors to those who are in the world to ask for money for God's work.

Under God, all that has been done, we have done through our own endeavors. We will never ask the World, the Flesh or the Devil to help us extend the Kingdom of God.

We are quite able to go out and take possession of what God has given us in this Earth, which is His by right of Creation, by right of Redemption, and by right of Preservation.

Only let us be very strong, and very courageous. Do not let us go back at all. Let us Go Forward.

"THE ZION BANNER" WILL HAVE A VERY BEAUTIFUL FRONT PAGE.

It will be printed in three colors and black and gold, and the Banner will hang over Zion Flag and the Stars and Stripes.

We desire, when the prospectus comes out, to send that far and wide.

We are going in for work more and more. We cannot do too much for Zion and for God.

During this transition period, between this and Zion City, our Headquarters Offices will have to be in Chicago. For years to come, perhaps, we shall have to keep places for business purposes in Chicago. For that purpose I purchased the present Zion Building for Zion. God blessed me very much in that purchase. I would not sell it for three times the money I paid for it.

We are renovating Zion Building for Headquarters purposes, and the Administration Offices of the Ecclesiastical, Educational and Commercial divisions of the united work of Zion will all be there until we build a great Administration Building in Zion City.

We found it necessary to open a new Divine Healing Home and a place for Zion College and its students. We have taken a new place with 150 rooms at the northwest corner of Thirteenth Street and Michigan Avenue.

May God bless these new undertakings. (Amen.)

Pray for them earnestly.

Pray for me, and for my good wife.

You will see in last Saturday's LEAVES OF HEALING a notice

which we have just received from London, concerning Overseer Jane Dowie's meetings in that city. She speaks in Zion Tabernacle in Euston Road, in London, on May 5th.

After arriving in America, she speaks in Zion Tabernacle in Boston on May 19th.

Then we intend to receive her here, God willing, upon the evening of May 23d. She will have her first public meeting in the Auditorium with myself on Lord's Day, May 26th. A whole week of Conferences and an Excursion to Zion City on Decoration Day, will follow, and on Lord's Day afternoon, June 2d, I shall preach a Closing Sermon for the Special Gatherings in the Auditorium on "The Coming of Elijah: the Restorer of All Things." And after that Mrs. Dowie and I will hope to spend a few quiet days at Ben MacDhui—a kind of Silver Wedding honeymoon.

Then will come the preparation for Zion's July Festival and Encampment, which will hereafter be called

ZION'S FEAST OF TABERNACLES.

Deacon Sloan and I went over the matter the other day. We have, with our other officers, worked out a plan. We will put up some miles of tents in Zion City, so that you can come out and camp there with your family for a week. Some of you can come and camp there for a month by making proper arrangements ahead.

We will try to make these tents comfortable, with boarded floors.

We hope that God will favor us with good weather; yet we will take precautions against sudden showers.

We hope in July to have tens of thousands of people in the first Great Zion Feast of Tabernacles.

May God make an Annual Feast of Tabernacles until the King shall come! (Amen.)

We hope that it will be a glorious time.

I am looking forward to it.

I am getting younger all the time.

I had a letter today from dear Old Mother Stewart, of Springfield, Ohio, asking me to present her dear old motherly love to you.

She is the real founder of the Women's Christian Temperance Union, the leader of the first great Temperance Crusade in Ohio.

She said to me in the letter, "I long to come and see your bonny bride, the Magnificent Overseer!"

She knows my wife very well.

She said, "I would like to give her away at your Silver Wedding."

But the dear old mother thinks that she cannot come. She is considerably over eighty years old, I think, pretty nearly

ninety. She sends her great love. She is one of my old sweethearts, you know. (Laughter).

I am very fond of these dear old ladies.

I told her once that she was always young. She said, "That is how I feel."

THE ANCIENT OF DAYS IS ETERNAL YOUTH.

She said, "I was talking to an assembly of young people among whom I was wheeled in my chair. I spoke to them about their silly amusements. 'Now,' I said to them, 'don't think that I am an old foggy talking like this, because I am light-hearted and happy, and I am younger than any of you in the room.'"

I think that is how she felt.

Happy Christians like dear old Mother Stewart are a blessing and a joy forever; and from Zion's thousands here today, we send her Zion's love, and our wishes for many joyous days in her bright eventide. We hope still to see her at our Silver Wedding, and the Inauguration of Women's Special Work in Zion.

As you get the Love of God, and the Life of God within you, you will learn more and more that the Ancient of Days is Eternal Youth, and that he who lives for God is ever young, and will "bring forth fruit in old age." May God grant us that blessing.

This speech ought to be worth a hundred thousand dollars for THE ZION BANNER.

I am pleading not for myself, but for the people everywhere.

I hope that in founding these many Institutions in Zion City we shall found them so strongly that the gates of hell shall never be able to shake them.

God grant you, my noble coworkers in Zion, a blessing for Jesus' sake.

The tithes and offering were then received, Zion's White-robed Choir singing Le Jeune's arrangement of that grand hymn, "Jerusalem the Golden," with a spirit which told that the wonderful words which they sang were not mere meaningless sounds to them.

THE BAPTISM OF FIRE.

The General Overseer then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these

words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

In the twentieth chapter of the Gospel according to St. Matthew, and the twenty-second verse, you will find the portion of Scripture to which I wish to call your attention:

TEXT.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My Cup, and be baptized with the Baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.

Also in the twelfth chapter of St. Luke, the forty-ninth verse:

I came to cast Fire upon the earth; and what will I, if it is already kindled? But I have a Baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give Peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

The Baptism of Fire is that Baptism to which all other Divine Baptisms lead.

The Baptism of Fire is that Baptism which enables us to receive God Himself: the All-Consuming, the Everliving Fire.

I desire to speak very briefly this afternoon concerning that Baptism.

Christianity is Essentially Destructive and Essentially Constructive.

Construction follows upon the destruction of those things that are shaken and which must be removed and burned up.

There is no use in supposing that we can ever be at peace with the Devil; that we can ever be in friendship with the world that "lieth in the evil one."

"Ye adulteresses," says the Apostle James, "know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh Himself an enemy of God."

Many seek to be at peace with the World, the Flesh and the Devil. For the sake of peace they will not fight. They let things alone, and let every one do as he likes and go as he pleases without any protest or forcible words.

If any one is as plain as we are wont to be, they say, "That is not the way to win men. Men can never be won to God by such processes as you adopt."

I was told that a great many years ago, long before I came to America, by "friends" in Europe and Australia; and I soon heard the same timorous counsels when I arrived in the United States, nearly thirteen years ago.

A FALSE PROPHECY OF FAILURE AND DEATH.

I had spoken only twice in San Francisco when a very "potent, grave and reverend senior," belonging to that miserable mass of wretched theological granite called Presbyterianism, came to me. He said most gravely, "My dear Dr. Dowie, you had better take the next steamer back to Australia, if you intend to talk like that. There are some parts of the United States where they would mob you and shoot you for half what you have said already. If you go on like that, I will give you about six months to live."

I said, "I am not sure about that."

"I can only tell you that my impression is that you will be killed," was his reply.

"That would not hurt me," I replied.

"What!" he said.

I said, "No. There are a great many people who live too long. The trouble about them is that they ought to have been killed twenty years before. (Laughter.) If they had died and gone to heaven, they would have been a great blessing, but they have lived beyond their usefulness. They were brave for God at one time; but for twenty years they have been influenced by such advice as you now give me, and they have been compromising on every side. They are a perfect curse. I am inclined to think that you are one of them." (Laughter.)

"Oh," he exclaimed in amazement and wrath.

I said, "What are you doing? You do not smoke?"

"No, sir."

"But do you tell your people who smoke that they are dirty stinkpots?"

"Verily no."

"What do you do?"

"I talk to them privately, sometimes, about the deleterious action of nicotine poison upon nerve centers."

I said, "How much good does it do in getting them to abstain?"

"None at all."

"If you say to them, as I do," I said, "'You are an unmitigated mass of dirt and a miserable, filthy stinkpot; you may be a Christian, but you smell like a devil,' they would quit."

"Do they do it, when you say that?" he asked.

I said, "Sure!" (Laughter and applause.)

What would you say, O men of Zion?
Voices—"Yes."

A GREAT COMPANY OF THOSE DELIVERED FROM THE TOBACCO
HABIT IN ZION.

General Overseer—All that have given up tobacco, say Yes.
Voices (from hundreds of men, in every part of the Tabernacle)—"Yes."

General Overseer—All these were stinkpots once. (Laughter.)

One gave this up today (exhibiting a "corn-cob" pipe). (Laughter.)

My friend said to me, "My dear Doctor, you are dreadful. You pitch into me."

I said, "Yes, I think you need pitching into."

"Well," he said, getting very angry, "six months will settle you. You will want to go back to Australia."

I said, "My friend, I will never go back until my work is done. If it is one year or six months, or ten years, I will do the work God sent me to do. Furthermore, the people will come, and will be blessed."

He said, "They will not."

I said, "You are wrong. You come in three weeks, and if you do not come early, you will not get into this place."

It resulted as I had predicted. You could not get near the Y. M. C. A. Hall in Sutter Street long before the three weeks were up. We had to take the Grand Opera House for our next Mission.

A SECRET SOCIETY COWARD REBUKED.

The next mission of any considerable importance I had was in Los Angeles. A gentleman came up to me. He was a lawyer, a professed Christian, and a splendid specimen of the men who are at peace with the World, the Flesh and the Devil.

"My dear Dr. Dowie," he said, "I am struck with your wonderful power and inspiring eloquence. Let me tell you, however, you have come to a wonderfully intelligent city, and the language which you are using is so coarse, and so vulgar, and so horrible, that people will not hear you. I know, my dear Doctor, that you are quite capable of using more refined language, for you are an educated gentleman. I beseech you in Jesus' Name to use more refined language in addressing the people of Los Angeles (the City of the Angels)!" (Laughter and applause.)

I said, "Let me see. What are you?" I picked up his watch-charm. "What does this mean?"

"I am a thirty-second degree Mason, sir."

"Ah," I said, "I see. You belong to the World, the Flesh and the Devil. You are not a good angel. You have bowed

down at the shrine of Mah-hah-bone. You are not a true Christian, but an unmitigated hypocrite!"

"Oh-h!" he cried. (Laughter.)

I said, "Did that hit you?"

"I should think it did," he said, and he went away.

The next night, however, I spied him there with his wife, and he continued to come every afternoon and evening for many days, but did not again tender me advice as to how to speak. After about ten days he came up to me with tears in his eyes, and he said, "You are right. Give it to us hot and strong. I am glad you are not refining it down."

"No," I said, "I'm refining you." (Laughter.)

"That's true," he said, and he handed over his Masonic charm.

God blessed my plainness of speech. I began in Los Angeles with fourteen people and closed my meetings with over four thousand in the Hazard Pavilion, and many could not get seats at our closing meeting.

When I came to Chicago they said, "If you talk like that, you will offend the people."

"They need offending," I said. "I am glad to hear that."

"But you will hurt them."

I said, "They need hurting."

"You will not get them."

"But," I said, "I'll smash them, anyhow. (Laughter.) Then they will be glad to come to God for healing." (Laughter.)

They said I would not succeed, and for some time it seemed as if they were right. But you all know that God at last gave me victory. I went on alone in a little place, as you will remember, Zion Tabernacle No. 1, called in derision the "Little Wooden Hut."

The people passed by at first, but by and by God brought the people, and

THEY WERE GLAD TO GET A KITCHEN CHAIR TO SIT UPON.

I noticed what a Presbyterian minister in this city said on a recent Monday morning. May God save the people from these Monday morning meetings where the preachers all seem, to have headaches and appear to be cross, and critical, and blue, and dismal.

The minister to whom I refer read a paper upon what should be done to strengthen the little Presbyterian churches in Chicago. He said that it was a shame on the part of the rich people to leave them—he was a pastor of one of these little churches—in little wooden buildings with second-hand wheezy organs, and nothing but kitchen chairs for the people to sit upon.

The people would not do it, he complained, when there were salaried quartettes and cushioned pews in neighboring churches.

When I read that, I thought of the meetings in Zion Tabernacle No. 1. The only things we had were kitchen chairs, and the people were exceedingly glad to get even half of one, let alone a whole one.

I used to see the people sitting three on two chairs. (Laughter.) Sometimes I saw an average of two on a chair, because the mother carried the little boy, and the father carried the daughter. They wedged in somebody between, and I saw five persons, big and little, on two chairs, on one occasion.

We had only a second-hand organ, and we did not have much of a choir, did we, when we started?

But the people came.

IF YOU HAVE A LIVING GOSPEL, THE PEOPLE WILL COME.

You must be baptized with the Baptism with which Christ was baptized before you can get the people.

I desire to talk to you a little about that Baptism: for from the very beginning of His ministry to its end, it was a Baptism of the Holy Ghost and of Fire.

I confess that I brought Fire when I came to America.

I needed to bring Fire.

Fire was needed to destroy "the wood and hay and stubble," which the Denominations were building up.

Fire is still needed.

God "maketh winds His Messengers; His ministers a Flaming Fire."

Unless they have the Flame of that Fire of Divine Love which destroys unclean desire, which sets a man free, they will not be able to do God's work.

In the beginning of that work there is always division. Wherever Zion enters a home, what people sometimes say is perfectly true: it produces conflict.

WHEN ZION COMES TO A CITY, IT CREATES DIVISIONS.

Of course it does.

It divides the sheep from the goats.

It divides the Secret Society fiends from the true Christians.

It separates between the altar of Baal and the altar of Christ.

It separates between the World and the Church; between God and the Devil; between a real religion for twenty-four hours of every night and day, and a sham religion that goes only in silver slippers and Sunday clothing to church when it is fine weather.

The fact of the matter is that Zion must be a Dividing Force. "Stronger than steel is the Sword of the Spirit."

The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints

and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight.

Christ, the *Logos*, the Eternal Word of God, rides on in the heavens, and on earth at the head of the Armies of the Living God.

He is arrayed in a garment sprinkled with Blood:
And His Name is called The Word of God.

And He hath on His garment and on His thigh a Name written,
KING OF KINGS and LORD OF LORDS.

And they also shall overcome that are with Him,
Called and Chosen and Faithful.

They partake of His Spirit, and do His Work.

This Baptism is the essential thing, the Baptism of Fire.

Poor Mrs. Zebedee thought that she would bring her dear sons, James and John, to Jesus to get a little gift.

O mothers, how loving, and rightly so, you are about your children! But Mrs. Zebedee did not know that she was asking an absurdity when she came and said, "Grant that this boy, John, and this boy, James, whom You have made apostles, may sit, the one on Your right hand and the other on Your left hand, when You come into Your Kingdom."

Oh how little she knew what that Kingdom was!

She seemed to think it was but the earthly throne of David; that it was to be established at Jerusalem, and that the Romans, the Herodians, the Sadducees and Pharisees were to be swept aside while Jesus became King at Jerusalem.

She wished her sons to be His prime ministers.

HOW SHORTSIGHTED EVEN CHRIST'S APOSTLES WERE!

They did not understand that it was essential for Christ to suffer and to die. They thought He was talking a parable when He said that He must be crucified and buried, and the third day be raised again.

A great many people now, when you declare to them the straight Word of God, immediately assert their presumptuous ignorance by saying that it is a parable.

It is no such thing.

Jesus was talking as God always talks. His words, if they are to be understood, must be taken exactly in their plain literal and positive meaning, except where He speaks in parables.

He was to suffer.

He was to die upon the cross.

He was to go into the grave.

He was to rise again; completing His Baptism in Fire, and having passed through the very Fires of Hell itself unscathed, He was to come up and take to Himself that body which lay in the sepulcher in the garden of Joseph of Arimathea; and in that body He was to visibly reascend to Heaven.

He was to send down to this earth the Holy Spirit, the Living Fire. With that Living Fire His Messengers were to be baptized. They, too, should suffer, be crucified, die, rise again, and their spirits live on forever.

But Mrs. Zebedee did not understand that. He answered: "Ye know not what ye ask. Are ye able to drink the Cup that I am about to drink?"

They said, "We are able."

Then Jesus said, "My Cup indeed ye shall drink: but to sit on My right hand, and on My left hand, is not Mine to give, but it is for them for whom it hath been prepared of My Father."

I have always contended that Christ recognized the supremacy of the Father. This is another saying of His in confirmation.

James and John thought that because they were among the first apostles, they must take the highest places. They had forgotten that He had said in their very ears but a few hours before, that the last should be first, and the first should be last.

THE GREATEST APOSTLES WILL NOT BE FOUND IN THE RANKS
OF THE FIRST APOSTLES.

The greatest apostles will be found in the ranks of the last apostles, in the last age of the Christian Dispensation.

The most successful workers of Christ will not be those who were called in the morning, or at midday, or in the waning day at the ninth hour. Those who will win the battle and get the prize are those who enter into the field, the Great Vineyard of the Lord, in the Eleventh Hour, and do the work that all have failed to do in all the preceding hours of the day.

The Day is far spent, and it is the Eleventh Hour.

God has sent forth Zion at the Eleventh Hour into the Vineyard.

Let us do His work, and be baptized with the Baptism of Fire.

I know that we who are last are called upon to do the work that they were called upon to do at the first, and did not do it.

I make no charge against them.

I merely state a Fact—Christianity has never been the predominant religion of the whole earth.

It has been, and even now is, only the religion of a small minority.

The work of worldwide conquest for Christ has not been done.

You say the first apostles did it.

I say they did not.

You tell me that John the Baptist was Elijah.

I say, "Yes, that is true."

Jesus said, "Elijah indeed cometh and shall restore all things."

That is true.

Did John the Baptist restore all things? No.

Christ said that Elias would come again and do it, and so it is: for He said, "And if ye are willing to receive it (or him), this is Elijah, which is to come."

And Elijah must come, and do that work at the End of this Period of the Dispensation, namely, "the Times of the Restoration of All Things."

Did that Early Church fulfil its Mission? No.

In the midst of the apostolic college, one member was a traitor, a falsifier, a liar, a thief, and sold his Master for silver and betrayed Him with a kiss.

Another Apostle was a "Doubting Thomas," who said, "Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and put my hand into His side, I will not believe."

When Christ appeared upon the mountain on the day of His giving the Great Commission, the very last words in Matthew tell us that when the eleven saw Him and worshipped Him, there were "some who doubted."

Peter himself, greatest of all the apostles at that time, denied his Lord with curses and with oaths when Christ was bound, bleeding from the cruel scourge and the crown of thorns, mocked, suffering and rejected. Fear and doubt choked his faith and made him an apostate. He was a renegade and a coward, not only then, but twenty-five years afterwards at Antioch in Pisidia. The Apostle Paul had to tell him to his face that he was not walking uprightly according to the truth of the Gospel.

Great as these first apostles were, the Church must recognize the fact that

THE FIRST APOSTLES DID NOT FULFIL THEIR MISSION.

They could not, perhaps, but they certainly did not.

Has that mission been fulfilled since?

Has the Church been brought into unity?

Has the principle of Divine Authority been established in the Church, in the Home, in the School, in the State, in the Nation, in Business? No.

While you talk of Christian cities, they are sunk in heathenism and sin. The work has not been done, and the work cannot be done, until God shall send some one with the Baptism of Fire, who shall "sit as a refiner of silver and purify the sons of Levi" in the Fire which purifies, until they shall "offer unto God offerings in righteousness."

God send more Fire! (Amen).

God give us grace to keep alive what we have.

God give us grace to sit continually over the Refining Fire until we see the Master's image there.

The thing must be done. Are you able?

"We are able," said James and John.

How little they knew!

How little they knew that, within a few hours of that time, their Master would be arrested in the Garden of Gethsemane! How little they knew that they who claimed to be able to bear the Fire of hottest persecution would immediately flee in full retreat! It is written, "They all forsook Him and fled."

Friends, they who were called in the first hour of the day of the Christian Dispensation were not competent to do the work.

They who were called at the noontide hour were also incompetent.

In the afternoon of the day great and mighty men were called into the Vineyard of the Lord. But after they had been buried, their sons and their daughters did not carry on the reformation of a Luther, the work of a Whitfield, the work of a Wesley, the work of a Rowland Hill. They failed, and their spiritual descendants have failed until this day.

THE ELEVENTH HOUR CALL TO ZION.

Now God is calling at the Eleventh Hour those who have been standing idle all the day long, because no one hath hired them. The Church has not called upon its laity to go and do its work; but now I stand here as Christ's Messenger today and I hire you. Come into the Vineyard, and in the last hour ye shall receive the penny. Make no mistake, however, through much tribulation you must enter the Kingdom.

THE BEAUTIFUL ZION BANNER WILL BE A BLOOD-STAINED BANNER BEFORE THE KING COMES.

Its Gold will be dipped in blood.

Its White will be dipped in blood.

Its Blue will be dipped in blood.

It will be passed through the fires.

But I predict today that Zion Banner is the Banner of the Conquering Army of the King in the Eleventh Hour of the Dispensation. (Amen.)

The Baptism to which all other Baptisms lead in Zion is the Baptism of Fire.

There is no discharge in this War. No man can come to me and ask to be discharged from the service of God in Zion. I cannot discharge him. Let the dead bury the dead. I have nothing to do with discharging people from doing their duty in Zion. I can drive out hypocrites, cowards, liars and thieves who come in on false pretenses, and never had Zion in their hearts; but I cannot discharge any one who is "dead." Death discharges them.

Let the Devil who killed your spiritual power, bury you.

I cannot transfer you to any other Church. I cannot transfer you to some other communion. If you die in Zion, you die the Second Death.

Blessed is he that hath part in the First Resurrection:

Over these the Second Death hath no power;

But they shall be Priests of God and of Christ,

And they shall Reign with Him a Thousand Years.

The First Resurrection is the preparation for the Millennial Glory.

But whosoever shall miss that Blessing will have no part in that Reign of Christ as King here on earth for a Thousand Years.

He that overcometh shall inherit these things; and I will be his God, and he shall be My son. But for the Fearful, and Unbelieving, and Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and all Liars, their part shall be in the Lake that Burneth with Fire and Brimstone; which is the Second Death.

If you die to Zion's work, then are ye dead indeed; for you are dead to God. But you must keep this Fire, Holy Fire, within your heart.

Quench not the Holy Fires within you.

Though temptation's darts shower down upon you,

Gird thine armor on; fight well,

And thou shalt see

After these wars,

Thy head wear sunbeams

And thy feet touch stars.

You must let the Fire burn.

I came to cast Fire upon the earth; and what will I, if it is already kindled?

That Fire is kindled. He kindled it, and it has never gone out. Somewhere the Holy Fire has been kept burning through all the centuries.

THE HOLY FIRE BURNS IN TENS OF THOUSANDS OF HEARTS IN ZION.

Let the Baptism which has come as one of water become one of spiritual purifying power.

Let the Baptism come now as a Baptism of Fire.

Wherever you go, may men and women say, "When he speaks, it is as if he had left a spark of the Divine Fire within our hearts that will never be put out."

It is a beautiful thought, this thought of the Holy Fire.

Prometheus was bound to a rock, so the myth is told, by the cruel gods of Olympus, because he stole the fire and gave it to men, and so he was doomed to have his vitals dug into by the claws of vultures. But, according to the story in mythology, he sings, even as his heart is eaten by the vulture of hell, "I am glad I stole the fire from Jupiter and gave it unto men."

Oh, if it means that we, for Christ's sake, who gave us this

Holy Fire to give to men, shall be chained to a rock and our hearts dug out by some vulture of hell, shall we not rejoice that we received the Fire given to us by God, and that we communicated it to men? (Amen.)

No matter what the sacrifice may be, it is worth while.

Christ, who was Baptized with the Baptism of Suffering and of Death, arose triumphant; He reigns in heaven; He will return and reign on earth; and He will establish His Father's Kingdom over every heart, and every spot of ground.

Because He lives, we shall live also. We cannot die.

In Adam all died once, but in Christ all shall live again.

He hath said, "He that believeth in Me, though he die, yet shall he live. Whosoever liveth and believeth on Me shall never die."

Believest thou this?

Voices—"Yes."

General Overseer—Then live it, and carry the Fire that will consume every unclean desire in every heart, in every home, in every city, in every nation, until the earth is purged with the Purifying Power, and Christ our King has come to reign, until the Time when every foe is vanquished, and He delivers up the Kingdom to God even the Father.

All who want that Baptism of Fire, and are willing to be consumed that God may dwell in them as a Consuming Fire, rise and tell Him so now. (Apparently all arose.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, that by a true Repentance and simple Faith I may receive the Holy Spirit as the Breath of Life, as the Water of Life, and as the Living Fire. Give me that Fire. Purify my heart, and all my life with that Purifying Fire. Help me to carry Fire to other hearts and other homes, and other lands, no matter what the suffering may be, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then God will bless you.

In the roll of the Church above your vow is recorded, and the way you keep it will be recorded, too.

After the Recessional, Zion's White-robed Choir and Zion's Robed Officers passed slowly out while the audience stood, bowed in silent prayer. The service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and

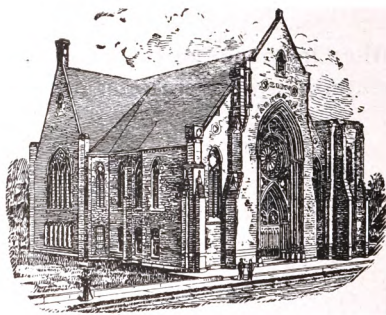
Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

After a brief intermission, Overseer William Hamner Piper came upon the platform and made a strong, stirring appeal to those who had not obeyed God in Baptism by Triune Immersion to surrender fully to God and obey Him at once.

God blessed the word spoken and many signified their desire to be so baptized.

The General Overseer then administered the Ordinance of Believers' Baptism by Triune Immersion, "into the Name of the Father, and of the Son, and of the Holy Ghost," to thirty-two Christians.

God blessed the Ordinance to the candidates and to the fifteen hundred spectators who were present.



CENTRAL ZION TABERNACLE.

THE CUP OF SUFFERING.

THE STORM KING, "the Prince of the Power of the Air," was raging on Lord's Day, April 21, 1901. For many hours a high gale had been blowing from the northeast.

It seemed to increase in violence as the day wore on. Clouds of dust filled the air. So fierce was the wind that it seemed, at times, almost impossible to face it.

In spite of the fact that it was near the end of April, the wind was cold and bleak.

In the afternoon, the wind brought a cold, driving rain, which increased the discomforts and difficulties of going out upon the streets.

Yet, when the hour for beginning the afternoon service arrived, Central Zion Tabernacle was well filled, nearly three thousand persons being present.

Zion's people and the many who wished to hear God's Word proclaimed by God's Messenger in Zion were not to be kept back by the Storm King.

With stout hearts and happy faces they came through the gale to the House of God.

The thousands who thus braved the elements soon forgot the disagreeable weather in praising God for the wonderful blessings of that day.

God's Messenger to Zion spoke with great spiritual power.

To those who have the privilege of hearing his Voice from week to week, it has seemed that the man of God has grown in spiritual stature and strength with each succeeding Lord's Day.

Hence it seemed that in this brief but mighty Message on "the Cup of Suffering," the General Overseer outdid himself. No printed page can ever convey that wonderful Message as it fell from his lips in Central Zion Tabernacle on that stormy afternoon.

Yet it can carry, in a measure, the truth there proclaimed.

May God, by His Spirit, make that truth effectual in the Cup of Suffering—27

hearts of the tens of thousands of readers of the Little White Dove throughout the World.

The services were opened by the beautiful Processional of Zion's White-robed Choir and Robed Officers, which has become, in its impressiveness, a power in bringing all into the presence of God, as a preparation for the exercises to follow.

As the procession entered and the singers and officers took their places, the choir sang that old but beautiful song of praise:

When morning gilds the skies,
My heart awaking cries,
 May Jesus Christ be praised!
Alike at work and pray'r,
To God I still repair;
 May Jesus Christ be praised!

When sleep her balm denies,
My silent spirit sighs,
 May Jesus Christ be praised!
When evil thoughts molest,
With this I shield my breast,
 May Jesus Christ be praised!

Does sadness fill my mind,
A solace here I find,
 May Jesus Christ be praised!
Or fades my earthly bliss,
My comfort still is this,
 May Jesus Christ be praised!

The night becomes as day,
When from the heart we say,
 May Jesus Christ be praised!
The pow'rs of darkness fear,
When this sweet chant they hear,
 May Jesus Christ be praised!

In heaven's eternal bliss
The loveliest strain is this,
 May Jesus Christ be praised!
Let earth, and sea, and sky
From depth to height reply,
 May Jesus Christ be praised!

Be this, while life is mine,
My canticle Divine,
 May Jesus Christ be praised!
Be this the eternal song
Through ages all along,
 May Jesus Christ be praised!

Central Zion Tabernacle, Lord's Day Afternoon, April 21, 1901

The services were opened by singing.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then read from the Gospel according to St. Matthew, twentieth chapter. Upon the twenty-third verse he commented as follows:

He saith unto them, My Cup indeed ye shall drink: but to sit on My right hand, and on My left hand, is not Mine to give, but it is for them for whom it hath been prepared of My Father.

Never forget that the Kingdom is not Christ's.

Never forget that in the prayer He taught us to pray, He taught us to say, "Our Father."

He bids us to remember, as we close that prayer, to whom the Kingdom belongs, when He says, "Thine is the Kingdom and the Power and the Glory."

THE KINGDOM IS THE KINGDOM OF THE FATHER.

When the end shall come, Christ shall deliver up the Kingdom to God even the Father, and all rule, and all authority and power shall be put under His feet.

Then He Himself shall be subject unto Him that put all things under Him that God may be All and in All.

Whatever men may say in order to make the Word of God, if they could, on a par with their human thinking and their human definition, there is simply no question whatever but that our Lord Jesus Christ always taught the supremacy of the Father.

He says that this great thing which the mother of the sons of Zebedee asked was not within His power to give, but was within the power of the Father.

THE SUPREMACY OF THE FATHER IS NOT INCONSISTENT WITH THE TRIUNITY OF GOD.

Unity does not mean equality in the units, but oftentimes the contrary.

In the revelation that Christ has given us of God the Father, He has always recognized and taught us to recognize the supremacy of the Father.

We believe in the Triunity of God the Father, Jesus Christ the Son, and the Holy Spirit, because Christ has so revealed it.

He and the Father are One with the Spirit. The Son and the Father are but One, yet we will never agree to teaching the equality of the persons in the Triune God.

There is no such thing taught by Christ as equality with the Father.

He taught in the most distinct and positive terms: "My Father is greater than I."

Here is one instance, without any special intention to make

it so, where He simply lets the mother of the sons of Zebedee understand that he recognizes that which the Father hath reserved for Himself.

You say, "How can there be Triunity in the Godhead without equality?"

Perfectly! There is no difficulty in understanding it, if you will only consider your own being. We are a triunity composed of spirit, of soul, and of body.

The Greek words used to designate them are *pneuma*, *psyche*, *soma* (πνεῦμα, ψυχή, σῶμα).

The body, the soul, and the spirit are entirely different; yet they are united. But their union is not the union of equality; for this earthly body is not by any means the equal of the animal life, or soul, nor is either of these the equal of the spirit. The spirit is eternal. The soul is only transient; no more immortal than the soul of a beast: for it is simply, and solely, in all creatures, and in man, the animal life.

THE SOUL CAN DIE.

Christ's soul died. He said, "My soul is exceeding sorrowful even unto death." He poured out His soul unto death, and His body died.

But the Spirit who was in Him could not die. Through that mighty power of the Holy Spirit coöperating with Him, He was raised from the dead, and His spirit reanimated a body in which the soul, the life, the animal life had entirely ceased, for all His blood was shed; and "the blood is the life."

There we have an illustration of how in Christ, who was made as we are—He was fashioned a man—we see the triunity of the spirit, and the soul, and the body, but the supremacy of the spirit.

Our being is the same. I am not three persons, but one; but should a knife pierce my heart, or a bullet my brain, or in some way my life blood be shed this moment, my body would be dead, my soul would be dead, but my spirit would live.

Christ taught us to pray that the Kingdom was the Father's; that the Father's Will was the supreme thing to do.

WE ERR WHEN WE PRAY TO ANY ONE ELSE BUT TO THE FATHER.

You have no more right to pray to Jesus Christ or to the Holy Ghost than you have to pray to the Virgin Mary or to St. Joseph.

If you obey Christ, you will pray to the Father: for He said, "When ye pray, say, Our Father which art in the heavens." You will pray to the Father only. You will bow your knee and say, "My Father," and you will pray in the Name of Jesus. You will pray in the power of the Spirit, but you will

not address your prayers either to the Holy Ghost or to Jesus Christ.

THE CONSENSUS OF DIVINE TEACHING IS "PRAY TO GOD THE FATHER."

The Apostle Paul clearly makes this plain when he says, "For this cause I bow my knees unto the Father from whom every family (Greek, fatherhood) in heaven and on earth is named."

I believe that tremendous blunders and constantly unanswered prayers are hindering the work of the Church simply and solely because men will persist in praying to some other than the Father.

You have no right, and I have no right, to pray otherwise than as Christ Himself taught us to pray. He is the Advocate with the Father. He is the Intercessor and the Mediator between God and man, the Man Christ Jesus.

The Holy Spirit is teaching us to pray, helping our infirmities, and instructing us to cry "Abba, Father."

Always pray in Jesus' Name.

Always pray for Jesus' sake.

Always ask for the power and guidance of the Holy Spirit, but pray to the Father, and always and only to the Father.

This miserable thing of praying to three separate persons is a curse.

Most of the prayers offered in the denominations are addressed to the Lord Jesus. There are certain persons who think that it is the very best thing in the world to pray to the Holy Spirit. The consequence is that humanity has almost lost the idea of a Father, because the Christian Church has forgotten that the Church itself, while it is the Bride of Christ, belongs to the Father. Both the Bridegroom and the Bride are His.

I am determined to fight this matter out to a finish with the whole apostate Church, which offers yearly hundreds of millions of prayers that are never answered: for they neither live nor pray, for the most part, as God directs. I say again today from this Tabernacle platform, You have no right to pray to any one but God the Father.

May God help us to pray as Christ taught us, and as the Holy Spirit leads us. (Amen.)

And when the ten heard it, they were moved with indignation concerning the two brethren.

Not that their indignation was of much account. They would have been glad to have gotten these places themselves.

But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister.

Of whom was Christ speaking? Was He not speaking to the Twelve Apostles?

THINGS SPOKEN TO THE APOSTLES WERE NOT ALWAYS INTENDED FOR THE WHOLE CHURCH.

There are a great many people who apply that passage to the whole Church. That is not a fair application. It has nothing to do with the whole Church. He was talking to the Twelve Apostles upon whom the Church is built.

St. Paul wrote to the Ephesians:

Ye are fellow-citizens with the saints, and of the Household of God, being built upon the Foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone.

Jesus was talking to the apostles. He did not say that they should not exercise authority over the Church; but, on the contrary, it is expressly stated that "He gave them authority." What He said was that these Twelve Apostles should not exercise authority over each other; that they should recognize their perfect equality in office, and that the best and greatest among them would be the one who was, like the Master Himself, servant of all.

To say that this meant to place the apostles on an equality as to authority in the Church with the humblest Christian, is a perfect absurdity.

You cannot put the father upon a perfect equality with the little baby; you cannot put him upon a perfect equality with the ten-year-old child. If you attempt it, you will disorganize the home.

You cannot put the man who is the President of the United States upon an equality of authority with the low, drinking buffoon who last night discussed politics while he was drinking, and shouted out his opinions upon every question when he was drunk. Both are citizens; but all citizens are not equals. To contend for that is simply ridiculous!

Nor is it so in the Church of God. All true Christians are citizens of the Kingdom of God; but all citizens of heaven are not equals.

THE APOSTLES EQUAL IN OFFICE.

These apostles were told that they were to recognize the equality of their office. The one who was greatest among them should be simply *primus inter pares*; that is, first among equals. The greatest would be the one who was humblest.

Christ Himself was the greatest among them. He said, "I am in the midst of you as he that serveth." He was the humblest and, therefore, the greatest, but had He no Authority?

He had authority in heaven and on earth. Because He takes the place of deepest humility, does that strip Him of His kingly authority?

No! It intensifies and magnifies it,

Do not make any mistake about this. A great many people run off with the idea that everything said to the apostles was said to the whole Church.

That is why some people run into feet-washing.

THE ORDINANCE OF FEET-WASHING WAS FOR THE APOSTLES ALONE.

The Lord Jesus Christ said to the apostles:

If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet.

Then the "feet-washers" rush in. That means, they claim, that everybody has to wash everybody's else feet.

Quite a considerable task that would be today, would it not? (Laughter.) Just try, in Central Zion Tabernacle any Lord's Day afternoon, to make it an essential part of our worship that we should wash one another's feet.

Even on this bitterly cold and stormy day we would have three thousand pairs of feet—six thousand separate articles—to cleanse.

Think of the dishes, soap, water, towels, and undressing and dressing of the feet, etc.

Before we got through, midnight would be upon us, and all that would have been done would have been the washing of feet that were already clean in most cases. If they are not clean, then, of course, your feet need washing, and it would be very good and kind of somebody to wash them for you. (Laughter.)

Our Lord Jesus Christ established the washing of feet among the apostles to teach them humility.

If you could extend it to the ministers of Chicago, it might be a very good thing. I would be very willing to wash the feet of every minister of Christ, and it might do them good to wash mine. But these words of Christ are not thus applicable.

I ask you, and I ask the Christian Catholic Church in Zion everywhere, not to apply to the whole Church things that were applied only to the apostles.

When the Apostolic Office is fully restored—as it must be in these Times of the Restoration of All Things—then every word that Jesus spoke to the apostles only must be fully obeyed.

Christ's words were *not intended* to strip the apostles of all authority, but places them *upon* an equality. It confirms their authority; for the humblest amongst them is to be President of the Apostolic College. That is what it means, for there will always have to be a President, even in the Apostolic College.

"ONE-MAN POWER" IS NECESSARY.

There is no such thing as rule, when a dozen people rule. There is no such thing as rule unless you can give it into one hand, and give the supreme authority to one person.

You have to do that in a Republic, or else the Republic will go to pieces.

You have to do it in a workshop, or else the work would never be done.

You have to do it in a family, or else the family will go to pieces.

You have to do it on a railway train. Somebody must control every man on that train from the engineer to the rear flagman. The train must be absolutely obedient to that Conductor.

Then the whole line must be absolutely obedient to the General Superintendent, and the General Superintendent must be absolutely obedient to the President of the Railroad Company.

If every man is going to run his engine upon his own time and schedule, I am going to take to the sidetracks (laughter), and let these fellows smash each other; for that is what they will do.

THE PRINCIPLE OF AUTHORITY IS ESSENTIAL TO SUCCESS.

The principle of everybody being in authority is just the way to let the Devil win. The Devil can defeat you when you say, "It does not matter about an army. We are all kings. We are all priests. We are all generals. This is an army where there are no privates."

When you see a so-called Church like that, make up your mind that the Devil is not in any trouble about that Church. It will never give him any trouble, because the members will quarrel so much amongst themselves as to who shall be the biggest king that there will not be anything done.

And whosoever would be first among you shall be your servant.

"Bondservant" is the meaning of the word in the original Greek.

The man who is to be the greatest amongst the coming apostles must be the slave of all.

The apostolic office must be restored, and shall be restored in these "Times of the Restoration of All Things."

The man who will be the greatest, the *primus*, or first, amongst equals, will be the man who is, as it were, the very bondservant; willing to serve his brethren as if he were their slave with a deep and true humility: for Christ's sake.

Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Jesus Christ died the Death of a slave.

Amongst the Romans, crucifixion was the death reserved for a bondservant. No Roman citizen could be crucified, but the slaves were punished in that manner.

Christ was greatest, yet He took the place of the lowest.

That is why He exercises Authority today in heaven and on earth. He now takes the highest place.

He that would rise to be the highest,
Must first come down to be the lowest,
And then ascend to be the highest
By keeping down to be the lowest.

It is only when you really keep down to be the lowest that you can be a power. That is something to learn. Oh, that everywhere in Zion this lesson might be daily lived. Then would Zion everywhere become a greater power for God in the rapid evangelization of the world.

And as they went out from Jericho, a great multitude followed Him. And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou Son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, Thou Son of David. And Jesus stood still, and called them, and said, What wilt thou that I should do unto you? They say unto Him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed Him.

May God bless His Word.

Zion's White-robed Choir then sang Stevens' *Te Deum*.

The General Overseer then said:

In going to prayer, I feel to say a word.

THE SADNESS OF UNANSWERED PRAYERS.

One of the saddest things in connection with modern Christianity is the fact that the apostate churches offer millions of prayers every year, and not only get no answer, but are losing every year, tens of thousands of their number.

Those who are added are inadequate to make up the number, not of those who die, but, leaving them out altogether, of those who relapse into the world.

I showed you some time ago that the Methodist Episcopal Church North and South had lost Two Hundred and Seventy-seven Thousand Five Hundred and Forty-five (277,545) members in one year.

They admitted a loss of about Twenty Thousand (20,000). I showed you that it was much larger; for they had not counted in those whom they had received during the year. They simply admitted that there were Twenty Thousand less members at the end of the year than there were at the beginning. But they claimed to have added 257,699 during the year. Their total loss, therefore, was the difference between their membership at the beginning of the year, plus their additions, and their membership at the end of the year.

Whatever the number may be, it is an admitted fact that everywhere the prayer of the apostate churches, "Thy Kingdom come," is not answered as far as they are concerned. It is because God's will is not done. It is, among other things,

because they do not pray as God teaches; and also that they do not live as they pray.

It is a fact that if every member and minister of the Methodist Episcopal Church, North and South—say three millions in all—prayed only twice each day for an increase in their numbers, then they offered 2,190,000,000 (two billions one hundred and ninety millions) of prayers without any affirmative answer from God; but, on the contrary, a loss of more than a quarter of a million of members.

What a terrible fact!

It would be a great injury to us today if we bowed our heads in prayer and repeated together words that were not in our hearts.

It were better that you should never speak than that you should speak hypocritical, false or frivolous words. That would be an offense to God.

What a blessing it is to think of prayer being answered!

One reason why these many requests which are in my hand have come to Zion today is because the people know that

IN ZION GOD HEARS AND ANSWERS PRAYER.

That is the fact.

You all know it.

The record in LEAVES OF HEALING every week is only a very small part of that which is going on all the time, when hundreds and thousands are being blessed.

Let us pray today as those who believe that God will answer prayer, and that He will bless those for whom He has called us to pray.

CONVERSION AND DELIVERANCE FROM TOBACCO AND SECRETISM IN ANSWER TO PRAYER.

I noticed when I stooped down just now for some of my papers that there was something on the floor which I had not noticed before. I see it is one of these Masonic aprons. (Laughter.)

I am so glad to get it.

Here are two "mere-shams" (meerschams). (Laughter.) This one evidently has been used a long time.

Here is another. It has two wild horses running off with it down to perdition. (Laughter.)

I see three applications for fellowship here, and the man who did own this pipe—it is mine now (laughter)—is Henry Reynolds, electrical and mechanical engineer, living at 6745 Marshfield Avenue.

Is that right, Mr. Reynolds?

Mr. Reynolds—"Yes, sir."

General Overseer—Where are you? Stand up. Let us see you. (Applause.) That's all right.

I prayed for you. You are a son of Deaconess Reynolds, are you not?

Mr. Reynolds—"Yes, sir."

General Overseer—I will get the rest of her children, too. (Laughter.) Only one left. How many have we gotten altogether, Deaconess?

Deaconess Reynolds—"Six."

General Overseer—We have one more to get. You go after your brother, Henry Reynolds.

You see prayer is answered in Zion.

That dear old mother of that brother, who is fifty years of age, has been incessantly at me to pray for these boys. I guess I have prayed enough to make them uncomfortable enough to give up these pipes and Masonic aprons. (Laughter and applause.)

I always enjoyed praying for them, especially when the Deaconess earnestly asked me, and one by one our prayers have been answered.

This tobacco evil seems to be a little thing to talk so much about. Is it?

Voices—"No."

THE TERRIBLE WASTE CAUSED BY TOBACCO.

General Overseer—It causes a waste every year, in the United States alone, of Seven Hundred Million Dollars (\$700,000,000).

Seven Hundred Million Dollars a year is spent in smoking this dirty, stinking, filthy nicotine, which makes a man a disgusting dog all the time.

Is that not true, brethren?

Voices—"Yes."

General Overseer—Is that not so, women?

Women—"Yes."

General Overseer—That is right. Hear the women. (Laughter.) They know it. (Applause.)

Oh, if I could only capture that Seven Hundred Million Dollars a year for God, what a power!

Now what does it do?

It is awful to think of it!

Spending the money is the least part of it, yet that is a tremendous thing. Seven Hundred Million Dollars a year is no trifle.

It is more gold than there is in the whole United States Treasury today; yet the sum of gold in the United States Treasury today is larger than at any time in the history of this country. Five hundred and fifty million dollars' worth of gold are in the United States Treasury. But the stinkpots annually smoke \$150,000,000 more than all that gold reserve in the United States Treasury.

Then you drinkers, you beerpots, you unmitigated swillpots! (Laughter.) Ugh!

You spend Thirteen Hundred Millions of Dollars a year on your cups.

Why do men drink so much alcohol? Because this tobacco, this nicotine, is a twin sister Narcotic Poison, and depraves their natures, and makes them thirsty.

This tobacco has in it, too, opium and cocaine, and all kinds of dirty drugs, so as to create thirst, and to create a passionate longing for another narcotic poison like alcohol.

I DO NOT FIGHT A SMALL THING WHEN I FIGHT NICOTINE POISON.

It creates amaurosis, blindness, paralysis, insanity, destruction of the nerve centers, locomotor ataxia, heart disease—the tobacco heart—disease of the stomach and ulcerations of the bowels. It also creates cancer.

Is that not enough to fight?

Audience—"Yes."

General Overseer—Is it not something worth fighting?

Audience—"Yes."

General Overseer—Mr. Reynolds, in the Name of the Lord, you should be a thankful man today.

How many years had you smoked?

Mr. Reynolds—"Forty."

General Overseer—Forty? Oh, what a stinkpot you were! Could we not say, "Lord, by this time he stinketh"?

But he is not going to stink any more. (Laughter.) Thank God for that.

I was just telling you that prayer was answered, and there I found an illustration. I had only just to bow down to my feet to find this illustration.

Oh, that God would answer Zion's prayer to break this accursed chain upon America and the world! (Amen.)

It is no light chain, I tell you. Every man, apart from my own peculiar views, who has the welfare of humanity at heart, must wish us success in destroying this thing.

NO HUSBAND AND FATHER WANTS HIS WIFE AND CHILDREN TO SMOKE.

Is there any father who wants his children to smoke?

Voices—"No."

General Overseer—Mr. Reynolds, do you want your boys to smoke? Do you want your wife to smoke, your daughters to smoke?

Mr. Reynolds—"No, sir."

General Overseer—Oh, you wretched smokers! Do you bring them home a cigar and ask your wife and children to smoke, too? You do not? That shows how bad you are.

However, you do not want them to be as dirty as you are. You are no worse than the great mass of men around, who seem to think that there is no harm in smoking; but that is no excuse for your filthy sin.

You ask me if a man can do what he likes?

Yes, sir; you can do what you like, but if you do what you like, you will go to hell.

If you do what God likes, you will go to heaven.

Which will you do?

Voices—"Do what God likes."

General Overseer—Do what you like and destroy your body, and make yourself an offense and a curse, squander God's money, and keep yourselves out of God's service? Is that the thing to do?

Voices—"No."

General Overseer—Then do what God tells you.

Thank God for Brother Reynolds. (Amen.)

He is going to do what God tells him.

Oh, I am glad to capture the stinkpots, and to read them out of the Universal Order of Nicotine Stinkpots.

Ugh! My Lord, how the members of that Order stink!

ZION'S PROTEST IS NOT DELIVERED IN VAIN.

Brethren, it is more important for us to pray aright today than to preach.

The most important thing in this service is prayer.

There are some of you who are in chains of bondage, and you cannot get free. Ask God to set you free, and to put aside today, as this man has done, the thing which enchains you.

Get into Zion, and then you will get help here. You cannot get help in the apostate churches.

They will let you smoke and drink and play progressive euchre just as much as you like.

They will let you go to theaters and dance.

They will let you eat pig and every other dirty thing without protest. They do not mind. They do not care a snap about that, because they do it themselves.

It is time to get away from such churches.

Does not God want His people to be clean?

Audience—"Yes."

General Overseer—Then be clean! Get clean! Keep clean! I am so glad that God is answering prayer.

I WOULD RATHER PRAY THAN PREACH.

Was this yours, Mr. Reynolds? (Referring to the Masonic apron.)

Mr. Reynolds—"Yes, sir."

General Overseer—Thank God for that. Then you are out of the Order of Mah-hah-bones (Free and Accepted Masons), too, are you? (Laughter.) Thank God for that.

The next time you wear an apron you will do something with it; help your wife to wash up dishes or something else. (Laughter and applause.) That is a good thing to do.

“Oh, what do you know about it?” some one may ask.

I have done that myself many a time. I have swept floors, too—and washed babies! (Laughter.)

I would do it again tomorrow, if the necessity arose.

I can cook oatmeal better than many of you women can! (Laughter.)

I am trying to teach you all the time to steep it over night, and start cooking it early in the morning, so that the man will not have to cook it, painfully, in his stomach hour after hour whilst at business during the day. (Laughter.)

I would like to get some common sense into you as to the immense value of well-cooked food—oatmeal especially.

I am so glad to get these aprons!

Thank God, he got away from the goat and Mah-hah-bone.

Mr. Reynolds, just between you and me, did the Lodge ever help you to heaven?

Mr. Reynolds—“No, sir.”

General Overseer—Did it ever help you to know anything about Jesus Christ?

Mr. Reynolds—“No, sir.”

General Overseer—Did you ever sing a hymn to Jesus' Name in the Lodge?

Mr. Reynolds—“No, sir.”

General Overseer—Was His Name ever mentioned there?

Mr. Reynolds—“Not to my knowledge.”

General Overseer—The fact of the matter is simply that you do not dare name the Name of Jesus Christ in a Masonic Lodge. Is that not true?

Ex-Masons—“Yes, that is true.”

General Overseer—Then the Masonic Lodge is a good place for a Christian to keep out of.

DO NOT GO WHERE YOU CANNOT TAKE THE NAME OF JESUS CHRIST WITH YOU.

You have no business there, in these sham resurrections of Hiram Abiff by King Solomon upon the “five points of fellowship.” After his stinking body was raised up and Solomon whispered in his ear *Mah-hah-bone* (laughter), then he was alive!

Oh, you fools (laughter and applause), going on practicing that idiotic thing! Ugh!

Now I desire to pray for these sick people.

WOMEN WHO SUFFER FOR THEIR HUSBANDS' SINS.

Two-thirds of them are women who are sick because they have bad husbands, dirty dogs of husbands, husbands who promised to protect them, and then beat them; husbands who promised them to protect them and honor them, husbands who said they would make their society the joy of their life.

What do they do? They belong to every Ungodly Lodge in the town except the Home Lodge.

They leave the wife to take care of the children, or with insufficient money to hire necessary help in housekeeping. Many of these unclean husbands dress up in spotless linen, fine clothes, Masonic jewels, and put on their aprons to go and serve the Devil. Shame!

Two-thirds of these petitions for prayer are from poor, overwrought, broken-down women whose husbands have forsaken their homes, left them to bear the burden of debt, and of a badly-born family who are diseased and discontented from birth—yes, and before it: for I know of many Secret Society fiends who brought home dirty disease, dogs that they are!

I hate Secretism! I hate Secretism! I hate it with all my heart: for it is the enemy of God, of Home, of Virtue, and of the Nation.

The harlot's house is next door to the Secret Lodge. Men can go straight from one to the other, and sometimes they do not need to go outside the Secret Lodge. They can find harlots among the *Macca-wasps*, and the others of that kind. Ugh!

I am getting more angry than ever I was about this thing. I believe God is angry.

I wish to see the men saved, because the women have no hope but in God or in death. They have no hope in their husbands unless God saves them.

Thanks be to God for the large number of husbands who, in Zion, have come out of these things.

These requests for prayer, however, are cries from women outside of Zion mostly. Sick, sad, sorrowing, two-thirds of these petitioners are women, and perhaps of the other one-third one-half are those asking prayers for little children who were born shattered in their nerves, and diseased because of the iniquity of their fathers.

WHAT A CRY THIS IS THAT COMES UP TO GOD!

It reaches me every hour of every day and night wherever I am. It comes in cablegrams from Europe, Asia, Africa and Australia. It comes in letters and telegrams from all parts of America; and often I am called to the Long Distance Tele-

phone to listen to the heartbroken sobs of some one who is trying to ask me to pray for a dying child or grown-up son or daughter, or a dying sister, brother, husband or wife. These petitions pour into Zion continually, and rend my heart with sympathetic grief as I see the terrible ravages of the Devourer, who, by means of Sin and Disease, is destroying on every hand.

If I were not stirred up by this cry what should I be? I never get used to it, and I never shall.

I cry to God today against the great adversary who is deceiving humanity, and getting them to drink these deadly cups of poison; to smoke this deadly, horrible, disease-producing tobacco, and to go into these accursed dens of darkness.

I will reprove those who are going into Secretism.

Go to your homes and attend to your wives, and do your duty to God and to humanity and through the Gates of Repentance toward God and Faith in Jesus Christ enter into His Church.

I ask you to pray today to some purpose.

Pray that every man and every woman here who is unsaved today shall be saved. (Amen.) May God grant it.

Overseer Piper, pray first, and let us all pray.

Prayer was offered by Overseer Piper, after which the General Overseer prayed, followed by the congregation chanting the Disciples' Prayer.

The tithes and offering were then received, Zion White-robed Choir singing that grand anthem of Stainer's whose scriptural words and beauteous composition are a splendid inspiration when properly sung, "Zion, Awake." There are few, indeed, of chorus choirs that can sing so difficult a selection so smoothly and with such meaning, so accurately and with such volume. There are none who can sing those wondrous words with such a keen appreciation of their significance.

THE CUP OF SUFFERING.

The General Overseer then said:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

TEXT.

Jesus answered and said, Ye know not what ye ask. Are ye able to drink the Cup that I am about to drink?

I spoke to you last week concerning the Baptism of Fire in which Christ was Baptized.

I desire to say a few words this afternoon concerning the Cup which He drank.

THE HORROR OF CHRIST'S CRUCIFIXION.

I have never been able to think of the crucifixion of our Lord Jesus Christ, of His Atoning Sacrifice and sufferings in the last hours of His earthly life in the flesh, without varied emotions possessing me which made it impossible for me to think of it with any degree of patience. I cannot understand those who can meditate upon such sufferings with complacency.

Think of your son, your only son—presuming that he is a pure, and good, and holy man—taken possession of by unclean and diabolical men and dragged through the streets.

Think of him wounded, beaten, mocked, scourged, and at last, after a long night of suffering, made to bear a heavy cross amid the jeers and sneers and hooting of the rabble of an Eastern city.

Think of him enduring the cruel lash of the Roman soldiers; fainting, bleeding, dying, helped by that African to bear the cross; making His weary way to Calvary.

Think of him nailed to that cross to suffer and to die.

Then you will see how that was the most horrible outrage ever committed upon God's earth. I cannot but feel indignation, and anger, and detestation against the wretches who did that. I cannot but feel the righteous indignation that every one must feel who even looks upon such a scene.

But when we remember that He was our Brother and died for us, that He became incarnate to do it; then the sorrow, and the shame, and the horror that sin, and disease, and death, and human misery should be so great and so horrible as to need such a Sacrifice, overwhelm me not merely with indignation and detestation, but with shame that I belong to such a race, and have the blood of such foul and filthy rebels in my being. I am ashamed to think that I belong to a Race of Sinners who required such a Sacrifice.

I cannot think of these things with complacency at all.

Although I know that Christ suffered for my sins that I might not sin; for my sicknesses that I might not be sick; took my poverty that I might be rich; took my weakness that I might be strong; took the Cup of Hell in order that I might get the very Ambrosia of Heaven, I hate to think that such a Sacrifice was needed. To me, the most horrible thing in the way of mental effort is to contemplate that Cruel Murder of the Sinless Son of Man, the Holy and the Just Son of God.

COLD-BLOODED HORROR OF A CERTAIN PREACHER'S SERMON.

I heard a man once preach a sermon from the words, "And sitting down they watched Him there."

He began to say to his audience, "Come, let us sit down with

the Centurion and watch Jesus upon the cross." I felt like standing up and saying, "You monster, how can you sit down with that heathen Centurion, and watch the sufferings of the dying Saviour? How can you look at it at all? How is it that your face is not buried in the earth with shame?"

He went on, and "watched Him there."

I said, as I listened to that sermon, "You never realized the horror of that suffering, Mr. Preacher, you never realized the shame of that Awful Murder of the Innocent One."

I cannot do it. I will not sit down and watch Him there with those who had just nailed Him to the cruel Cross, parting His garments among them, and gambling as to who should have His Seamless Robe. An hour of that would break my heart.

At the same time, I want you to remember that we are to drink of the Cup of which He drank.

It is just as well for Zion, in this glorious morning of her prosperity, marching on to victory, to know that there is a Real Baptism of Real Fire, and

A CUP OF REAL SUFFERING FOR THOSE WHO "FOLLOW IN HIS TRAIN."

Make no mistake about it.

If we do not suffer, we shall never reign with Him. If we do not suffer, we shall never understand Him.

If we can pass through life on flowery beds of ease, we are not Christians at all; because His statement was emphatic and clear that in the world we should have tribulation, and in Him we should have peace.

My brothers and sisters, if we have a life in which no Cup of Suffering for Christ has to be drunk, then we have not been in fellowship with Him. If we are in fellowship with Him, we know "the fellowship of His sufferings, becoming conformed unto His death; if by any means we may attain unto the resurrection from the dead."

If we are thus conformed, we will be ready to reign with Him throughout the Millennium, the period of One Thousand Years, during which He will rule the Nations from Mount Zion at Jerusalem, or else we shall have to die a Second Death, an awful death.

There are multitudes of God's children who will not die now, and will have to die again.

Let us die now.

Let us die to sin now.

Let us take the Cup of Suffering now.

Let us take it, and understand that although Christ Himself drank up His Cup to the deepest dregs, there is a Cup of Suffering reserved for us, too.

I have been deeply impressed today while reading the Word of God in this matter, especially with the words of the Apostle Paul in his letter to the Colossian Church, in which he says these words, speaking of himself as a minister and apostle of Jesus Christ:

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the Church; whereof I was made a minister, according to the dispensation of God which was given me to youward, to fulfil the Word of God, even the Mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this Mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily.

I said to our Father in Heaven today: "There was an apostle of Thine who had to fill up the Measure of the Sufferings of Christ in his day, and shall I shrink from drinking to its deepest depths the Cup of Suffering in my day? Shall these Elders, Evangelists, Deacons, Deaconesses, Seventies, and this people shrink from taking that Cup, and filling up the Measure of the sufferings of Christ and doing it now in our flesh, doing it now for His body's sake, which is the Church; for the Church is the Body of Thy Christ?"

WE MUST DRINK THAT CUP OF SUFFERING IF WE WOULD BE OF USE TO HUMANITY.

My brothers, unless we, in our degree, drink this Cup of Suffering, we shall never be able to suffer with our Lord and with the Church in its suffering.

Why is it that some of you are so little use to suffering humanity?

It is this.

You stand away from them, and pray *for* them. You talk to God *for* them, but you do not get right down *with* them.

You do not enter into the suffering of every quivering nerve.

You do not feel that this woman has a cancer, and that she is fighting down in the Dark Valley of the Shadow of Death there with Satan, the author of Disease, and with sins, and doubts, and fears, and temptations oppressing her—yea, tearing at her very heart.

You must get down to it, and you must grasp that Monster of Disease, and crush him beneath your feet.

You do not suffer with the suffering; therefore your prayer is not worth a snap.

There are many who pray whose prayers are ineffectual.

I have suffered *with* the sufferers, and fought with the Powers of Sin, Disease and Death, down, down, down into the very Inferno of the Hell of Human Pain.

I have gone down from hour to hour, day to day, week

to week, month to month, and year to year, into the valley, ministering to the suffering, and fighting for their lives down in the darkness.

You will have to get there if you are to be Helpers of Men.

No man will ever be strong in helping humanity who has not got right down to him into the ditch where the "robbers," the doctors and surgeons and druggists threw him, when they had wounded him, stripped him and left him "half-dead" on the Jericho Road.

A Yale professor, with an unruffled academic dignity, smiling at the enthusiasm of humanity which he sees in me, will stand and intellectually carve me up and serve me out to his students.

A generation ago he carved up Abraham Lincoln, dissected his mental constitution, and served him up to his students.

ABRAHAM LINCOLN TOOK THE CUP OF SUFFERING AND GAVE UP
HIS LIFE.

Was the Yale professor the kind of man who went down into the dark valley and prayed to his God when a great battle was going to be fought, that if God would give the United States arms victory, he would sign the Emancipation Proclamation?

"O God," cried Lincoln, "I will sign that Proclamation if it costs me my life."

It cost him his life. (Amen.) But he signed it. He had gotten down to the place where he had to die.

The Yale professor can be a very elegant professor of Dry-as-dust; but he cannot do the work of Lincoln.

Get down! Leave your elegancies, and get down to work.

Friends, the African Negro in America today needs liberation just as much, and perhaps a little more, than he did in 1860.

I think that today somebody must take this President severely in hand and say to him, "William McKinley, learn something from Governor Nash; learn that the power of the President is not one which must wait until the State or county calls upon you to protect the poor Negro. God gave you that power, and the people of the United States of America voted you to the presidency for the very purpose of exercising the Executive Authority in such a way as to protect the life, liberty, and property of every person living under the Stars and Stripes. March down, then, and arrest the murderers of the Negro, no matter what their rank or station, in the Name of the Most High God!" (Amen. Applause).

"You must, to suffer with them."

Ah, you Washingtonian Mah-hah-bones, you have lost sympathy with the Christ, and, therefore, with the oppressed.

You have lost sympathy with Abraham Lincoln.

You have lost sympathy with the men who died to set the slave free; but, thanks be to God, that sympathy is still alive

in the quenchless Fire of Love which burns in the heart of Christ, and of those who have been baptized with His Baptism of the Holy Ghost and of Fire.

We have to take this Cup of Suffering.

WHO FOLLOWS IN HIS TRAIN?

Who best can drink His Cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

Get down to business.

Do not forget that God is marching on. It will be no excuse, William McKinley, for you, in the Day of Judgment, that the State did not call upon you.

Can you expect the State to call upon you when the State is the murderer?

Can you expect the county to call upon you when the county is the murderer?

Can you expect the people to call upon you when they are the murderers?

Is law only to be executed when the criminal calls for its execution?

I say, President William McKinley, that you are wrong. As Governor Nash was wrong at Columbus, you are wrong at Washington.

The next time there is a lynching in Texas or Ohio or anywhere, override the State, send the Federal troops, and arrest the murderers. (Applause. Amen.)

There is no use talking sympathy and not living it.

We are not living in a heathen country, so they say. Then if we are not, let us live and carry out the principles of common justice as well as of true Christianity.

What a farce it is, this waiting until the criminal asks the authorities to punish him!

My brothers, apply it.

THE UNIVERSAL BROTHERHOOD OF MAN.

The Apostle Paul in his day had to "fill up the Measure of the Sufferings of Christ" in his own body for the sake of the Church, which was the body of Christ.

That Church is composed of white and black and yellow men; for Jesus Christ tasted death for every man.

He who denies the Unity of the Church, no matter what its color, no matter what its race, is a recreant. He is a rejecter of Jesus Christ, who is the one Master and declares that all men are brethren.

It seems to me to be a most monstrous, and Antichristian, and lawless, and horrible thing that, not only in the State but

in the Church, we find men talking as if the black man or the yellow man had a different set of rights from the white man.

From what pit did God dig us?

What kind of men were our forefathers when His Messengers found them living in heathenism, many of them ignorant and brutal painted savages among the Picts and Scots and the aboriginal tribes of England?

What kind of men were our British forefathers?

They were steeped in every abomination of heathenism, even the immolation of their own children to Moloch, passing them through the fire, murdering their own offspring, and drinking the blood of their own children.

They were heathen, and in some respects fouler, fiercer and more horrible than any heathen today.

Out of these depths, and out of that miry clay, God brought us, His people. Can we not help our weak brethren of every color upon God's earth? (Amen.)

Shall we not?

Voices—"Yes."

General Overseer—Yes, we shall, if we are willing to drink Christ's Cup of Suffering, the Cup of Suffering and of Service for Bleeding and Burdened Humanity everywhere.

This week I have been threatened for what I said two weeks ago. I am told that I cannot keep the breath in my body or the head on my shoulders if I speak in behalf of the Negro, and even plead for miscegenation.

Do you think I fear that threat?

Audience—"No."

General Overseer—Do you think I am afraid of death?

Audience—"No."

General Overseer—You cannot kill me. I shall never die.

MY LIFE IS HID WITH CHRIST IN GOD.

It is beyond the power of man to take it, and I shall not pass from earth until God permits it. (Amen.)

If I were sure tonight that my blood would be shed for speaking the truth, could my life on earth end in a better cause?

Audience—"No."

General Overseer—We are willing to take this Cup of Thine, O Christ, and as God our Father shall give us grace we shall drink it to its last drop.

We measure the possibilities of these words.

They are not words cast into the air. They are words that are striking blows that are felt, thank God, throughout the earth, and in the deepest depths of hell. (Amen.)

Thank God, He is hearing them in the highest heaven.

All of you who are willing to take the Cup, no matter what

it costs, and to follow Christ, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit.

Let my Repentance be sincere. Let it be practical. May I restore what is not mine, and confess every wrong to God and to man, for Jesus' sake. Take away my sin. By Thy Spirit cleanse me in spirit, in soul, in body. Give me power. Help me. Give me purity. Baptize me in the Holy Ghost and in Fire, and give me power to take the Cup of Sympathetic Suffering, of Suffering with Christ, of Suffering with the wronged, Suffering with the weak, with the sick, the sorrowing, the oppressed. O God, help me to suffer with them, and help me to help them.

Bless Zion in this fight. Help me to take my part in it, and to follow in the train of Christ, and of these apostles and martyrs in all the ages who have done Thy will, O God, and entered into Thy rest. For Jesus, Thy dear Son's sake, hear and answer. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Will you obey?

Audience—"Yes."

General Overseer—Then stand while we sing our Recessional.

When the General Overseer had finished speaking, the voices of Zion's White-robed Choir were heard in the stirring words and music of the Recessional:

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His Cup of Woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

That Martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw His Master in the sky,
And called on Him to save;
Like Him, with pardon on His tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
Who follows in His train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hopes they knew
And mocked the torch of flame;

THE CUP OF SUFFERING.

They met the tyrant's brandish'd steel,
 The lion's gory mane,
 They bow'd their necks the stroke to feel:
 Who follows in their train?

A noble army, men and boys,
 The matron and the maid,
 Around the Throne of God rejoice,
 In robes of light arrayed.
 They climb'd the steep ascent of heav'n
 Thro' peril, toil, and pain;
 O God, to us may grace be giv'n
 To follow in their train.

At the close of each verse, led by the General Overseer, the audience joined, with great spirit, in the words, "Who follows in His train?"

The Choir and officers had passed out and the song had ceased, when the General Overseer pronounced the

BENEDICTION.

Jehovah bless thee, and keep thee:

Jehovah make His face to shine upon thee, and be gracious unto thee:

Jehovah lift up His countenance upon thee, and give thee Peace.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:16; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

He cannot change, for "Jesus Christ is the same yesterday and today, yea and forever"; and He is still with us, for He said, "Lo, *I am* with you alway, even unto the end of the world." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

“Belief Cometh of Hearing, and Hearing by the Word of God.”

You are heartily invited to attend and hear for yourself.

LEAVES of HEALING

Edited by REV. JOHN
ALEXANDER DOWIE
General Overseer of
the Christian Catholic
Church in Zion

A 32-PAGE WEEKLY PAPER

For the Extension of the Kingdom of God. Contains Sermons, Addresses, and Editorial Notes by the General Overseer, Testimonials to Healing through Faith in Jesus, and Reports of Zion's Work Throughout the World. *Price, per year, \$2.00*

THE ZION BANNER

Edited by REV. JOHN
ALEXANDER DOWIE
General Overseer of
the Christian Catholic
Church in Zion

A WEEKLY SEMI-SECULAR PAPER

For the Extension of the Kingdom of God and the Elevation of Man. Deals with Social, Commercial, Political, and Industrial Problems. News from all over the World reliably reported. Notes on progress in the building up of Zion City. *Subscription Price, \$1.50 per year.* Address, General Manager Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago.

JUNE, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 6.

Fifty Cents a Year.

A VOICE FROM ZION.

Ye Are God's Witnesses

AN ADDRESS

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion,

Delivered in Central Zion Tabernacle, 1621-1633 Michigan Avenue,
Chicago, Illinois, Lord's Day Afternoon, April 28, 1901.

— ALSO —

The Power of Passive Faith.

AN ADDRESS

Delivered in Main Parlor Zion Building, 1201 Michigan Avenue,
Chicago, Illinois, Saturday Evening, April 20, 1901.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1901.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.

“YE ARE GOD’S WITNESSES.”

THE assembling of a Zion audience on a Lord’s Day is a most interesting sight. It is a faithful commentary on the character of Zion herself. Especially is this true at Central Zion Tabernacle, at the Headquarters of the work, where the attendance can be numbered in thousands.

The principal service of the day is at three o’clock in the afternoon. At this service the General Overseer presides and speaks, and Zion’s White-robed Choir and Robed Officers are in attendance.

Although this service is held in the afternoon, a large part of the audience assembles at the morning service.

They come from all parts of the city, from all the suburbs, and some come from cities so far out from Chicago that they can scarcely be called suburbs.

At the close of the morning service, some go to Zion boarding houses in the vicinity, while others gather in the refectory in the basement of the Tabernacle.

All eat their food with gladness and singleness of heart, praising God and talking over the services of the morning.

Hardly has lunch been finished when the great auditorium of the Tabernacle begins to be filled.

Zion’s people have learned that the crowds are coming and that, if they wish to obtain seats, they must take them early.

At two o’clock there are thousands in and around the Tabernacle. The broad pavement in front, extending from the Tabernacle doors down to the sidewalk on Michigan Avenue, is a great forum at this time, especially in warm weather.

Here are hearty handshakings, renewals of old acquaintanceships and forming of new ones.

All is orderly and quiet. In the spacious vestibules, on the broad staircases, and in little knots within the Tabernacle, this social intercourse is enjoyed.

One wonders what they are all talking about, as he sees their happy faces, and hears their quiet, joyous laughter.

As one goes from group to group and overhears the conversation, he hears the cause for their pleasure.

They are praising God for the blessings of the week past, telling of victories for Him in their Zion Seventy work and Zion Cottage Meetings, testifying to His Healing and Keeping power, talking over the things of the Kingdom, rejoicing in anticipation of the time when Zion will gather at the great Zion Temple in Zion City, and in many other good things which God has in store for them and for Zion.

All this time the crowd is being increased by new arrivals.

Some who started early in the morning arrive at this time. From every transportation line in the vicinity the people come pouring in until, long before three o'clock, the Tabernacle is practically filled.

But still they come, now mostly strangers.

With disappointed faces many turn away, there being no good seats left. Gradually the more persistent ones fill up the seats high in the second gallery.

Then, as the hour of three arrives, there is a hush.

The ushers hold back the stream of incoming people so that the aisles may be kept clear.

The social buzz of thousands of voices in the audience ceases.

The white-robed organist takes her place, and the opening strains of the Processional ring out.

Up the broad aisle, two by two, singing the words of praise, come Zion's White-robed Choir, the little ones of Zion Boys' and Girls' Choir leading.

It is an impressive scene, never to be forgotten, as the two hundred singers march across the platform and fill up the great choir gallery behind.

Then come the Ordained Officers in their robes, the Deaconesses leading, followed by Deacons, Evangelists, Elders, and Overseers in turn. Last of all comes the General Overseer.

As he enters, the audience arises and remains standing, in reverent attitude, with hearts lifted to God, until he has offered the invocation.

The service held on Lord's Day afternoon, April 28, 1901, was opened with the Processional:

The Church's one foundation
Is Jesus Christ our Lord;
She is His new creation
By water and the Word;
From heav'n He came and sought her
To be His Holy Bride;
With His own blood He bought her,
And for her life He died.

The General Overseer offered the

INVOCATION.

God be merciful unto us and bless us,
And cause His face to shine upon us;
That Thy Way may be known upon earth,
Thy saving health among all nations.
For the sake of Jesus. Amen.

The choir and congregation then sang Hymn Number 348, after which the congregation joined in repeating the Apostles' Creed.

The General Overseer read the forty-third chapter of Isaiah, the twenty-fourth chapter of St. Luke, beginning at the thirty-sixth verse, and in the fourth chapter of the Acts of the Apostles, closing with the invocation:

May God bless His Word.

Elder Voliva then led in prayer, followed with a short prayer by the General Overseer, at the close of which, as is the usual custom, the congregation joined in repeating the Disciples' Prayer.

"YE ARE GOD'S WITNESSES."

Central Zion Tabernacle, Lord's Day Afternoon, April 28, 1901.

After the announcements had been made and the tithes and offering received, the General Overseer delivered the afternoon address.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus. (Amen.)

I desire to put together this afternoon the three passages of Scripture which I read to you.

I ask you to note and to remember the connection in which they were read. I shall read them again. The forty-third chapter of Isaiah, tenth verse:

TEXT.

Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me.

The twenty-fourth chapter of St. Luke, forty-eighth verse. The words of Jesus:

Ye are witnesses of these things.

Then in the first chapter of the Acts of the Apostles, eighth verse:

Ye shall be My witnesses both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth.

Put these passages together.

A WITNESS IS A MARTYR.

The word Witnesses in the Greek language is *martures* (*μαρτυρες*), and is our English word "martyrs."

Now what does the word *martur*, a martyr, mean?

It means a Witness for God; because a Christ Witness must be at all times ready to seal his testimony with his blood.

When any one in Zion, no matter what his rank, begins to waver in his witness to the unchanging character of God, I want his resignation. I want him to go back to the Methodists, or Baptists, or Presbyterians, or wherever he came from, just as quickly as he can, unless he repents, and brings forth fruits which prove his repentance to be genuine and permanent.

Your testimony and witness must be thorough that God never changes; that Jesus Christ is the same Saviour, Cleanser, Keeper, yesterday, today and forever. If you waver in that, go! go! and go quickly! You are a curse if you do not go!

THIS PEOPLE MUST NOT WAVER.

A wavering people will never be blessed. You can ask for Wisdom until you are black in the face, and you will not get it if you waver in your faith that Christ is the Saviour, the Healer, the Cleanser of His people. It is written:

Let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

A man who doubts for one moment these essential things, is no Zion man. There is no place in Zion for you, if you doubt.

Go, or get rid of your doubt very quickly. Be ashamed of it.

Witnesses must have in their hearts, when they witness: "I believe that Jesus Christ is the same yesterday, today and forever." They are witnessing that He is the same Saviour, the same Healer, the same Cleanser, the same Keeper, the same Friend, and if they falter in that witness, they are false all

through. They are "doubleminded men, and unstable in all their ways." I have always found it so.

Whenever I hear a whisper about any man in Zion wavering in his faith as to whether God is the Healer of His people, then I know that man has gone into some other sin.

He will go into darkness, if he does not repent. "Unstable in all his ways," he will go to pieces.

In every case, those who have gone out from us, went because they had sinned and fallen away from God. They were unable to get any answer to their prayers, and had no power in their teaching. Make no mistake about that.

On the other hand,

**THERE IS A MIGHTY POWER IN BEING ABLE TO WITNESS TO
THAT WHICH YOU KNOW IS TRUE.**

Can you witness that Jesus is your Saviour?

Audience—"Yes."

General Overseer—Can you witness that He is your Healer?

Audience—"Yes."

General Overseer—Can you witness that He is your Keeper?

Audience—"Yes."

General Overseer—All who can so witness, stand. (With a few exceptions the entire audience of nearly 3000 people arose.)

Is He your Saviour?

Audience—"Yes."

General Overseer—Did He save you?

Audience—"Yes."

General Overseer—Is He your Healer?

Audience—"Yes."

General Overseer—Did He heal you?

Audience—"Yes."

General Overseer—Is He your Cleanser and Keeper?

Audience—"Yes."

General Overseer—Does He cleanse and keep you?

Audience—"Yes."

General Overseer—Will you witness to it?

Audience—"Yes."

General Overseer—Where?

Audience—"Everywhere."

General Overseer—How often?

Audience—"Always."

General Overseer—Thank God. Sit down.

That is the power of Zion.

ZION IS A WITNESSING CHURCH.

A Witnessing Church is the latter-day Church. It is the Apostolic Church. It is the Church of Final Triumph—the Witnessing Church. The Church which has failed to witness will perish!

Hence the denominations today perish. Their ministers and their people have no clear, definite witness. They live mainly upon the reputation of their ecclesiastical forefathers—like the Jews of Christ's day who were always ready to say, "We have Abraham to our father."

So the Presbyterians cry, "We have Calvin to our father"; and the Methodists, "We have Wesley to our father"; and the Lutherans, "We have Luther to our father," etc.

They say nothing about their religion from week to week for the very good reason that they have no religion to talk about, at least no religion worth talking about. I do not blame them for not speaking about it.

Consider what God's declaration is. First:

Ye are My Witnesses, saith the Lord, and My servant whom I have chosen.

THIS IS A LATTER-DAY PROPHECY.

It has reference to these days of the end when the Restoration of All Things shall come.

The statement is distinct and positive here, that the nations are to be called together for this purpose by Zion in these latter days. These are the words that are employed by the Holy Spirit in so speaking:

Fear not, for I am with thee.

Is God with us?

Audience—"Yes."

General Overseer—Are we afraid?

Audience—"No."

General Overseer—"I will bring thy seed from the East."

Has He not brought them from the East?

Audience—"Yes."

General Overseer—The Japanese and the Chinese whom God has brought from the far Orient are here in this house, sitting in yonder gallery amongst the robed officers of this Church, and they are to be found amongst the students of Zion College.

"And gather thee from the West."

Has He not brought you from the West: Germans, French, English, Irish, Scotch?

There are forty-two nationalities upon the rolls of the Christian Catholic Church in Zion who attend this Central Zion Tabernacle.

There are twenty-seven or more nationalities in Zion College. So the Word reads:

I will say to the North, Give up; and to the South, Keep not back.

God took me first from the North—Scotland—to the far distant Southern Continent of Australia, and then from that land to America. I have preached in the most southerly incorporated city or town in the world, away down there in

the South Pacific Ocean, in Invercargill, at the south end of the Islands of New Zealand.

**GOD HAS BROUGHT US FROM THE NORTH, AND FROM THE SOUTH,
AND FROM THE EAST, AND FROM THE WEST.**

Bring My sons from far, and My daughters from the end of the earth; every one that is called by My Name, and whom I have created for My glory; I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together.

For what purpose? To hear testimony.

Let the peoples be assembled: who among them can declare this and shew us former things?

The infidel, the skeptic, the rationalist, the latitudinarian, or what you will, of today has a right to ask us to show that Christianity is not merely a historic fact of nineteen centuries ago, but that it is the same kind of a fact today.

If you have not lied, then you are Witnesses today to the saving and healing and cleansing power of God, by His Spirit, in the Name of Jesus.

I will take the healing power alone.

NEARLY THREE THOUSAND WITNESSES TO DIVINE HEALING.

All who have been healed through faith in Jesus Christ by the power of God, stand. (Nearly three thousand arose.)

Who healed you?

Witnesses—"God."

General Overseer—Did I heal you?

Witnesses—"No."

General Overseer—Do I take the glory?

Witnesses—"No."

General Overseer—Do you give me the glory?

Witnesses—"No."

General Overseer—Were you healed without faith?

Witnesses—"No."

General Overseer—In whom had you faith?

Witnesses—"God."

General Overseer—Is it true that you were healed?

Witnesses—"Yes."

General Overseer—Then say, "It is truth."

Witnesses—"It is truth."

General Overseer—You are God's Witnesses. You have fulfilled that.

WONDERFUL CLOUD OF WITNESSES TESTIFY "IT IS TRUTH."

Children, did God heal you? (Addressing the children in Zion Boys' and Girls' Choir.)

Children—"Yes."

General Overseer—Can you truly say, "It is truth"?

Children—"It is truth."

General Overseer—Youths and maidens, members of Zion's White-robed Choir, can you say, "It is truth"?

Members of Choir—"It is truth."

General Overseer—Men and women, can you say, "It is truth"?

Men and Women—"It is truth."

General Overseer—Let us all say it, who can say it truly from the heart.

Audience—"It is truth."

As the General Overseer turned from one section of the great auditorium to another, calling for this testimony, and receiving in reply the joyous response, "It is truth," from thousands of hearts and voices, the effect was electrical. The entire audience was deeply moved.

Unless we are liars, there are thousands of us here whom God has healed. That is the fact.

You cannot get evidence more emphatic than that. It is the evidence of men and women whose testimony would be received in any court of law.

Let them bring their Witnesses that they may be justified: or let them hear, and say, It is truth.

If Zion cannot justify her claim by bringing forth her Witnesses, Zion goes by default.

But here are the Witnesses.

We say to the apostate churches today: "Bring forth your Witnesses. Let them stand and say, 'God healed us, and God continues to heal us.'"

ZION, DO NOT FORGET FOR WHOM YOU ARE WITNESSING.

You are not witnessing for me.

You are not witnessing for the Christian Catholic Church in Zion; but you and I, and the Christian Catholic Church in Zion, are witnessing for the Eternal God. (Amen.)

If we for one moment forget that, and become merely Witnesses for our own little petty creed and Church, we are not a whit better—aye, we are worse—than the apostate churches are today: for we know better, and we are doing worse.

In your witnessing never say, "I am witnessing for the General Overseer, I am witnessing for Zion," or "I am witnessing for the Christian Catholic Church in Zion."

Overseers, Elders, Evangelists, Deacons, and Deaconesses, when any one witnesses to me as the healer, in any Zion Tabernacle, stop them and say, "Give God the glory." (Amen.)

It is well enough to say how much you have been helped by a certain minister of the Lord. It gives great cheer and comfort to all true Servants of God to know that their teach-

ing, their prayers, their toils, and their tears have not been in vain.

I always thank God for the constant stream of living testimony which comes from all the earth. When it comes, however, I lay it at the Lord's feet. I say, "These are Thy Witnesses, and I am Thy servant whom Thou hast chosen to lead this fight and do this work and establish this testimony. O God, I thank Thee we are true Witnesses, and that

"WE ARE WILLING TO WITNESS EVEN WITH OUR BLOOD."

Jesus said to His disciples, "Ye are Witnesses of These Things."

He said to them when the Holy Spirit was about to come upon them in Pentecostal power at Jerusalem, "Ye shall be My Witnesses both in Jerusalem"—where I was rejected—"and in all Judea"—where I spent these weary nights and days—"and Samaria"—poor Samaria!

The Jews despised the Samaritans, but Christ said, "Samaria, Samaria, forget not Samaria, where at Jacob's Well near Sychar, under the shadow of Mount Gerizim, I spoke to that fallen woman, and they all came out and asked Me to their city.

"Samaria, poor, despised Samaria, steeped in sin, go there, and go everywhere, even unto the uttermost parts of the earth."

It is not different today. His Command, His Commission, and His Promise are still the same.

A HOST OF WITNESSES WILLING TO SEAL THEIR TESTIMONY
WITH THEIR BLOOD.

Elders, Evangelists, Deacons, Deaconesses, Seventies, rise!

Ye are God's Witnesses unto Chicago. Do not think when we go to Zion City in our thousands we intend to neglect this Babel. We shall be here.

Seventies, you are God's Witnesses.

When you go into a house and say, "Peace be Unto This House," you are witnessing for your Master who sent you with that sweet Salutation.

Deacons and Deaconesses, Evangelists and Elders, and Overseers, you are God's Witnesses. Who can tell where you shall yet witness?

Unto the uttermost parts of the earth you may be sent.

Are you willing to go?

Officers and Seventies—"Yes."

General Overseer—Are you willing to witness?

Officers and Seventies—"Yes."

General Overseer—Are you willing to die for your testimony?

Officers and Seventies—"Yes."

THE MARTYR'S CROWN.

General Overseer—Perhaps you will have to die. I will not pity you at all; for the man or woman who is privileged to wear

that Martyr Crown to follow in His train who won it first, has a great honor.

The name of the first martyr, Stephen, *Stephanos* (Στέφανος) in Greek, means a crown. He wore indeed the Crown of a Martyr.

An humble Deacon, he went forward into the very front ranks of the Church, and became the first and greatest of those who gave their lives for Christ.

It was when the blood spurted up from his body as they broke it with those cruel stones—spurted up upon the dress of Saul the Rabbi—that Saul the Rabbi saw a sight which, while he sent it away and forgot it, and trampled upon the blood of the Christ, and of His Witnesses, came back to him that day when the heavens were opened to him also. The scene came back to him that day when he was ready to be offered and saw the crown that was there for him.

Do not be afraid.

The very man who oppresses you and might kill you may, perhaps, be the very Saul of whom God will make an apostle.

Ye are His Witnesses.

Do not forget that.

Let the Seventies and Officers of this Church throughout the world, wherever they are today, hear the words I address to you as you still stand.

You are God's Witnesses.

You are not called upon to witness first to my faithfulness, or to Zion's faithfulness, or to the Church.

Witness for God.

Let the Church witness for God.

WE DO NOT WITNESS FOR ANY CHURCH.

When I hear a man or woman say, "I witness for the Roman Catholic Church, I witness for the Methodist Church, I witness for the Presbyterian Church," then I know that that man or woman is no Witness for God.

You are not called upon to witness for a Church; but the Church is called upon to witness for God.

WHERE SHALL WE WITNESS?

Shall we witness simply on the Lord's Day, when we put on our Sunday clothes and come to Zion Tabernacle? No.

Shall we witness simply when we meet together? No.

Brothers, sisters, youths, maidens, little children, remember that you are God's Witnesses everywhere, and all the time.

Remember that not merely is the eye of God upon us; not merely are the Holy Angels looking down upon us; not merely are all the generations of the Church from the battlements of heaven looking down upon us, in this last conflict, but all the centuries are looking down upon us.

Napoleon, when he fought the Battle of the Pyramids, when the vast hosts of the Arabians were around him on every side, and his little army had to withstand the shock of the best mounted cavalry of the world, rode along the ranks, and pointing to the Pyramids, under the shadow of which they had gathered, said, "Soldiers, from these heights thirty centuries look down upon you."

I tell you, as you gather under the Pyramid of God's Eternal Truth, that All the Centuries are looking down upon you.

There is no question about it.

THE LAST CONFLICTS ARE COMING.

The testimony of a Living Church is what a dead world needs. We must give that testimony.

Where? Everywhere.

Children, you must witness for Christ in the school in your sweet obedience, in your diligence, in your faith, and patience, and love, in your consideration for each other, and in your obedience to your instructor.

Youths and maidens, you must witness for Christ in workshops and in offices.

Men and women, you must witness for Christ everywhere.

POWER OF A WITNESS FOR GOD AT THE FAMILY ALTAR.

Witness for Him in your homes. Let the Altar of Witness be erected morning and night. In every home let praise and prayer arise ceaselessly from that Altar of the Burning Sacrifice of Love.

Pray with your husbands, your wives, your daughters, your sons, your fathers. Send them not from a prayerless home into a godless world; but let the glorious power of your witness for God in the Morning Sacrifice go with them. When they come back, they will come back like that first Seventy, rejoicing. They will tell you that the demons of Pride and Lust and Worldly Ambition and Fear were all subject to them in Christ's Name.

When they come back, they will rejoice with you at the eventide. But, best of all, they will rejoice that their names are written in heaven.

All who desire to have their Names written in Heaven, stand up and tell God so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, truly penitent, truly faithful, doing right to all men, and in Thy sight. Give me Thy Holy Spirit, that I may trust Thy Son, the Lamb of God who taketh away the sin of the world. For His sake take away my sin. Give me Thy Holy Spirit, that I may serve Thee, witness for Thee in the home, and everywhere, till Thou shalt take me to Thyself

where there is no sin, no sorrow, no winter, no night, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then Zion Goes Forward and Upward.

May God bless you.

Now reverently pray with us as we sing our Recessional and retire.

May God bless the words of that Recessional, and the song in all its music, in every one of our hearts.

Father, bless the singers and bless us.

The Recessional was then sung, as the white-robed singers of Zion Choir and Zion Robed Officers passed slowly out.

The General Overseer then pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THE POWER OF PASSIVE FAITH.

An Address to the Ordained Officers of the Christian Catholic Church in Zion at the Regular Weekly Meeting.

Main Parlor, Zion Building, Saturday, April 20, 1901.

ON Saturday afternoon of each week, the General Overseer meets the Ordained Officers of the Christian Catholic Church in Zion in the Main Parlor of Zion Building.

In these quiet meetings God often gives His servant messages of the utmost importance and spiritual power.

Especially was this the case on Saturday, April 20, 1901, when to the little company of officers gathered there, the words of their General Overseer came as an inspired Message.

So great was the power and effect of the address that there have been many requests for its publication.

The General Overseer has yielded to these requests and we give this address to readers of LEAVES OF HEALING everywhere, praying that God, who gave the Message, will greatly bless it to all who read.

The General Overseer said:

I desire to say a few words to you on these words:

TEXT.

Strengthen, O God, that which Thou hast wrought for us.

They are taken from the twenty-eighth verse of the sixty-eighth Psalm. It has pleased God, my brothers and sisters, to make us continually dependent upon constant supplies of His bounty, day by day. Many fail—

. . . to learn this lesson well,
Still by daily bounty fed;
Give me, Lord, my daily bread.
Day by day, the promise reads,
Daily grace for daily needs.

We need not only to rejoice in that which God has wrought for us, but to remember that we must be in continuous communion with God. We need to remember that we must seek the blessing which we need. God has said, "For this more-over I will be inquired of."

GOD WILL BE INQUIRED OF.

He teaches us our necessities. He reveals to us His fullness. The great gap between our needs and His fulness has to be bridged, and that can only be bridged by means of prevailing prayer.

God's Witnesses—15

What God has already wrought, God must maintain. What He has wrought for us, He must strengthen.

What He has done would wither away and perish, if He did not maintain it. Knowledge itself is like a mountain of ice upon which the sun is shining and which is melting all the time. We need to be continually learning, if we would maintain knowledge.

The necessities of life require us, as it were, to be constantly investing our capital, to be constantly investing our strength, to be constantly putting back into the work that which God hath given to us. If we are to be strong, He must "strengthen that which He hath wrought for us."

We must remember that the continuous bounty of God is needed to support what God hath begun.

EVERYTHING BEGINS WITH HAVING GOD FOR THE CENTER.

Among the filth of Rabelais I one day picked up this pearl of thought. Speaking of God, Rabelais said:

O Thou, whose Center is everywhere, and whose Circumference is nowhere.

I was astonished.

I sat and looked at it.

I closed my eyes and repeated it.

O Thou, whose Center is everywhere, and whose Circumference is nowhere.

It was the beginning of an appeal to God.

Strange to find that in the midst of the filth of Rabelais, that French writer who revelled in gross expressions! But he was representing one of his characters, who did not know God at all, as in the direst necessity. He was crying out to God.

I thought that perhaps it had never been better expressed.

We are liable to think of God as having a center at a remote point, far away from us, and we as only a part of that great wheel of things gravitating around the sun. But that writer had caught a sublime thought, which is truly Christlike, that "God is spirit: and they that worship Him must worship in spirit and truth."

God has made man to be an habitation for Himself. Man was formed to be, each and all and every one, a center from which God could work and in which God could dwell.

The first thing in asking God to "strengthen that which He hath wrought for us" is to ask Him to strengthen that which He hath wrought in us, and to realize that God has a center in our own individual spirits. From that center He can work, and the circumference of that center is infinite.

There is no possibility of measuring what God can do when operating through a perfectly consecrated and purified spirit, soul, and body. It will not be proportionate to the conscious strength of that man or woman.

The power of God will not operate in proportion to our consciousness of strength, but in proportion to our consecration and purity. God can best work with those who most fully surrender themselves to Him, and His "strength" is always "made perfect" when we recognize our "weakness"—our "want of strength": for that is the meaning of the word used by the Apostle Paul—*ασθένεια*, *asthenia*.

OF ALL THE FORMS OF FAITH, PASSIVE FAITH IS THE GREATEST.

Perceptive Faith which sees, Receptive Faith which receives, Retentive Faith which holds fast, and Active Faith which works, are all mighty; but the mightiest power in Divine Faith is the Passive Faith, the Faith which rests in God; the Faith which is conscious that God has in us a resting-place; that He can work, and that we are passive and are willing to let Him work in us "to will and to work, for His good pleasure."

As that thought grows from day to day, the main power of the Christian worker, the main power of an Officer of this Church, will be the consciousness that God is strengthening in us that Divine thought and strengthening that which He hath wrought in us: a Passive Faith, a Faith which rests in God alone.

I desire to call your attention, therefore, principally to this thought this afternoon: that God shall strengthen within us a perfect passivity of Faith. I have said that is the strongest form of faith, and I believe it is.

I am not indifferent to the other aspects of which I have spoken, and it will be well briefly to consider these.

PERCEPTIVE FAITH IS A TREMENDOUS POWER.

Unless you perceive with the eye of faith, you will not receive: for you will not see the true nature of what you behold.

There must be Perceptive Faith, first of all. It is an essential thing.

We, therefore, must ask God to clear our eyes and to make our eyes quick to see, so that we shall not have distorted visions.

Certain diseases of the eye cause men to see things double, and it is a great pain for a man who has distorted vision to look at one chandelier and see two, to look at one face and see two.

It is a very severe trial and a very severe form of disease. A mental disease sometimes follows it.

The power of those two eyes is when they see singly, when they unite, focusing, and see things as they are and just in proper proportion.

The Faith, therefore, which perceives what God has wrought, and perceives His purposes and plans, through His Word, is of the utmost importance.

Hence we must ask God to strengthen that work of Perceptive Faith.

A GREAT MANY PERSONS BLUNDER BECAUSE THEY DO NOT SEE COLORS ARIGHT.

Some of the most tremendous crashes upon the railway lines have arisen because the engineer was color blind. He did not discern between the white light and the green light. He could not discern between the green light and the red light. When the red light flashed out, he did not see it in its true color, but saw it as some people see red, perfectly white.

I have known persons before whom I have put a red object and asked, "What color is that?"

"That is white," has been the answer. That was what they saw.

We must get the Perceptive Faith which distinguishes color, as it were; which gives us the power to see what the color of a thing is, what the truth about it is which enables us to discern the real character of a thing.

No matter that the thought is a Divine thought in God's Word, if we have not Perceptive Faith, we shall blunder; we shall see it not as it is, but sometimes as it is not. We shall see double. We shall see the wrong color.

Therefore, the eye of Faith must not only not be dimmed, but it must have a Perceptive power to discern color.

This leads us to another thought, namely:

THE PERCEPTION OF CHARACTER.

We need Faith to "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

This failure to discern true character is one cause why sometimes great leaders have made great blunders. No man living can really understand another by simply observing what seem to be acts of faith; because the profession may be imitated and the action may proceed from other motives. Therefore an insight must be given, so that the eye of Faith will, by God's Grace, be the eye that discerns spiritually.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

I do not undervalue the next step in faith:

RECEPTIVE FAITH.

If we only perceive things and do not receive, we are like those who walk amidst great treasures and see them inside of bars, just as one does who visits the Tower of London and sees inside of strong bars, and out of the reach of the hands, the crowns, the scepters, and the great jewels that are kept there and which adorn the monarchs of England upon great occasions.

It is true you see them, but you cannot wear them. You cannot touch them.

For you to attempt to touch them would mean arrest and probably incarceration in prison.

There are many who have Perceptive Faith, but to them God's gifts are like those crown jewels. They are inside the bars.

They cannot wear them.

They cannot get them.

Their only faculty is the power to perceive them.

They can talk about them and describe them, but they never have them.

YOU MUST DISTINGUISH VERY CLEARLY BETWEEN PERCEPTION AND POSSESSION.

You must see to it, my brothers, that you have the thing you talk about; that you do not talk about what you do not have.

How vain and foolish it would be for one who had simply seen the crown jewels of England to say, "Oh, I have them," and to describe them as one who was the possessor of them.

How much more vain it is for one to say, "Oh, I have this great blessing of a perfect faith and an undying loyalty and love and devotion!"

You do not know how empty that profession is until, by and by, the time comes, and you look into the heart of the person and see nothing there.

He has simply talked about it.

He never had it.

We must have the power of Receptive Faith so that we may possess the things which God has revealed to us.

Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him.

We must, however, be in the place where God can entrust us with them.

When I hear people say, "Oh, I have it!" I wonder. I say, "I wonder if they have it, or if it is talk. I wonder if God has entrusted them with His crown jewels."

Some of them talk as if they carried around the Kohinoor Diamond in their pocket.

There are some who talk as if they had the crown, as a kind of bauble; as if they could take it up and put it down as they pleased; as if they kept it in their clothes-press.

Some people talk as if they had the priceless jewels of Grace.

They never had them.

It was talk from the teeth.

They made the mistake of confounding perception with possession.

Take care, my brothers, that you have the thing which you ask God to strengthen.

Take care that you are not talking about a thing you have only seen and never possessed.

If, on the other hand, you have received some of these rich things from God, praise Him for it, and ask Him to protect the thing which He has wrought, to strengthen you in holding fast to it and increasing it.

But do not make the mistake of confounding perception with possession.

RETENTIVE FAITH.

Then, having received from God, remember that the condition upon which we receive anything is that we shall retain it; that we shall have Retentive Faith; that we shall hold fast to it and defend it and guard it, and see that it suffers no loss in our hands.

Whatever God has given to you is a something which you have to guard. The condition of retaining it is that you shall guard it.

How many there are who take no pains to guard that which God has given to us!

They see it, and, by the mercy of God, they receive it, yet many have lost and lost forever, in this life, what they had seen and received, because they did not guard it.

They did not have Retentive Faith.

The precious thing was easily taken from them. Somebody came along and tickled them under the arm, and they laughed and let go.

They laughed, and they lost. That is the way a great many persons lose things.

The Devil tickles you. He knows exactly where to touch you. You have lost it, and it is gone.

You laughed at the thing which was so sacred that an arch-angel might have envied you in the possession of it. You turned around to find that it was gone and you had lost it, and it may be, as far as this life is concerned, forever!

You did not realize how great the treasure was.

You did not ask God to strengthen you in Retentive Faith; to make you stronger than the sensitive nerve that would make you laugh and let go.

SOME HAVE LET GO BECAUSE THEY HAVE BEEN AFRAID.

The Devil has come and roared at them, and their hands have let go.

God cannot trust them with that thing again, perhaps, in this life. They cannot get that particular blessing that they let go.

If there is anything that I would desire to impress upon you specially, my brothers and sisters, it is this. Take care. Ask

God to strengthen that Faith which He hath wrought in you. If either by fear or by folly you have once let go the sacred treasure, God will not put it into your hands again, perhaps forever, or certainly not until the time has come when He sees you will hold it fast.

Pray that God, who commands our strength, who is our "God of Deliverance," will strengthen that Retentive Power.

It does not require a big hole in the bucket to lose all the water.

A SMALL LEAK WILL IN TIME DRAIN OFF A LARGE SUPPLY.

I remember one afternoon going to a beautiful baptistry in a certain city in New Zealand. It was Saturday afternoon, and I was to have a Baptism the next day.

The baptistry was made of solid marble, if I remember correctly. I never saw anything so beautiful. It was glistening white. I thought, as I looked at it, "That is handsome. That is all right. I shall find pleasure in baptizing in that beautiful baptistry."

The water was so clear that you scarcely knew there was any water there. In my presence, the lid was put over the baptistry and I went away with my friend.

The next day I preached. At the close of the sermon I went into the robing-room and robed, and the candidates robed, too.

The lid was removed.

I walked in on one side and the candidates walked in on the other. But there was not a drop of water in it. It had all gone out during the night, and none of us knew it until we went down into the baptistry. There was only a little hole, no bigger than a small pea. It had taken time to get out, but it had all the night and all the morning, and it had gone. There was not a drop left.

Only one little hole and all that great quantity of beautiful water had gone.

Only one little place unprotected, where you did not ask God for the power to retain! You left that little hole there, and the treasure is gone, the whole blessing.

That is why multitudes receive and seem to enjoy, and do enjoy, and then lose the blessing. They say, "Oh, I am filled with the blessedness." And so they are.

You meet them again, only the next morning, and they are just as dry as that baptistry was. It has all gone, and they wake up to find that it has disappeared.

LEAVE NO UNGUARDED PLACE OR WEAKNESS OF THE SPIRIT.

You need every virtue, and you need every grace. The power to retain depends upon the power, under God, to guard and to see that there is no leak by which your possession will get away.

Sometimes you will have to guard with a good, hard, stiff fight. The enemy will come and say, "I want this."

You will have to say, "You cannot have it."

Satan will say, "I want it, and if you do not give it up to me I will do this and that."

And then you must reply, "You can try to do it if you like, but you will get right on the point of the Sword of the Spirit."

You must guard God's gift with the Sword of the Spirit, which is the Word of God. You must stand over it with flashing steel and let God's enemies know that the steel will go right through them; that you will cleave the "hairy scalp," as the Psalmist puts it, of the man who attempts to rob you, and who is fully determined to do the Devil's work.

Fight if you have to fight.

It is hard to fight. When a man goes to the Devil and is the very Devil personified, for the time being, you do not like to hit him, but you must do it. It is a question of giving up everything to him or not.

What right has he to take the precious thing that God gave to you? You got it from God. You have to retain it, sometimes, by a very stiff fight.

If you will not fight, the Devil will knock you out.

"But I like to be gentle," says some one.

Yes, and that is why you have nothing. You are as dry as that baptistry in New Zealand.

Gentleness? It is not gentleness! It is cowardice!

It is a contemptible inappreciation of the great value of the gift. I will fight for the thing I have been given by God to use for His glory and for the blessing of millions over all the earth. I will not fight with any other weapon than the weapon God has given me. I will hold on to God's gifts.

That leads on to the next step in Faith:

ACTIVE FAITH.

In order to have a Retentive Power, you will have to be an Active Christian.

There are a great many people who are like sponges: they can see and receive and retain up to a certain point. They do not use it, and at last they get dry.

They were full of water, but they did not use the water. Nobody got any good out of them.

Some men are full of knowledge and retain it, too. They do nothing to lose it. The Devil does not even squeeze them. But at last you come to them, and that which they would not use has gone.

If they had used it in the conflict for God—"but, then they would not have had anything left," some one objects.

Yes, they would; God would have supplied new strength for the strength they expended. God would have given them the

increase for the seed that they sowed, for the talent that they used.

Here is a man who said, "I intend to take care of all I have." He takes great care of it. When the Master comes He says, "Thou wicked and slothful servant," because he did not use it.

EVERY TALENT WE HAVE MUST BE USED AND IMPROVED AND INVESTED.

That is the price of retaining it. If we do not use it, we will not keep it. It will be taken from us and given to the man who has five talents.

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not even that which he hath shall be taken away.

It is gone. It has been taken away. He did not use it. He was not Active in his Faith. He buried it in a napkin.

All he ever received, he kept. Yes, he kept it. He thought he had it. He opened the napkin and it was gone; because the King had taken it away and given it to somebody else.

I hear of churches on every side that "preserve the Faith" in a napkin and bury it in a mausoleum. Those churches are like great sepulchers. "The dead are there."

You go into Westminster Abbey. It is a big cemetery.

You go to St. Paul's, and it is a cemetery. Villians of the deepest dye are glorified in St. Paul's Cathedral.

I have one in my mind's eye—a great naval hero of a past generation. He never pretended to be virtuous. He was a sea-dog. He would tell a lie as glibly as the truth, and never specially regarded the virtue of women who were willing to sin with more or less persuasion. There is his monument in that great Cathedral. And there are many more of that kind there.

Men who were a curse and a blight, but were National Heroes, are "immortalized," as men call it, in monuments of stone or brass. But such "churches" cannot "immortalize" any one. Only God can give true "immortality."

There are churches like that Abbey and Cathedral—churches that are graveyards.

SOME CHURCHES PRESERVE THE DEAD.

Sometimes they preserve the dead who have been good, too.

But the Church which simply preserves Martin Luther's bones, or John Knox's dust, or John Wesley's dust, or somebody's else dust, is a City of the Dead.

THEY WRAPPED THEIR TALENTS IN THE NAPKIN OF A CONFESSION OF FAITH.

Either in the Confession of Augsburg or Westminster, it does not matter which. They buried their Confession in granite tombs. But they cannot preserve it from decay. When you open the tomb, it is only dust.

Sometimes it has not gotten to the stage of clean dust, it is in a process of dissolution. It stinks.

Sometimes it is full of worms. Ugh! Close it up again. It was a good thing, but it is dead.

Take care that you do not live upon the thing that *was* good. The price of retaining it is using it. You will not lose by using it, but you will lose by wrapping it up in napkins.

No good banker keeps his money uninvested. He cannot earn anything for his customers if he does. How can he give them three or six per cent when the money is lying in his vaults unused?

He can only get interest for them if he invests the money.

Is not that the analogy which the Lord used when He said, "Wherefore gavest Thou not My money into the bank, and I at My coming should have required it with interest?"

IF YOU CANNOT USE A THING, ASK GOD TO GIVE IT TO SOME ONE WHO CAN.

If you cannot use a thing, do not hold on to it. Whatever the talent may be, whether it is money or anything else, ask God to give it to some one who can use it.

God will think more of you if you desire the talent to be used and not to lie idle. God, however, has given you a talent, and will give you strength to use it. You received it on condition, even if it is only one talent, that you would use it.

Dare to use it not, and you will lose it.

This leads us up to that highest form of Faith, which seems to be in utter contrast with all the rest.

I stop where I began:

THE HIGHEST FORM OF ALL FAITH IS A PASSIVE FAITH.

Remember at the same time that all other forms of Faith have been in constant activity.

Perception, retention, and action are all forms of activity around a perfectly passive center.

I suppose you know that scientifically the center of a flame is perfectly cool. Look at the gas-jet and you see the beautiful golden light. Below that is the blue flame, and inside that there is—what? A dark spot. It is cool, so they say.

The center of a cyclone is a calm.

I have been on the ocean in the center of a cyclone, and have seen the ships tossed all around us, while we were almost becalmed. We were in the storm center.

THE CENTER OF ALL ACTIVITY IS GOD.

He is at perfect ease: One Eternal Calm.

There is no hastening in God and there is no hurry in God.

The center of Universal Activity is the perfect passivity of God.

The center of a man's life, the thing that he wants to have strengthened most of all, is that perfect trust in God. That is passivity; that is absolute rest; and yet it is the center of all this activity.

Let me remind you, therefore, my beloved brethren, that the thing we must ask God most of all to strengthen is that priceless gift of perfect Peace! Peace! Peace!!

No matter what happens, you will be at rest.

I do not want to speak much of myself. I hate even to introduce myself into this subject.

My attorney looked at me two nights ago, after we had been in session four or five hours, and said to me, as he arose to go, "I always get strengthened when I come to see you."

I said, "Do you?"

He said, "The thing that strikes me about you, Doctor, is that you never worry; that you never have any trouble."

I said, "Why should I?"

"For a man who works as you do," he said, "you are very calm."

I said, "The trouble is that men worry themselves with their work. Now I work, but I do not worry."

Any one who wants to hurry me will find it bad for him. There are some folks who want to hurry me.

If I were to let some vain and foolish persons who want me to do things in their way, hurry me, I should be troubled about my work continually. That which is the secret of strength in me would be gone. I should have no peace. I should have no rest, and I should have no quietness. My work for God would be an utter failure.

You think this passivity is not an active power?

PASSIVE FAITH IS THE MOST ACTIVE OF ALL POWERS.

Yet it is entirely at rest.

Is there anything so powerful as resting in God? Think of it now for a moment in this way.

The little seed which is buried in the soil lies there, and if you could hear it talk it might say, "Oh why was I not left in the bright world above, where I could see things, hear things, and be something? Why was I put down here in the dark earth and told to lie here?"

"O foolish seed! You were put there to lie and to die because it is good for humanity. Out of you there must come hundreds of seeds.

"But you will never grow until you have died."

Suddenly the seed begins to find it so. It is swelling in the darkness. It is bursting! It expires!

Is it dead? Another life has gone out of it—a hundred lives!

And so it is with us. It was well for it to lie there.

"O God, why did You put me where I had to be still and do nothing but die?" you may sometimes feel like crying.

Because that was the place God saw was the best place for you.

I tell you if you do not die, you will accomplish nothing.

"EXCEPT IT DIE, IT ABIDETH ALONE."

Strange that all our activity should lead to the place where at last we die, that out of our lives something better may come.

At last, when you have come out of the dark Earth, when the Resurrection morning has come, and throughout an unending Eternity you are growing, not a hundred-fold, but a thousand and a million-fold, you will learn the lesson.

Why not learn it now?

Why not be willing to die that others may live?

Why not be willing to sacrifice and stay where you are put, if it is to die there?

You cannot do better, sometimes, than die.

Perhaps as General Overseer I will send some of you to the place where I know you will most probably die. I shall expect you to go. If you do not, I hope you will get out of the Christian Catholic Church in Zion, and get out quickly.

We need men and women who will know how to die.

You have to learn that God can do most with the man who can stay just where He has put him, until the time comes when, perhaps, it will seem to him as if he dissolves, as if his heart bursts, as if he dies. That is all right.

How often in our experience will that happen? Perhaps a hundred times. It has happened to me over and over again. I have died before, and, therefore, I live now.

Paul said, "I die daily."

CLOSING PRAYER.

"Strengthen, O God, that which Thou has wrought for us."

Strengthen our power to see and receive, and retain, and actively to use that which Thou hast given.

Strengthen, above all things, our power to rest in Thee and not to fear. Do this, our Father, by Thy Spirit, for the sake of Thy dear Son. Amen.

DO YOU KNOW GOD'S WAY OF HEALING?

BY REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday, today and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was a still greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows; . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be, for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all who were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it can not come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the gifts of healing were removed from the church, and are not in it now?

B. No, the "gifts of healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, "The gifts and calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in

1 Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the church, praying as the Centurion did in Matthew 8: 5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18: 19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5: 14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16: 18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere,

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17.) Our Missions are held for the express purpose of teaching fully the word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Publishing House, 1207 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The healing of Christ's seamless dress

Is by all beds of pain;

We touch Him in life's throng and press,

And we are whole again."

He sendeth His word  and healeth them.

LEAVES OF HEALING

I am  the Lord that healeth thee.  And the leaves of the tree
were for the healing  of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. POWIE.

\$2.00 A YEAR.

\$1.25 FOR SIX MONTHS.

\$0.75 FOR THREE MONTHS.

Digitized by Google

NEW AND REVISED

Catalogue of Zion Publishing House

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

- Vol. 1.** No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will:" Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2.** No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3.** No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4.** No. 1, January, 1900—Do You Know God's Way of Healing? and He is Just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Doest Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5.** No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 33 ROSEBURY AVENUE, LONDON, E. C., ENGLAND; or ZION PUBLISHING HOUSE, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

BY WHAT AUTHORITY DOEST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

DIVINE HEALING VINDICATED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.

HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.

HOW JESUS HEALS THE LITTLE ONES. By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

IF IT BE THY WILL, LIKE A SHEPHERD, by Rev. John Alex. Dowie, and HOW I CAME TO SPEAK FOR JESUS, by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.

INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

"I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.

JESUS THE HEALER and SATAN THE DEFILER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. Do You Know God's Way of Healing? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

- LEAVES OF HEALING.** In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.
- LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LIKE A SHEPHERD.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.** Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST.** 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.
- PERMISSION AND COMMISSION.** "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE.** 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY AND 'The Ram's Horn.'** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF 'The Ram's Horn' OF MARCH 3, 1900.** 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY.** 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER.** 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE.** 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION.** 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BEATITUDES.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL AND THE SANCTIFICATION OF TRIUNE MAN.** 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN.** 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder?** 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God?** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors.** 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES.** 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION.** 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY.** 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.
- ZION'S BIBLE CALENDAR.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S HOLY WAR.** 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50, prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.** 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED,

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

**1201 Michigan Boulevard,
CHICAGO.**

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

JULY, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 7.

Fifty Cents a Year.

A VOICE FROM ZION.

ELIJAH THE RESTORER

AN ADDRESS:

THE COMING OF ELIJAH,
The Restorer of All Things.

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church
in Zion.

In the Chicago Auditorium, Lord's Day Afternoon,
June 2, 1901, and a

General Letter From the General Overseer

To Officers, Members and Friends of the
Christian Catholic Church in Zion.

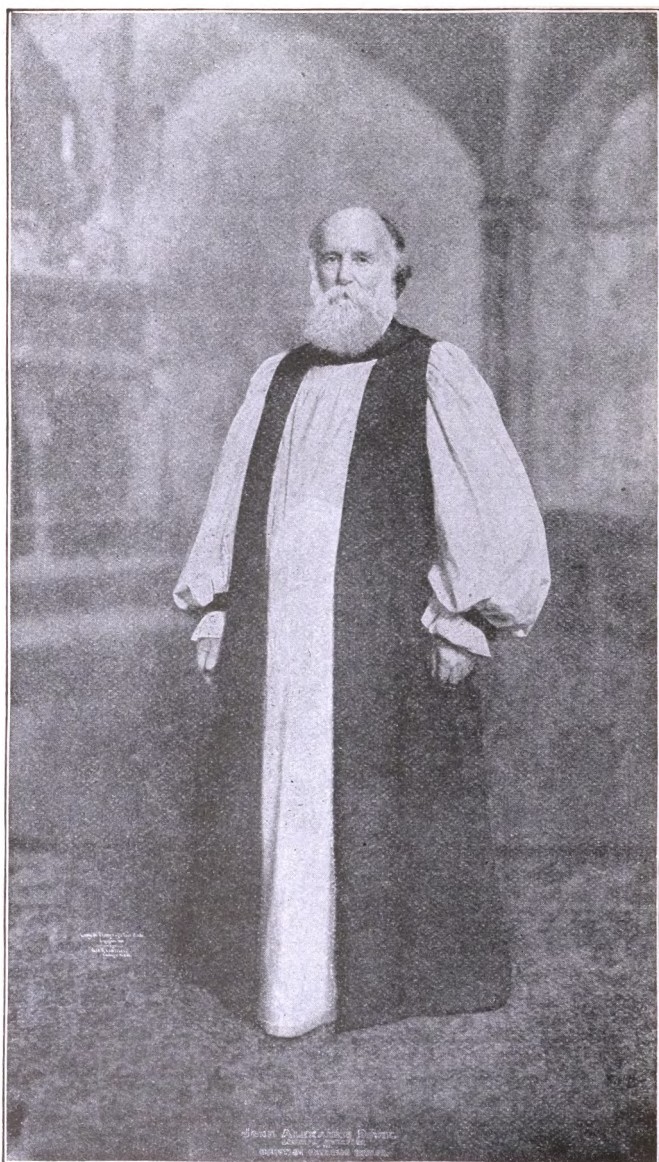
CHICAGO:

ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



John Alastair Donisthorpe

THE COMING OF ELIJAH: THE RESTORER OF ALL THINGS.

THE Times of the Restoration of All Things have come.
The times which Moses prophesied nearly 3400 years ago have come.

The Times prophesied by David, Isaiah, Jeremiah, Malachi, and other of God's Holy Prophets have come.

The Times prophesied by Jesus Christ the Son of God during His earthly ministry in the flesh have come.

The Times prophesied by the early apostles of the primitive Christian Church have come.

The Times which saints and martyrs and holy men of God in all the ages have foreseen and looked forward to with intensest longing have come.

The Times to which the Holy Christian and Catholic Church throughout all the world has been marching on have come.

Elijah the Prophet, the long-promised Messenger of God's Covenant, the forerunner of the coming King, has come.

He has announced his identity.

Tens of thousands have recognized him.

God the Almighty has placed the unmistakable manifestation of His Divine Authority upon the announcement.

Glorious victories, and rich and far-reaching blessings have attended the declaration of that prophet, priest, and ruler.

This declaration was made solemnly, reverently, but boldly, before 7000 people in the Chicago Auditorium when John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, delivered his discourse on "The Coming of Elijah, the Restorer of All Things."

This discourse had been announced for weeks beforehand, and all Christendom, and the World, the Flesh, and the Devil had been looking forward to it with the most intense interest. The Divine truth of the declaration was attested by a terrific storm of persecution, and loud cries of rage with which the Devil received the announcement.

Once more, as on the previous Lord's Day, the doors of the Chicago Auditorium were besieged for hours by waiting crowds, eager to enter.

Once more, when the gates were opened, a perfect flood of humanity flowed into the great building, quickly filling the splendid seating capacity, tier on tier, until but a few seats in the topmost gallery remained vacant.

There were, however, thousands of people standing in the spacious foyers who would have much more than filled the vacant seats.

Once more the great throng was deeply thrilled and impressed by the beautiful and solemn act of praise and worship when Zion's White-robed Choir of 300 voices and nearly 300 robed officers marched down the aisles and mounted the platform, singing:

On, brothers, on to the better land,
 Chanting our songs in triumphal strain,
 Shoulder to shoulder marches our band—
 On, till the golden gates we gain!
 Forward our steps to the Home beyond,
 Seeking the country yet unseen,
 Where to our hopes shall at last respond
 Glories untold in dazzling sheen.

REFRAIN—On, brothers, on to the better land,
 Chanting our songs in triumphal strain,
 On, ever onward the march of our band!
 On, brothers, on!

Led by the pillar of cloud by day,
 Israel journeyed amid the wild;
 Nightly the fiery pillar's ray
 March of that lonesome host beguiled:
 God for their guardian, God their Guide,
 God 'gainst the foe for His people fought,
 God at the Jewish warriors' side—
 They to their promised land were brought.

Onward the march of the Christian host,
 On through the world's dread wilderness;
 Christ for our Captain, His Name we boast,
 Jesus the Lord our Righteousness;
 Under His banner sworn to fight,
 Journey we onward day by day;
 Comrades, we trust in the Victor's might,
 We shall be victors in the fray.

Perils may come and the storm-clouds rise,
 Foemen may threaten, snares abound;
 God sets His rainbow in darksome skies,
 Angels our path shall compass round.
 On, let us on, till the march be done,
 Strong in the Leader's strength we stand;
 Forward we press till the prize be won—
 Rest, endless peace, the Fatherland.

Chicago Auditorium, Lord's Day Afternoon, June 2, 1901.

The General Overseer then pronounced the following

INVOCATION.

God be merciful unto us, and bless us,
 And cause Thy face to shine upon us,
 That Thy Way may be known upon earth;
 Thy Saving Health among All Nations,
 For the sake of Jesus. Amen.

The congregation then joined in singing Hymn No. 195:

Our Lord is now rejected,
 And by the world disowned,
 By the many still neglected,
 And by the few enthroned;
 But soon He'll come in glory,
 The hour is drawing nigh,
 For the Crowning Day is coming by and by.

CHORUS—Oh, the Crowning Day is coming,
 Is coming by and by,
 When our Lord shall come in "power"
 And "glory" from on high.
 Oh, the glorious sight will gladden
 Each waiting, watchful eye,
 In the Crowning Day that's coming by and by.

After the hymn, the audience joined the General Overseer
 in repeating the Apostles' Creed:

I believe in God the Father Almighty,
 Maker of heaven and earth:
 And in Jesus Christ His only Son our Lord;
 Who was conceived by the Holy Ghost,
 Born of the Virgin Mary;
 Suffered under Pontius Pilate,
 Was crucified, dead, and buried;
 He descended into hell,
 The third day He rose from the dead;
 He ascended into heaven,
 And sitteth on the right hand of God the Father Almighty;
 From thence He shall come to judge the quick and the dead.
 I believe in the Holy Ghost;
 The holy Catholic Church,
 The Communion of Saints;
 The Forgiveness of sins;
 The Resurrection of the body;
 And the Life everlasting. Amen.

The General Overseer then said:

Let us read in the Inspired Word of God.

My readings this afternoon will be taken, without any exception; from the Revised Version, from which it is our custom to read, and which we use at every public service in this Church.

I shall ask you to read with me, first, from the last of the prophets of the Old Dispensation, save John the Baptist, and he was the Forerunner of our Lord Jesus Christ, the last prophet of the Old and the first prophet of the New.

Let us therefore read in the book of the Prophet Malachi, the last book in the Old Testament.

It was written, it is supposed, about 420 years before Christ came in the flesh. We will read the third and fourth chapters.

Behold, I send My Messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger—

THE MESSENGER OF THE COVENANT IS NOT THE LORD HIMSELF.

“And,” not “even.” The Old Version says “even”—a manifest mistranslation. The Messenger of the Covenant is not the Lord Himself, as Jesus told us.

I call your attention to that fact just at this point: for the difference between the word “even” and the conjunction “and” makes the whole difference in the understanding of that first verse of the third chapter of Malachi.

With that word then, I will read it again:

Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in Righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a Swift Witness against the Sorcerers.

MAKERS AND VENDERS OF DEADLY POISONS.

Now we must pause. What does this word “Sorcerers” mean?

The Hebrew word *kashaph*, and its Greek equivalent in the Septuagint version, *pharmakos* (*φαρμακός*), used throughout the whole of the Greek New Testament, is simply our English word Pharmacist.

It means a “maker and vender of deadly poisons.”

That is just what the word *pharmakos* means, nothing else.

It is simply the English word druggist.

A Pharmacist is, therefore, a Sorcerer, a maker or a dealer, a vender and user (as a physician) of deadly poisons: such as alcohol, strychnine, morphine, opium, cocaine, arsenic, and many other deadly drugs. They are mostly narcotics.

They destroy the brain, madden the user, and are ruining the spirits, souls, and bodies of the countless thousands who use them.

This is just the simple meaning of the word "Sorcerers."

As a matter of scholarship it cannot be contested.

I therefore will use it in its plain English.

And I will come near to you to judgment; and I will be a Swift Witness against the Pharmacists, and against the Adulterers, and against False Swearers; and against those that Oppress the Hireling in his wages, the Widow, and the Fatherless, and that turn aside the Stranger from his right, and fear not Me, saith the Lord of Hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the Whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you happy: for ye shall be a delightsome land, saith the Lord of Hosts.

Your words have been stout against Me, saith the Lord. Yet ye say, Wherein have we spoken against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered. Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of Hosts, in the Day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the Day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with Healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make, saith the Lord of Hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

May God bless His Word.

Prayer was offered, first by Overseer Piper, and then by the General Overseer.

In making the announcements the General Overseer said:

Pray that my words may be such as God will approve. I

am not questioning whether man approves of them first. I desire God to approve them.

There is much in my heart I would like to say, but cannot find time to say today. There are some things I will say in connection with this subject of Elijah the Restorer by and by.

After the summer is over, if God permits, June, July, August being past, we shall begin a two years' lease of this building on September 1st, and on the afternoon of every Lord's Day for the next two years, omitting the three hot months I have named, the afternoon services of this Church will be held in this place.

I venture to say this, that my enemies, and the enemies of God, are more afraid of this platform and the words which will be spoken here than they will dare to let you know. But, God helping us, while we have breath we will deliver His Message.

Let the tithes and offering be now received.

THE COMING OF ELIJAH, THE RESTORER OF ALL THINGS.

After the tithes and offering had been received, the General Overseer delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto Thy Church in all the lands, and unto men in every clime and nation whither these words shall come, in this and all the coming time, till Jesus come. Amen.

I shall not say what I have to say, until I have read to you what God has said.

More important than my speaking is God's Word.

I read to you what God said in the last verses of the Old Testament:

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

This prophecy was delivered 420 years before John was born.

John the Baptist, the son of Elizabeth and Zacharias, a priest, was born when Elizabeth was an old woman, beyond the years when women bear children.

Zacharias had the announcement made to him when he was offering sacrifice in the Temple.

Gabriel, the angel, came to him with the wondrous message that he should be the father and Elizabeth the mother of a son who should be Elijah the Prophet.

This saying seemed strange to him, and will seem strange to some of you.

Unless I read to you the words of Gabriel, some present may not think it true.

These are the Angel's words, in the first chapter of St. Luke, the seventeenth verse:

And he shall go before His face in the Spirit and Power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him.

You will remember that this child was born, and when he grew up he became an hereditary priest belonging to one of the highest orders of the Priesthood, that of Abijah, which was in the highest course or order of the Priesthood.

JOHN THE BAPTIST A CULTURED SCHOLAR.

When John the Priest was about to enter upon his priesthood he suddenly departed to the fords of the Jordan, and there he preached, and was soon known, far and wide, as a Prophet of God.

Do not forget that his training for thirty years would have made him a thorough scholar.

He was no wild man of the woods. He was splendidly educated in the very best society in Jerusalem.

It is probable that Herod knew him intimately, and had been much impressed with him in his boyhood, for they grew up together in the Jewish schools of learning at Jerusalem. Manaen, the foster-brother of Herod, who afterward became a "prophet and teacher" in the Christian Church, may have been first awakened under John the Baptist's ministry.

We are told that Herod did many things that John told him, and that all the people counted John for a prophet.

I call your attention, therefore, to the fact that John the Baptist, in the Spirit and Power of Elijah, was a prophet and a priest.

JOHN THE BAPTIST DID NOT KNOW THAT HE WAS ELIJAH.

The Gospel according to St. John contains this brief account of an interview.

I will read you the passage. You will understand John's position when you read it:

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ.

That was one thing he was sure about.

Now that is one thing I am sure about. I am not the Christ.

God forbid the thought should enter my heart; that I should take the glory of my Lord and King.

I am not the Christ.

He was sure about that.

He thought he was sure about some other things, and he was not.

They went on to question him.

It is one of the illustrations of how undesirable it is to give a reporter an interview.

If he had not allowed them to interview him, he would not have made a blunder such as he made.

And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.

Now, he was wrong.

Why?

Because Jesus afterward said he was Elijah, and the angel Gabriel said he was Elijah before he was born.

But John said, "I am not." If you had asked me that question years ago, I would, possibly, have said the same thing.

When the Scribes asked John, "Art thou Elijah?" he said, "I am not." "Art thou the prophet?" And he answered, "No."

Well, I am not quite sure but that this answer was proper, because the time had not come for the prophet to manifest it, and no one should claim to be that which he has no consciousness of being. They referred to the prophet spoken of by Moses in Deuteronomy eighteenth.

However, it had been better that he had not said it.

They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

He unconsciously revealed himself there, because that was the Voice of Elijah, the Messenger of the Covenant.

Now, let us look at the passages in connection with

CHRIST'S DECLARATION CONCERNING JOHN.

First, in the eleventh chapter of Matthew, just before the murder of John the Baptist by Herod.

Herod when he was drunk gave way to Herodias, his wife.

I should not call her his wife either; I had better have said his paramour. The kind of marriage he had with her was resting upon a kind of Dakota or Chicago divorce—not worth a snap.

I am going to come after you about that before I am through.

It is the old fight. It begins right in the family, the sanctity of the family. Satan always begins there.

Herodias had been denounced by John because she had left Herod's brother, Philip, and gotten a kind of Chicago or Dakota divorce and married this murderer, Herod.

John said, "Thou shalt not have her"; and when the time came, she said, "I will have your heart's blood."

She got it when Herod was drunk.

She got him to make a wicked promise when he was drunk.

If any of you have made a bad promise, either drunk or sober, break it in the Name of God.

It is a right thing to do.

It is only the Devil who makes you want to keep a bad promise.

God demands that you shall break it.

Now in the eleventh chapter of Matthew, we have this little story:

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto Him, Art Thou He that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

When they had gone way, Jesus began to talk about John, who was in the prison and about to die.

And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in the kings' houses. But wherfore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written,

Behold I send My Messenger before Thy face,
Who shall prepare Thy way before Thee.

Now, where are these words written? They are written in Malachi the third chapter and in the first verse, and nowhere else.

They are written concerning the Messenger of the Covenant, the chapter I read to you.

Jesus said:

This is he, of whom it is written,
Behold, I send My Messenger before Thy face,
Who shall prepare Thy way before Thee.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.

The marginal reading of the Old Version is even stronger—"the Kingdom of Heaven is gotten by force and they that thrust men."

You cannot win a good place in God's Kingdom without a fight.

THE POWER OF GUNS AND THE POWER OF THE HOLY SPIRIT.

I tell you I shall employ "Force" to extend the Kingdom of God.

It will not be the force of bullets.

It will not be the force of guns.

It will not be the force of numbers.

I shall ask God to give me the mightiest force of all—the Dynamic Power of the Holy Spirit. (Amen.)

We shall oppose the Forces of Evil with the Power of God.

For all the prophets and the law prophesied until John.

And if ye are willing to receive it (margin, him), this is Elijah, which is to come.

What then, after all, John the Baptist was Elijah, and did not know it? Yes.

And Jesus added:

He that hath ears to hear, let him hear.

ELIJAH'S THREE MISSIONS.

Now pause for a moment.

Jesus says that John the Baptist is Elijah, and although he is going to die in the castle of Machærus, he "is to come" again.

He came in the days of Ahab, and fought the Masonic Priests of Baal on Carmel's Mountain.

He won that fight.

But he got afraid of a woman, and he had to be taken up to heaven.

When a man gets afraid of a woman, it is time he were taken to heaven.

Some of my enemies have said that I am afraid of Mrs. Dowie, and that I have made her gifts, and ordained her to office, because I feared her.

Did you ever know it (addressing Overseer Jane Dowie)?

Overseer Dowie—"No."

General Overseer—No, I should think not: for it never was in my heart, all the lies told by apostate elders and the press to the contrary, notwithstanding.

When a man gets afraid of a woman, there is something wrong, is there not?

Audience—"Yes."

General Overseer—Well, there is nothing wrong in this house.

I never did anything which put me in the power of a woman, thank God. (Amen.)

That is more than you wretches of the press can say. (Laughter and applause.)

You are a "generation of vipers" all around.

I know you, and God Almighty knows you, too.

You are a bad lot, nine-tenths of you.

Some of you may be clean, but I would not like to take any chances on the great majority of you.

ELIJAH'S LAST COMING.

Now John the Baptist, Jesus said, was not only Elijah, but that Elijah was to come again for the third time.

We will go on with the reading in the seventeenth chapter of Matthew, long after John had been murdered in prison and had passed into heaven.

Peter, James, and John had seen on the mountains two great figures, besides the Master.

They had seen Jesus.

They had seen Moses.

They had seen Elijah.

They were afraid.

WHEN PEOPLE ARE AFRAID, THEY SAY FOOLISH THINGS.

They said they wanted to build three tabernacles there: one for Christ, one for Moses, and one for Elijah.

There are always people who want to build tabernacles on the tops of mountains. That is not the place for them.

They ought to be built in the levee.

If ever God gives me a little money for it, I am going to have a Zion Tabernacle in the "levee" district of Chicago.

We have many of our Zion Seventies who are working there now.

May God bless the poor women of the levee (Amen) and the poor men. (Amen).

May God in his Infinite Mercy smite the men who keep the levee going by selling that damning liquor, that liquid fire and distilled damnation.

The Lord smite that traffic. (Amen.)

Aye, and the men and the women who own the houses there—the Lord have mercy upon them.

They get large rents from wretched tenements, and are partakers in the profits of their tenants' sins and crimes.

May God in His Infinite Mercy convert these rich criminals, or sweep them away out of the earth.

I would like to be Mayor, with dictatorial powers, just for about a week.

I would do something effectual in that "levee" if I were dictator.

It is a foolish thing to talk about building tabernacles on the tops of hills.

You must build them where the people are.

We will build a Temple at Zion City, to which the people can come in vast numbers, God willing, but we have started in to build Tabernacles in Chicago.

We have about ten now. We have about 300 Cottage Meetings, and by the Grace of God I hope to turn every one of these Cottage Meetings into a Zion Tabernacle some day. (Amen.)

I want you to go in for that. Do not think because I go out to Zion City I am going to leave Chicago.

Verily, no. I will have a better grip on Chicago than ever.

I hope to evangelize every district of the city.

I will do my best at any rate with the forces at my command.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of Man be risen from the dead. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed Cometh, and Shall Restore All Things.

ELIJAH, NOT CHRIST, TO "RESTORE ALL THINGS."

One of the blunders that people make in reading a certain passage in the Acts to which we shall come presently is that Christ is to restore all things.

What did Jesus say?

"Jesus answered and said, Elijah indeed cometh and"—what?

Audience—"And shall restore all things."

General Overseer—

But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them.

That is to say, they killed him.

Even so shall the Son of Man also suffer of them.

Then understood the disciples that He spake unto them of John the Baptist.

Was John the Baptist Elijah?

Audience—"Yes."

General Overseer—Was he right when he said "I am not"?

Audience—"No."

General Overseer—Who knew best, Christ or John?

Audience—"Christ."

General Overseer—Christ or Elijah?

Audience—"Christ."

General Overseer—If I were to say "I am not," and God said "You are," who would know best?

Audience—"God."

General Overseer—Well, I have said "I am not" long enough about a number of things.

I HAVE BEEN REBUKED.

I have said, "Lord, I am not able to do this"; and I have been rebuked again and again by God, who has told me that He never expected me to be able to do it: for I was only at best a willing agent whom He could use as an instrument by means of which He would Himself do the work.

I am not to fight this battle in my own strength.

God is able, is He not?

Audience—"Yes."

General Overseer—Is not God able to give me strength?

Audience—"Yes."

General Overseer—And He will.

That is the trouble with some of us; we forget that "Power

belongs to God." That is the reason we have not done many things that we might have done.

Now I desire to refer you to the ninth chapter of Mark, where we have the same story in three short verses:

And they asked Him, saying, The scribes say that Elijah must first come. And He said unto them, Elijah indeed Cometh First, and Restoreth All Things: and how is it written of the Son of Man, that He should suffer many things and be set at naught? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

ALL THINGS WERE NOT RESTORED BY ELIJAH IN HIS SECOND COMING.

Did Elijah, in the person of John the Baptist, restore All Things when he came?

Audience—"No."

General Overseer—Did even Christ Himself, during His earthly ministry, restore All Things?

Audience—"No."

General Overseer—Then that must indicate another Coming when All Things are to be restored.

I will ask you now to read the third chapter of the Acts of the Apostles with me, and in this sermon of Peter at the Beautiful Gate of the Temple we will get a flood of light upon this matter.

Let me remind you what had happened that day.

A man who had been lame from his mother's womb, who was above forty years of age, had suddenly been healed.

He was able to jump and leap, and everybody was astonished.

After that healing Peter preached a sermon, and no less than 5000 men were saved.

WOMEN EASIER TO REACH THAN MEN.

I always think there must have been 10,000 women.

Women are saved in about half the time it takes to save men, and in double the number.

They always lead the way in Salvation, and they ought to.

It was our mother Eve who led us out of Paradise, and her daughters ought to lead us back.

Women ought to be better than men.

Thank God they are.

The majority of men are a stinking bad lot. I am ashamed to say it.

The majority of men in Chicago can be smelled several yards off.

They stink of nicotine and alcohol, and all kinds of medical muck.

Ugh, you dirty dogs! (laughter) who chew your tobacco and puff your smoke!

The sun dries it up, that dirty catarrh and cancer in your throat which you expectorate on the streets, in your offices, and in your homes.

The wind carries it up to our nostrils and into our lungs, and good women, and some clean men, have to breathe your disease-breeding filth.

Ugh, you dirty dogs! (Laughter.)

You call yourselves Christians. Ugh!

How can a man be a Christian whose throat is an open sepulcher, and whose stomach is a dirty cesspit?

Ugh, you dirty dogs!

You sow nicotine and reap aumarosis, paralysis, cancer, and diseases of the stomach and bowels, and transmit them. You are worse than dogs! I apologize to the dogs: for they are far cleaner and better behaved than many men who are slaves to Nicotine in the form of Tobacco.

Give it up! Quit! I will never let up on you until you repent, and sin no more. Never! And God will not, and I hope the women will not.

Women, is it not a dirty practice?

Women—"Yes."

General Overseer—Speak up now. Never mind that fellow by your side. (Laughter and applause.)

Women—"Yes." (*This affirmation came with a shout from the thousands of women present.*)

General Overseer—You do not want your wives to smoke, do you?

You do not want them to chew, do you?

If it is good for you why is it not good for them? Why do you not bring home a few plugs for them? (Laughter.)

You dirty fellows!

I have no use for you.

You cut off your lives by many years.

That, perhaps, might be an advantage to the world, but for the miseries you leave behind you with your filthy pipes.

But you leave children whom your wives have to care for after you have cut your lives short from eight to twelve years, smoking, drinking, and riding a goat. Ugh! (Laughter.)

fooling around with Mah-hah-bone. One shoe off and one shoe on. A halter around your neck. A bandage around your eyes while you are trotted around in a Masonic Blue Lodge. You fools!

How would you like your wife to see you in that condition?

An interesting sight you would be to your affectionate and admiring relatives, who would then witness the degradation of your manhood!

You fools who pretend to murder Hiram Abiff every night,

and pretend to raise up his stinking body, the flesh coming off from it.

You get King Solomon to revive him with the omnific word Mah-Hah-Bone. (Laughter.)

Ma, have you got a bone? (Laughter.)

Oh, you children of the Devil, what a mess you let him make of you!

I will get after you for your fool Baal-worship with which you degrade the Church, the State, the Nation—yea, the whole Earth.

Third chapter of the Acts of the Apostles:

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus.

Until when?

Audience—"‘Times of Restoration of All Things.’"

General Overseer—What did Jesus say about that? "Elijah cometh and shall—"

Audience—"‘Restore All Things.’"

General Overseer—Well, is it not the "Times of the Restoration of All Things" when Elijah comes?

Audience—"Yes."

Whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began.

A CLEAR PROPHECY.

Now comes in a prophecy that is more confirmatory than any other:

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren.

Whence was he to come?

Audience—"‘From among your brethren.’"

General Overseer—"From among your brethren." He was simply to be a man of the nation "from among your brethren, like unto me."

He was to be a man like Moses.

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.

Now who was that prophet? Deuteronomy 18:15 gives you the passage from which Peter was speaking, and with that I will close my reading.

Then I will have something to say.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the

assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him. But the prophet, which shall speak a word presumptuously in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

These are the words of Moses, the great leader of Israel, just before his departure.

And now with these readings I proceed to say that which is in my heart to speak.

THE MESSENGER OF THE COVENANT.

It is now more than two years ago since I was led to declare that I believed that God had called me to be the Messenger of His Covenant.

That has been spoken, written, printed.

When I went to Europe, my first words in London, in the announcement of my Mission, were these:

"As the Messenger of God's Covenant, I send forth these words: I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will."

That made a considerable stir amongst the dry bones.

A brother minister who attends my ministry said to me last Thursday: "When you went to Europe I said to my wife, 'Dr. Dowie is a pretty big man in Chicago, and in America, but when he gets to London he will be lost'; but I was amazed when I found that London, England, Scotland, and Ireland were stirred to their deepest depths by your presence."

I should think they must have been; for the little hall in which I spoke, St. Martin's in Trafalgar Square, holds about a thousand people. But I had about thirty thousand people outside, mostly medical students and doctors, who were howling as if they were cutting themselves with knives like the old-fashioned Priests of Baal when Elijah mocked them at Carmel. They were crying for my life in all kinds of cries.

They did not get it, though they wanted it very badly.

They cried out again in Edinburgh, Belfast, Ballymena, Londonderry; but they did not get it.

GOD'S ANSWER TO THE MESSENGER'S DECLARATION.

The multitudes heard the Message.

Multitudes received it, and I came through safe.

Every paper in the United Kingdom was wondering who this

man was, what was the object of his declaration which God was so abundantly blessing. God so richly blessed that declaration that Zion has now got a footing in thirty-two centers in Europe since I went there less than a year ago. Thank God for that. (Applause.)

We have Zion in Berlin.

We have Zion in Paris.

We have Zion in Zurich.

We have Zion in Baden.

We have Zion in Austria.

We have Zion in Italy.

We have Zion in London, Edinburgh, Glasgow, Dundee, Belfast, Ballymena, Londonderry, and along the coast there.

We have Zion in China, Japan, Australasia, and Africa.

We have Zion in every Continent and in many of the Islands of the Sea.

Today we have a Gathering of Zion people in the island of Molokai, in the Hawaiian group, where the lepers live.

The Conductor of that Gathering is Mrs. Feary, the wife of the Superintendent of the leper settlement.

Thank God that the Little White Dove is carrying LEAVES OF HEALING everywhere, and God has blessed my Declaration that I am the Messenger of His Covenant.

ONLY ONE CHURCH EMBODYING THE COVENANT.

That Covenant is a Covenant of Salvation, Healing, Holy Living.

Who else is preaching it, and successfully demanding the practice of it?

Audience—"No one."

General Overseer—What other Church is maintaining it?

I say fearlessly today, that the Christian Catholic Church in Zion alone holds up the Banner of the Everlasting Covenant of Salvation, Healing, and Holy Living, in Christ our Lord. (Amen. Applause.)

Thank God for that.

SHRINKING FROM THE TRUTH.

When long years ago somebody said that they believed that the Spirit and Power of Elijah were with me, I said, "No! do not let me get that in my head. No!" And I was angry.

When God gets angry He is mightily angry, for it is a righteous anger.

I thought mine was a righteous anger.

I said "No! do not talk to me like that. All the good that ever I can do will be spoiled if I get that thought in my head."

John the Baptist never more earnestly said "I am not," than I did. If anybody wanted to make me angry they had only to say I was Elijah.

Then I said, "Get away. Attend to your own business. Leave me to mine."

But, friends, I saw it and I knew it not.

I feared, perhaps, if I, who do not really know what fear is, can ever fear. At least I hesitated to acknowledge what I saw, even to myself.

I do not think I ever was afraid. I have asked a good many people, when they said they were afraid, how it feels to be afraid.

I do not think I know. I do not want to know.

If any man fears, he is not perfect in love.

There is no fear in love, and I daily live a life of love; the love of God which strips me of everything that produces fear, so that I love men over all this wide world too much to be afraid to tell them the truth, no matter what the telling may cost me.

God forbid that fear should tie my tongue or still the Message on my lips which God has put into my heart, as well as into my mouth.

ELIJAH, THE MESSENGER OF THE COVENANT.

When a man gets to the age that I am, fifty-four, he naturally begins to think of letting up a little. But to my intense surprise, and I will not say other than delight, as I passed into my fiftieth year I found that a new spirit, a new life, a new strength had come.

I saw as the Century was swinging open before my sight, that my personal ministry had just begun; that the Messenger of the Covenant was also Elijah the Restorer.

John in his day was that Messenger: for Christ declared it. Although the son of Zacharias and Elizabeth, he was the Physical, Psychical, and Spiritual Embodiment of Elijah.

Then I saw that the Messenger of the Covenant, when he came again, must not only be the embodiment of Elijah, but that, Elijah being the Messenger of the Covenant,

HE ALSO MUST BE "THAT PROPHET."

I saw that when the Times of the Restoration of All Things, which must precede the Coming of the Lord, had come, then Elijah must come.

Moses had said it thirty-four hundred years ago.

God had said it through Malachi twenty-three hundred and twenty years ago.

Jesus said it nearly nineteen hundred years ago.

Peter said it.

Elijah's first manifestation was that of Prophet in the reign of Ahab, King of Israel.

His second manifestation was also that of Priest, as John the Baptist was.

But of Elijah's final manifestation all the Scriptures had said that the Physical, Psychical, and Spiritual Embodiment of Elijah must take the form of Prophet, Priest, and Ruler of Men.

I say it fearlessly, that by the Grace of God I am, and shall be, that. (Applause.)

COMMISSIONED BY GOD, NOT THE CHURCH.

I take my Commission from no Church.

Elijah had no Church to give him a commission.

The Church had gone to the Devil. The priests of God were offering sacrifices in the groves, and were priests of Baal.

John the Baptist received his Commission from no Church.

The Church was a seething mass of hypocrisy, and proved that the Devil was in full control when it procured the murder of the Son of God.

I take my Commission from no Church. Although, thank God, I have a Church with me, before me, behind me, around me; and a Church stronger in its simplicity and purity than any other in America today.

I take my Commission from God. I stand here and tell you, that you must obey God or perish. (Amen. Applause.)

When a Divine Commission is given, the man knows it who receives it.

I have never asked my wife, nor my Overseers, nor my Elders, nor my people, what they think of this.

I have never consulted with flesh and blood as to my making this Declaration.

The only question with me is this: What does God think?

What you think, what I think, what this Church may think — what does it matter?

The only thing that matters upon God's earth is,

WHAT DOES GOD THINK ?

If you do not think as God thinks in Natural Forces, and you should resist the laws which govern electricity, you would soon find that these Natural Laws would vindicate themselves by destroying your power to think any further.

You cannot fight the Law of Gravitation and live.

You cannot fight God, you Mah-hah-bone wretches, and live.

The Day has come when the God of Elijah will tear down the altars of Baal in every Masonic Lodge throughout the World. (Amen.)

The Day has come when the God of John the Baptist will tear down the thrones of adulterous Herods, and hurl the adulterous princess to the depths of well-merited infamy.

The Day of Reckoning for those who leave God out has come.
 The Times of the Restoration of All Things have begun.
 This I preach and this is my work.

RESTORATION OF A TRUE MARRIAGE.

The first thing in the Restoration of All Things is this: You have to go back to Eden, and find the Original Purpose and Nature of Marriage, which lies in the very heart of the Things to be Restored.

Make no mistake.

I plant my feet firmly upon the First Institution that God gave to man.

I plant my feet firmly here.

Before any other commandment was given, this one commandment was given to one man and to one woman when God married them, made them one flesh, and blessed them:

Be fruitful, and multiply, and replenish the earth, and subdue it.

I plant my feet here, and I say that the Foundation of a Nation's strength, the purity of the Church and of the Kingdom of God, lies in a virtuous relationship between one man and one woman, the foundation of a holy family. (Applause. Amen.)

THE TERRIBLE CURSE OF POLYGAMY.

I have no sympathy with the polygamy of Heathenism, or the polygamy of Mohammedanism, or the polygamy of Mormonism.

Polygamy is most shameful infamy, and although God winked at it in the times of men's ignorance, the most shameful records in the Bible are concerning the polygamist. Abraham drove out his own flesh and blood, Ishmael with his mother Hagar, at the bidding of Sarah, his first wife, the very woman who had driven him to be a polygamist.

Shame that such a story should have to be written of one who was "the Friend of God."

It degenerated Abraham's character, so that, coward as he was, he hid himself behind Sarah to save his life, and told her to tell Abimelech, King of Gerar, that she was his sister and not his wife. Isaac also acted in exactly the same cowardly way.

Polygamy lowers the character of the man.

When a man becomes a husband to more than one woman, he becomes a coward and a brute.

Solomon, with three hundred concubines and seven hundred wives—a thousand in all—was a kingly brute and a filthy apostate, a worshiper of many false gods, amongst them Ashtoreth, the goddess of the Zidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of Moab; and Molech,

the abomination of Ammon. "And so did he for all his strange wives, which burnt incense and sacrificed to their gods."

Can it be wondered that it is written, "the Lord was angry with Solomon"?

His son, Rehoboam, was the destroyer of the kingdom.

Make no mistake about it. Polygamy saps the foundations of nations.

THE STILL GREATER CURSE OF PROMISCUOUS INTERCOURSE.

And if polygamy is bad, what is this promiscuous harlotry and fornication that we have in Chicago?

Bad as is polygamy, the Mohammedans, the Mormons, and even the Heathen demand that a man shall take care of his own offspring.

They who, in Chicago and elsewhere, sneer at the polygamist, have their streets filled with harlots, and the gaols filled with their criminal offspring. My God help me to smite this thing. (Applause. Amen.)

Help me, O God, to tear from the faces of these hypocritical wretches, who want to destroy Zion, the mask which hides them, and show them in their true nakedness to this community.

The adulterers!

The wretches!

Many of Zion's persecutors are steeped in vice, and wallow like swine in the very depths of immorality.

To the shame of men, there are thousands upon thousands of immoral women in this city.

If we are to have the Restoration of All Things, we must go back to monogamic marriage.

We must punish polygamy.

We must punish tenfold more the man or woman who lives in harlotry and fornication.

Let the people say Amen. (Amen.)

The Iron Hand of Law, God's Scepter, will smash this accursed social system that pretends to be monogamistic when it is simply promiscuous.

A CURSE AND MENACE TO SOCIETY.

Animals will take care of their offspring; but those who hunt for flesh, destroying and deceiving women, care nothing for their bastard offspring who become a curse and a menace to society, to the Church, and the Kingdom of God.

I go to the foundations, and I want to turn the heart of the children to their fathers.

If I should find the fathers of many of the poor waifs of our city, I doubtless would find them in high social and even in ecclesiastical positions.

Oh, that you might feel, my brothers, what a crime it has

been for you to bring into the world a being who is left to Chance, to Charity, and to Crime; no father, perhaps no mother, owning him.

In the moment of your base passion you forget your God and the Fundamental Law of human existence and human society.

Oh, that God would turn your hearts to these poor wandering children, and that you would sin no more! (Amen.)

I stand here, and here I will stand for Monogamic Marriage as God originally ordained it.

I shall pour the fire of the thunderbolts of God into this rotten system of society, until the law is enforced; until the poor harlot is taken from the street, and the harlot's seducer finds his place in a prison. (Amen. Applause.)

THE MESSENGER MUST RESTORE THE HOME.

The first Commission of Elijah the Restorer is to turn the hearts of the fathers to their children, and of the children to their fathers, lest God should come and smite this earth with a curse.

Unless this is done, the iniquity of this Nation will sink it into irredeemable rottenness and destroy it utterly.

THE MESSENGER AND RESTORER MUST DESTROY THE VILE FILTH OF MASONRY.

The nations whom God cast out of Canaan were cast out because of these sins.

Masonry represents today that sin in its vilest form.

The great symbol of Freemasonry is the Phallic symbol of Heathenism; the Point within the Circle; the worship of the Procreative Forces of Nature.

That is antagonistic to God.

Masonry, by its own professed admirers, is simply the embodiment, not of the worship of the one true God and Father and Jesus Christ, His Son, under the guidance of the Holy Spirit, but of that old Procreative Force which cursed the nations under the form of Baal, Molech, Ashtoreth, Milcom, Chemosh, or Aphrodite. In all you have the same unclean worship of Animal Lust.

There is no Christ there.

There is no Eden purity there.

Its symbol is deification of brute force and hellish lust.

I therefore shall fight the worship of Baal in all its forms.

I shall fight any society which is secret and keeps Christ out.

I ask you to help me to destroy the Secret Empire which, in all its forms, is a standing menace to Liberty.

Jesus said, "In Secret have I said Nothing."

I strike my first blow, therefore, not merely at Mormonism, Mohammedanism, or Heathenism in their polygamous prac-

tices, but at this veneer of civilization, this veneer of Christianity which has enthroned the worship of the Beast.

I strike hard at the hypocrisy which permits divorce, and permits criminal intercourse, and pollutes the land until God must come and smite it with a curse if the people do not repent.

Pray God that they may repent. (Amen.)

In closing, let me say that this ministry, this work of Elijah the Restorer must not only strike there. As the Messenger of the Covenant, he must sit as the Refiner of Silver, and purge the sons of Levi until they offer an Offering in Righteousness.

Unless you pay your tithes and your offerings into the Storehouse of God, you are a Nation of Thieves.

Will a man rob God? Yet ye rob Me, . . . even this whole Nation.

THE MESSENGER AND RESTORER MUST RESTORE THE THEOCRACY.

The prophet of God must also establish the Principles of Theocracy.

Democracy has failed. The government "of the people, by the people, and for the people" is simply an embodiment of selfishness.

If one of these Overseers were to stand up and say, "I believe in the government of John Jones, by John Jones, and for John Jones," you would say he was a selfish man.

It is no true principle of government.

The only Principle of Government laid down in the Word of God is the Government of the People by God and for God—a Theocracy.

The Kingdom of God must be established upon this earth. Christ came to do it, and He will fulfil His task.

His Gospel was the Gospel of—what?

Audience—"The Kingdom."

General Overseer—The Kingdom of God.

And the Kingdom of God must prevail, and all other forms of government must eventually go.

While I am loyal to the Flag under which we stand, and would countenance no rebellion nor any violence, I at the same time declare that in the Constitution of this Nation the Name of God must be placed, and the Authority of God must be recognized. (Applause.)

Under such a government the liquor traffic, the lustful traffic in human flesh, and the traffic in all other evil things must be stopped. No longer shall men be able to make liquid fire and sell distilled damnation, under license from the government, when God's Kingdom comes.

Therefore we must make a beginning.

THE MESSENGER AND RESTORER MUST RESTORE THE CHURCH.

We must restore God's Church to the Foundations of the Apostles and Prophets where Christ first placed it.

Then when God's Church is restored, we must extend God's Work.

May God help you.

May God help me.

May God help us to be willing to live, and, if need be, willing to die, to maintain these Principles.

All who believe these things to be true, stand up and tell God so. (With but few exceptions, the audience arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Help me to do right; to follow Thy servant so far as he follows God; to stand by these truths, and establish them in my own heart, my own home, my own circle of influence; that the rule of God shall be above the rule of men.

For Jesus' sake cleanse my spirit, my soul, my body. In His Name I ask it. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

After the Doxology had been sung, the General Overseer said:

My brothers and my sisters, permit one word of explanation. When I said I was angry, I simply used the expression in the Divine command, "Be ye angry, and sin not."

I want to be angry without sin.

I hate no man, but I do hate Rebellion against God.

May every rebel against God lay down his arms and yield to God now. (Amen.)

The General Overseer then pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

A few moments of intermission were then given to allow all who so desired to retire, while all Christians were invited to remain to the regular monthly celebration of the Lord's Supper.

When all was quiet the parquet, parquet circle, dress circle, boxes, and platform were filled with a company of 3000 earnest followers of the Lord Jesus Christ, gathered together to commune with Him about His Table, commemorating His death until His coming again.

The Ordinance was administered solemnly and impressively

by the General Overseer, assisted by the Overseers and Elders. During the service, Zion's White-robed Choir led in a beautiful and appropriate hymn, while the General Overseer repeated those verses of God's Holy Word which have always helped to make the Lord's Supper in Zion one of the sweetest and most blessed occasions of the entire month.

At the close, the General Overseer arose and delivered that loving address which is always eagerly looked forward to by the members of Zion at the close of the Communion Service. He said:

My brothers and my sisters, just a word before we part.

This Series of Meetings, begun about ten days ago, is closed with this Special Gathering.

We have gathered together in this city audiences numbering considerably more than 35,000; possibly if all who came could have gotten in, 40,000 or 50,000.

How many went away cannot be well estimated.

But, my brothers and sisters, the triumph of numbers is a small thing.

GOD HAS BEEN WITH US.

Greater than this has been my consciousness throughout these meetings that the Spirit of God has been with us in them all. Let us give Him thanks.

Do you realize that God has been with us?

Voices—"Yes."

General Overseer—Is He with us still?

Voices—"Yes."

General Overseer—Then follow me. Will God go with us?

Voices—"Yes."

General Overseer—My Cry to God is, "If Thy presence go not with me, carry me not up thence."

I want no more of life when God does not go with me, for I can never win a battle in my own strength.

The words that have been spoken today will reverberate throughout Christendom. Yes, throughout Mohammedanism, Heathenism, Mormonism. The false Prophet and the Beast and the Dragon will fight. Who shall win?

Voices—"God."

General Overseer—God must win. Zion must prevail.

The Little One must become—it has become—a Thousand.

The Small One must become a Strong Nation.

God hasten it in its time. (Amen.)

CHRIST'S PRAYER FOR UNITY.

Let this people be one.

Unity is essential to the preservation of Liberty and Life, even in national things.

How much more essential in the Kingdom of God.

Let us be one.

The prayer of our Lord and Master as He was about to give His life for us was:

That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

My brethren, let us be one in God. (Amen.)

If any man think otherwise than what I have said today, the Lord reveal this unto Him. Pray for me. I have to go alone.

I cannot see the faces of my beloved wife and dear children and beloved associates.

I have to take a step ahead of them all.

I dare not look back to see who follows.

Where Jesus leads, I will follow. (Amen.)

I cannot look back.

And so I walk alone, yet not alone; for God is with me.

I know that a Great Unseen Host is around me, with me, above me, before me, and that I must conquer through Christ my Lord.

Oh, what a responsibility to stand before humanity, and worst of all before a divided Christianity, and declare that they must hear and obey!

But there is no alternative.

THE PRIMITIVE CHRISTIAN, CATHOLIC, AND APOSTOLIC CHURCH
MUST BE RESTORED.

All Things must be restored, and among the things to be restored is the Primitive Church.

God established this Church in Christ by the Spirit, and God set in it, first, Apostles; secondly, Prophets; then Teachers, and then the various Gifts and Orders of Ministry.

God prepare this people for the Apostolic Office (Amen); for the Prophetic Office; for the Teacher's Office; for the Priestly Office. "He made us to be a Kingdom, to be Priests unto His God and Father."

A Priesthood shall arise after the Order of Melchisedec, subordinate to Christ alone, and shall offer sacrifices that will be accepted; a Priesthood who shall know how to present the Sacrifice once made for humanity, and to prevail as we plead with God.

God give us a prevailing, praying people who rest on Christ's Atoning Sacrifice. (Amen.)

UNCEASING PRAYER, UNCEASING DEVOTION.

Pray, pray.

Work, work.

Watch, watch.

Stand together.

Use every moment of Time. Eternity should be stamped upon your eyeballs.

Go Forward. Go Forward.

Forward, shoulder to shoulder; heart to heart; man to man. If a brother falls, close up the ranks and march forward.

"Arise ye, and let us go up to Zion unto the Lord our God."

Let there be no laggards.

Let there be no want of self-sacrifice and devotion.

The time is short.

My time at the longest is short.

O God, help me to fulfil my mission and establish this Church; establish this City.

Help me to send this Gospel with Messengers from Zion to every land beneath the sun, conquering every nation for Christ our King.

May God bless you and strengthen you, keep you and establish you. May God purify you, and if there are sins to be put right by Repentance and Restitution, do it now.

Too late, will be the cry if you delay.

Though you may enter into heaven, you will not be crowned.

You will not get the Crown of Glory if you have not fought lawfully.

You will pass in like a derelict ship out of the tempest and the storm—her masts gone, her cargo thrown away, a mere wreck towed into the port.

Is that the way you want to get to heaven?

Voices—"No."

General Overseer—Let us go in with every sail spread to the wind; with every stitch of canvas set; with all the cargo on board; singing the song, "Home at last."

The Master is waiting for us.

Holy ones are looking down upon us and they are saying, "Oh, let no man take thy Crown."

SURROUNDED BY A CLOUD OF WITNESSES.

Witnesses from all the centuries and all the ages are looking down upon us from the battlements of heaven as the last fight between God and the Devil is fought.

The last contest for the dominion of this earth is now right on.

God help us to fight it out in this high place of the field, and to win Chicago for Christ.

All who intend to do their part, stand up and tell Him so.

Are there any cowards who will not stand? The Lord have mercy upon them.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as Thy blood-bought child, and make me whiter than snow. Help me by Thy Spirit to see my duty face to face, and trust in Thee for daily grace, and to Go Forward. Help me to strengthen Thy servant's hands and the officers

of this Church, and to Go Forward in this country winning the sinful, the sorrowful, and the sick; the ignorant and the hateful.

Make me wise, kind, patient, true; not returning evil for evil, but fighting on against sin; loving all; hating none for Jesus' sake.

Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Now listen. Every member of the Church who has two legs to walk upon should be doing something for God, should he not?

Voices—"Yes."

General Overseer—Every one who is not in Zion's Seventies get in.

I trust you.

I love you.

I am willing to die for you, but I must rule you under God.

I ask you, will you obey me so far as I obey God?

Audience—"Yes."

THIS IS NO TIME FOR WEAKNESS.

We are going into battle, and every man must be on the right side.

We do not want any man in the ranks behind us or in the ranks around us who will stab us in the dark, and say that he did not believe our Teaching as to the Messenger of the Covenant, Elijah the Restorer, and that Prophet of whom Moses spoke.

I am going to have my brethren in the ministry with me or against me.

He that is not with me is—what?

Voices—"Against me."

General Overseer—I love you and I will do anything I can for you, but I am going to have a united band of officers.

Is it right?

Voices—"Yes."

General Overseer—And shall I have a united people?

Voices—"Yes."

General Overseer—It has never been the people who gave me the trouble.

It has been the parsons, and as dear Elder Graves puts it in one of his little ditties:

Parsons may go, and parsons may stay,
But the General Overseer keeps pegging away.

I love these loyal and true Zion parsons who came out of the Methodist, and Presbyterian, and other bodies.

They got Zion into them first.

Now they are of some use.

There are some who came in for a bit of bread. But they cannot stay.

I look at you and I love you.

We have got to be one if we are going to win this fight.

I have not asked you to believe anything that is blasphemous, have I?

Audience—"No."

General Overseer—I might well shrink from declaring the position which I have taken today; but I must stand where God placed me.

All pray for me, will you?

Audience—"Yes."

General Overseer—Put me right into your hearts, your homes, your lives.

I owe, under God, the success that God has given to Zion to the splendid laity and the true ministry which God has given us.

God bless you.

A few have been unfaithful. They are just a very few, but they are a few too many.

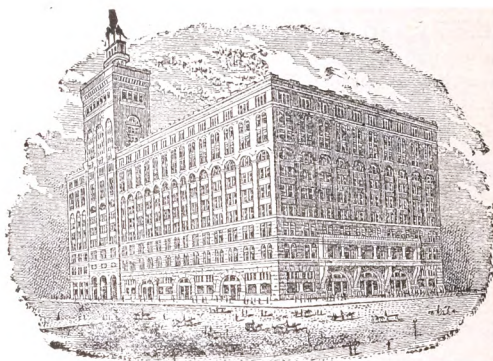
We ought not to have had them.

I thank God I received 144 into fellowship this morning.

We have baptized seventy-six lately, and ordained one hundred and forty new officers, and God has blessed tens of thousands during these meetings.

I know He has.

The service was closed by the General Overseer and the congregation singing "God Be with You Till We Meet Again."



CHICAGO AUDITORIUM.

—A—

GENERAL LETTER
FROM THE
GENERAL OVERSEER.

A General Letter From the General Overseer



Ben MacDhui.

MONTAGUE, MICHIGAN, }
June 8, 1901. }

TO THE OVERSEERS, ELDERS, EVANGELISTS, DEACONS, DEACONESSES, ZION'S SEVENTIES, AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD; AND TO ALL LOVERS OF GOD.

Beloved Brethren and Sisters in Jesus Christ, our Lord and Coming King.

The Greeting from my heart with which I come to you, in the Name of God the Father, Son, and Holy Ghost, One Ever-Blessed Triune God, is best expressed in the following beautiful Words of Inspiration in the one hundred and second Psalm:

Thou, O Lord, sittest as King:
And Thy Memorial unto all generations.
Thou shalt arise, and have mercy upon Zion:
For it is time to have pity upon her,
Yea, the set time is come.
For Thy servants take pleasure in her stones,
And have pity upon her dust,
So the Nations shall fear the Name of the Lord,
And all the kings of the earth Thy glory:
For the Lord hath built up Zion,
He hath appeared in His Glory;
He hath regarded the Prayer of the destitute,
And hath not despised their Prayer,
This shall be written for the Generation to Come:
And the People which shall be created shall praise Jehovah.
For He hath looked down from the Height of His Sanctuary;
Coming of Elijah—35

From Heaven did Jehovah behold the earth ;
 To hear the Sighing of the Prisoner ;
 To loose the Children of death ;
 That men may *declare the Name of the Lord in Zion*,
 And His praise in Jerusalem ;
 When the peoples are gathered together,
 And the kingdoms, to serve Jehovah.

The Opening of a New Era in Zion.

A New Era opened in Zion last Lord's Day.

We yielded ourselves wholly into the hands of God our Father.

We obeyed the Direction of the Holy Spirit.

We obeyed the Command of Christ, our Coming King.

For more than two years we have taken the responsibility before the Church and the World of being the Messenger of the Covenant.

It was as such that we unfurled the Banner of Zion in Europe last year, and carried it victoriously from city to city and land to land.

The Course Taken Was Careful and Orderly.

The Scriptural and logical issue of our action was the Declaration as Elijah the Restorer which we made in the Chicago Auditorium before about seven thousand persons last Lord's Day afternoon.

The Messenger of the Covenant, Jesus tells us, was John the Baptist.

John the Baptist, Jesus said, was Elijah.

God said through the Prophet Malachi: "Behold, I will send you Elijah the prophet before the Great and Terrible Day of the Lord Come."

"Why say the Scribes," asked the disciples, "that Elijah must first come?"

"Elijah indeed cometh," said Jesus, "and Restoreth All Things."

These facts, therefore, logically require assent to the following :

First. John the Baptist was the Messenger of the Covenant, and Elijah the prophet.

Second. Malachi and Jesus say that the Messenger of the Covenant and Elijah must come again.

Third. If we are the Messenger of the Covenant, we must also be Elijah the Restorer.

How God Approved by Unmistakable Signs.

God did not rebuke us ; but, on the contrary, has mightily blessed us in our ministry ever since we declared in His Name, more than two years ago, ourself to be the Messenger of the Covenant.

Zion has made immense strides forward in every direction during that period.

God does not rebuke us now in saying that we are Elijah the Restorer.

Both offices center in one man.

Both are essential for the fulfilment of his Mission in the Latter Days.

What Does God Say?

The Preparation of God's people for Christ's coming can only be made through Elijah, since God has so decreed it, and through no other person.

It does not matter what the people say.

It does not matter what the papers say.

It does not matter what the parsons say.

It only matters what God says.

The Revealed Mission and Reappearance of Elijah.

Those who have spoken and written largely concerning the next Coming of our Lord have failed to lay stress upon the fact that the Apostle Peter declared in Acts

3:20, 21 that God would "send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive *until the Times of the Restoration of All Things*, whereof God spake by the mouth of His holy prophets which have been since the world began."

Elijah Identical With the Prophet of Whom God Spoke to Moses.

This "Restoration of All Things" was to be accompanied by the Prophet of whom God speaks to Moses in Deuteronomy 18:15-22.

That prophet was to be a man.

"From among thy brethren, like unto me," said Moses. These words cannot refer to Jesus.

He was not raised up "from among men."

He came down from Heaven, and was conceived by the Holy Ghost in the sinless womb of a sanctified woman, Mary, who became His blessed, holy, virgin mother.

Jesus was not "like unto Moses," for, as the Apostle John says, "The Law was given through Moses; Grace and Truth came by, or in the person of, Jesus Christ."

Moses was a medium of God's power.

Christ is Himself the Power and Wisdom of God, being God Himself manifest in the flesh.

The prophet of whom Moses spake was to be one whose Message came from God, who, Himself said, "I will put My words in His mouth, and he shall speak unto them all that I shall command him."

But Jesus Christ, our Lord, did not speak the words that were put into His mouth, for He spake by His own Divine Authority, which was that of the Indwelling Father and Spirit, words which were in themselves Divine, and He declared these words to be in themselves "Spirit and Life."

In the case of the prophet, the words were imparted from without to a fallible man, although they were infallible words : for God said, " Whosoever will not hearken unto My words, which he shall speak in My Name, I will require it of Him."

The Identification of Three Separate Offices in One Person.

Hence, the Messenger of the Covenant, and Elijah the Restorer, and That Prophet, of whom Moses spake, are all one and the same person.

A Fact or a Blasphemy—Which?

The Declaration that we are that person is either what those peculiar theologians, the " Thieves and Thugs of the Chicago Press," declare it to be, a Great Blasphemy, or it is a Tremendous Fact of the utmost importance to the whole world.

Which is it?

Who Are the First to Attack the Declaration?

The Declaration has only been made for four days at the time we speak these words.

It is interesting to observe its critics, and to analyze their qualifications for the task which they have so lightly entered upon.

Who are they who have first attacked the Declaration?

We say, fearlessly, that they are a Band of the Vilest Wretches that ever cursed God's earth in any place or time.

They have been continually fabricating falsehoods concerning ourself and God's work in Zion, in the City of Chicago, for a period of more than ten years, or ever since our arrival in it in the month of July, 1890.

These modern Scribes, assisted by the apostate minis-

ters of the apostate churches, who are beyond question the lineal descendants of the ancient Pharisees, have been continually denying not merely the Gospel of the Kingdom of God, which we preach, but the facts of our Ministry, for which there are tens of thousands of living witnesses.

The Gospel which we have preached has been proved to be the power of God in the Salvation, Healing, and Cleansing of tens of thousands.

Not merely have the apostate churches and the vile press ignored these facts, or in a very few cases denied them, but these "birds of a feather" have invented countless lies.

At the time of our Declaration they had for many days openly advocated our murder in defiance of Law, which a recent Grand Jury in Chicago has been compelled to admit we had not violated.

Foes of Declaration Are Proof of Its Truth.

These are the first foes of our Declaration that we are Elijah the Restorer.

We rejoice in that fact.

It is one of the strongest possible confirmations of our position.

Declaration No Surprise to Zion.

The Declaration made last Lord's Day was no surprise to Zion.

It had long been foreseen, and for many years it had been openly declared by our people, not in one place, but in many parts of the world.

Jews Have Long Seen It.

Again and again in bygone years Jews, and even some who had not become Christians, looked into our face and

said, "You are Elijah," not knowing that others had said the same.

Last May, in crossing the English Channel, Overseer Jane Dowie and our daughter got into conversation with a courteous Jewish gentleman who had done them an act of much kindness. He had been long sick, and, for his health, had spent the winter in Europe.

After Mrs. Dowie had directed his attention to the Covenant of God as the Healer of His people, and had given many interesting facts concerning our work and ourself, he said, "Why, he must be Elijah!"

Evangelist Barnes, of Florida, one of the greatest prophetic teachers in the world, whom we have never met, has declared, in articles published above his signature, that we come in the Spirit and Power of Elijah.

Two of these communications have been published in LEAVES OF HEALING, Volume VII, Number 7, page 215, and Volume VII, Number 24, page 756.

Some Interesting Facts.

We have never permitted any one in this country to speak to us personally upon the subject of our being Elijah the Restorer; we never asked either our wife or son or daughter whether they believed that we were or not; we never asked a single Overseer, Elder, Evangelist, Deacon, Deaconess, or member of the Christian Catholic Church in Zion what their opinion on the subject was; we never asked a single man or woman in the world what their opinion on the subject was; we never questioned ourself critically on the subject.

We declared the Fact before that vast throng of about seven thousand eager listeners in the Auditorium last Lord's Day afternoon, because God demanded that it should be declared, because God had most plainly revealed it to ourself and to our people, because we had already been

doing for some years the work of Elijah the Restorer, and because the "Times of the Restoration of All Things" had manifestly begun in Zion.

This is the truth in God, no matter what men or devils may say or think or threaten or do.

Had we been deceived in this matter, then God would have deceived us.

That is an impossibility.

What the Declaration Involves.

The Declaration involves an immeasurable responsibility.

At no age in the world's history, since the departure of John the Baptist, has any one been daring enough to assume this responsibility.

We have not assumed it.

It has been imposed upon us by God Himself.

It has been demanded by His people in Zion who had already realized it.

We did not lead in this matter.

We only followed where God led.

These are facts beyond all question.

What Follows This Declaration?

And now that Declaration has been made, what then?

Nothing has been changed; and yet, in Zion, "all things have become new."

The trees do not change; and yet in a day "all things become new," when Spring's glories burst forth on every side, and clothe the entire landscape with beautiful green verdure.

A New Era Has Opened.

Things can never be just the same in Zion.

The chrysalis has taken wings.

We speak no longer by "Permission," but by the full Authority of a completed Divine Commission.

We can ask no more, except the grace to fulfil God's will from moment to moment as every emergency arises.

That Authority we do not expect will be recognized by the world that "lieth in the Wicked One," or by the apostate churches that lie in the lap of the world, as Samson lay down among the Philistines in the Valley of Sorek, in the lap of Delilah.

What We May Expect.

We only expect a cruel world and a false Church to fight us and to fight Zion more fiercely than ever: for history always repeats itself.

We March to Victory.

The Christian Catholic Church carries the Banner of Zion, the Kingdom of God, forward into continuous Victory.

Who Will Go With Us?

We expect that all the true and honest people of God will, soon or late, hear, understand, believe, and obey the Voice of him whom God hath sent to prepare the way once more for the coming of the King.

Things to Be Restored.

The "Restoration of All Things" begins by obedience to the Law of Marriage which God first decreed when man and woman were pure in Eden. Then in the Restoration of Obedience to the Ten Commandments which God gave to Moses in Mount Sinai, and which He reaffirmed, and increased in number, by Jesus Christ when He ministered on earth in the flesh.

These Fundamental Things must all be Restored.

They are now merely ornamental illuminations, for the most part, on the walls of the apostate churches.

The Supremacy of God's Kingdom over every other kingdom must be asserted, and, without earthly weapons of war, but with the spiritual weapons which are far more effective, God's claims must be *enforced*: for all the world must bow to the supremacy of Christ, the Lord of Lords and King of Kings, and to the will of God, His Eternal Father.

How Can This Be Done?

Only by the Spirit of Burning.

Only by the Tongues of Fire.

Only by the Holy Ghost, and a Consecrated Host of men and women in whom He dwells, filling their whole being in spirit, soul, and body, from the center to the entire circumference of each—all working together in perfect harmony.

It can thus be done, and it shall, whether he who speaks these words shall live to see the Consummation or not.

One thing, however, is certain: it is not within the power of men or devils to take his life until his work is done.

In his heart, as he speaks these words, there is neither a fear nor a doubt; but the Spirit of Love and Faith, and Bright Eternal Hope, that he will live to see the Declaration which he has made find its effectual expression in Zion everywhere by the manifest "Restoration of All Things which God has promised by the mouth of His holy prophets since the world began."

A Wonderful Conference of God's Messengers and Ministers in Zion.

On the morning of Monday, June 3d, we met in Conference every ordained Officer of the Christian Catholic Church in Zion who was then present in Chicago.

The Conference was held in the Assembly Room of Zion College and Divine Healing Home, 1254 Michigan Avenue.

There were two hundred and fifty-four Officers present, including Overseers, Elders, Evangelists, Deacons, and Deaconesses.

The Question of Affirmation or Denial Submitted.

After opening exercises, we submitted, before prayer, the whole question of the Affirmation or Denial of the position we had taken, as Elijah the Restorer, on the previous day in the Chicago Auditorium.

Reasons for This Action.

We informed the Conference that the time had come when this question should be determined upon by every ordained minister in Zion, so that we should no longer have it given as an excuse for apostasy, as had been done in the case of five Officers within the previous three or four months.

These persons had informed the newspapers that their opposition to our position as the Messenger of the Covenant had caused their withdrawal.

This was in each case a palpable subterfuge, and directly contrary to many previous declarations of these persons, both publicly and privately.

We said to the Conference that from henceforth there would be no possibility for any apostate to offer that as an excuse.

In the Name of Jehovah (The Coming One) we demanded a Yea or Nay from the heart of each as to the position we had assumed.

A Continuous Session of Four and a Half Hours.

For four and a half hours, from nine thirty A. M. to two o'clock P. M., the Conference continued in session.

We gave the utmost freedom to any who had objections to state them and retire.

We stated that the acceptance of this position was essential to continuance in ministry in the Christian Catholic Church in Zion, in conformity with the question in the Prophet Amos: "*Shall two walk together except they have agreed?*"

We said that while agreement upon this question was not a condition of fellowship with God, it must be made an essential condition of co-operation as ministers in His service, since division upon this point would make successful co-operation an impossibility.

This position was apparently unanimously agreed to, and we then heard what the brethren and sisters present had to say.

Two Japanese Retire.

It was a wonderful Conference, the power of which was only apparent after five of our number had ceased to walk together with us.

Two of these were Elders Inouye and Kitano, two Japanese, one of whom, Inouye, had only the previous Saturday night affirmed voluntarily in open meeting, in that very room, his hearty acceptance of our position, as it was expected to be defined, and as it was defined the following day.

We had for several years cared for and educated these men and one of their sons at Zion College, paying all their expenses. We had provided them liberally with food and raiment, and had borne the entire cost of caring for their families in Japan from Zion's Storehouse.

They proved to be mere "Christ-traffickers," ready at the bidding of any foolish threats of opposition from influential fellow-countrymen to abandon their faith.

The announcement and reading of their resignations

made a deep impression upon the Conference, every one of whom were deeply grieved over their duplicity, ingratitude, and their robbery of God.

They had been most liberally cared for from Zion's Storehouse, and, by their actions, they had proved that they had been for some time traitors in their hearts to Zion's doctrines, whilst professing allegiance with much oriental effusiveness with their lips.

Three Uncertain.

The other three were, we hope, only temporary withdrawals—one indeed has been able to make the Affirmation heartily since the Conference, and the other two have thus far shown an excellent spirit, and are likely to continue with us.

There was nothing offensive in the way they acted, and they have not yet been removed from our ministerial roll.

These two Japanese students were the only two who were struck off our Roll of Ministers; and up to this date there have been no further difficulties.

Two Hundred and Fifty-One Declare Their Approval.

On the other hand, all the Overseers, Elders, Evangelists, Deacons, and Deaconesses present, *to the number of two hundred and fifty-one, Affirmed their approval with the utmost freedom*, and with a delightful unanimity of their hearty acceptance of the Declaration we had made on the previous day, as Elijah the Restorer.

Had time permitted, the Conference would have developed into a glorious spiritual Love Feast for many hours longer; but the exigencies of God's work required that it should close.

Never have we been more joyously received by our fellow-laborers in the Master's Vineyard.

Never have we heard more touching words of love and

sympathy and loyalty and devotion to our Lord, and to ourself as His servant.

Eloquent Words of Loving Appreciation.

They came from every rank in the ministry ; and since we had not asked at any time for an expression on this subject from any one, it was most delightful to listen to the story of the way which God had led, long years before, one and another who had borne with us the heat and burden of the day, and not the least satisfactory were the words which fell from the lips of our own dear wife.

Many remained silent whose hearts were too full for utterance, and when the closing words were spoken, nearly all present were melted into tears of joy at the fresh inspiration and strength which had come with this Declaration, even although all recognized the possibilities of new persecutions, and, to the leader, of increased danger and cruel slander from the bitter foes of God and of Zion.

A Pentecostal Spirit.

Never can this Conference be forgotten.

A Pentecostal power rested upon it.

Gathered in that upper room were twice the number of those who were present in the upper room at Jerusalem, when, under the direction of the Holy Spirit, Matthias was numbered with the eleven Apostles.

From that day many will date a New Era of Spiritual Power in their lives and ministry.

A Message to the Absent Officers.

Let every Messenger of God and of Zion, ordained to the ministry of the Christian Catholic Church, in this and all the lands where this Church is planted, receive this Message, namely :

As the General Overseer of the Christian Catholic Church in Zion, we now require each Officer to declare

himself, as the two hundred and fifty-one did at this Conference in Zion, Chicago.

If they cannot "agree," then we cannot "walk together."

We must ask in that event for their immediate resignation.

From henceforth, our beloved fellow-laborers in this ministry for God in Zion must be in perfect accord in in this matter.

This is essential to victory over the Powers of Evil.

The Future Conflict for the Supremacy of Zion.

We shall press the Battle to the Gate of every Nation under Heaven.

Nations must hear Zion's Message and obey, since God has said of her :

For that Nation and Kingdom that will not serve Thee shall perish :

Yea, those Nations shall be utterly wasted.

We shall declare the Everlasting Covenant of God with His people to be a Present-Day Reality ; that God's Covenant of Salvation, Healing, and Holiness can never be changed ; and, regardless of those who may oppose, we shall obey God, who requires that All Nations shall become Disciples of Christ, shall receive the Seal of the Living God, a Triune Baptism ; and shall own Him in All Things as the Universal King.

Zion can make no compromise short of Divine Supremacy.

There is "no discharge in this War," and there can be no compromise made with God's enemies.

The only terms which Zion can offer a Rebellious World are those of Unconditional and Absolute Surrender to God.

Unity Essential in View of the King's Coming.

Hence, Zion must be one in Faith, in Hope, in Doctrine, and in Love.

Glorious Triumphs await us.

Glorious Rewards await us.

God's people must be prepared for their King's Coming:

For the Lord Himself shall descend from Heaven,

With a Shout,

With the Voice of the Archangel,

And with the Trump of God :

And the Dead in Christ Shall Rise first :

Then we that are Alive, that are Left

Shall together with them be Caught up in the Clouds,

To meet the Lord in the Air :

And so shall we Ever be with the Lord,

Wherefore Comfort One Another with these words.

Zion's Work to Prepare a Pure Church.

Zion must prepare a Church for her Lord and King.

The Wise Virgins must awake and Go Forth to meet the Bridegroom: for the Midnight Cry is already ringing through earth and skies:

"Behold the Bridegroom! Come ye forth to meet Him."

The Coming Events.

Beyond the Rapture in the air, and the subsequent Glorious preparation in Zion above, there lies the Coming of the King to reign on earth a Thousand Years—the Glorious Millennium.

Blessed and Holy is he that hath part in the First Resurrection:

Over these the Second Death hath no Authority ;

But they shall be Priests of God and of Christ,

And shall Reign with Him a Thousand Years.

The Final Conflicts and Victories.

Beyond that thousand years, that Millennium, lie the Final Conflicts and the Final Victories, the Great White Throne and the Final Judgment, the New Heaven and

the New Earth, the New Jerusalem, and the Endless Bliss of Heaven.

The Hosts of God Are Gathering in Zion.

Onward sweep the hosts of Zion, growing day by day in Power and Purity, proclaiming the Eternal Covenant of Salvation, Healing, and Holiness in Christ our King, and "Destroying the Power of all who Corrupt the Earth."

The Trade Marks of Hell on Earth.

The Seal of the Beast, the "Mark on the Right Hand or upon their Forehead, so that no man shall be able to buy or to sell save he that hath the Mark, even the Name of the Beast or the Number of his Name," is now placed upon millions.

But the Day is fast approaching when Babylon shall be utterly fallen, when the Harvest of the Earth, now over-ripe, is reaped, when the Last Vial is poured out, and when the Cry will arise from the Host of the Army of the Redeemed :

Hallelujah : for the Lord our God, the Almighty, reigneth !

The Seal of the Living God and the Prosperity of Zion.

Dark days will come to those outside the gates of Zion who have not received the Seal of a True Baptism, the Seal of the Living God, upon their foreheads.

Peace shall dwell with Purity within the gates of Zion ; for "The Time, yea, the Set Time is come, when God has Mercy upon Zion, when He builds her up, and appears in His glory."

Who Then Shall Be Saved ?

We say not that all the world shall be saved when the Rapture of the Saints and their Meeting with the Lord in the Air takes place.

But we do say that in Zion, all must be "ready to enter in" with the King, and "they that are ready" shall enter in, and shall return with Him after brief absence for the Millennial Reign.

The Signs of the Times.

The Times of the Restoration of All Things in God's Israel have begun.

They will be speedily completed, and then shall come the happy day when "the Zion of the Holy One of Israel, the City of Jehovah, shall be an Eternal Excellency and Joy of Many Generations."

Zion Is God's Purifying Power.

God demands the destruction of every form of Government, and every Ecclesiastical Apostasy which opposes the Gospel of the Kingdom of God.

For, behold the Day cometh,
It burneth as a Furnace ;
And all the Proud, and all that Work Wickedness,
Shall be Stubble :
And the Day that cometh shall Burn them up,
Saith the Lord of Hosts,
That it shall leave them Neither Root nor Branch.
But unto you that fear My Name
Shall the Sun of Righteousness arise
With Healing in His wings,
And ye shall Go Forth,
And gambol as calves of the stall.
And shall tread down the wicked ;
For they shall be Ashes under the Soles of your Feet
In the Day that I do this,
Saith the Lord of Hosts.
Behold, I will send you Elijah the Prophet
Before the Great and Terrible Day of the Lord come.
And he shall Turn the Heart of the Fathers to the Children,
And the Heart of the Children to their Fathers ;
Lest I come and Smite the Earth with a curse.

This is the Mission in Zion of Elijah the Restorer.

He will accomplish it in this Age through the Christian Catholic Church in Zion, which God has enabled him to establish as the Messenger of the Covenant over all the Earth.

Questions.

Who will Go Forward ?

Who will Go Backward ?

Ordained Officers in Zion, you are only as yet but as a little Gideon's Band of Three Hundred !

Do you fear the vast numbers and seeming strength of the Amalekitish host, and will you go backward as you are about to be led into the Mighty Conflict ?

Or, will you Go Forward with me, and win a Glorious Victory for God's Israel under Zion's Banner in this Day when "the enemy has come in like a flood" ?

A Trumpet Call to Zion's Hosts.

And now I call over all the earth, to those into whose hearts God's Kingdom has come, for they are God's Zion, to Rally around the Standard which in the Name of Jehovah, the Coming One, we have "set up" in the Christian Catholic Church in Zion.

Every Talent must be used for God.

Every Tongue must speak His praises and proclaim His Gospel.

Fellowship with all the "Unfruitful Works of Darkness" must forever cease.

Separation from the World, the Flesh, and the Devil must be complete.

God's Kingdom has come.

The "Little One" has "become a Thousand."

"The Small One" must become "a Strong Nation."

This is God's time.

Let the Work be hastened.

Let all Zion rally around the Standard which has been set up by Zion in this Great City of Destiny, Chicago.

Let them go up with us from thence, and from all the land, to Zion, unto the Lord our God.

Let them gather with us a Mighty Host around the Site of Zion Temple, in Zion City, on Lord's Day, July 14, 1901, the First Feast of Tabernacles in Shiloh Park, five weeks from tomorrow. And when the Gates of Zion are thrown open on the following day, let Zion's children from all the lands be there in spirit; and, as far as possible, let them come then, and from year to year, in the flesh.

Victory is only possible to the Organized Forces of God.

These can only be prepared in a City of God.

Zion City is that destined place.

There, under the Constitution and Flag of the United States, which guarantees absolute religious freedom, Zion will organize her armies for the Peaceful Conquest of the World.

Taught by Christian Instructors, Zion's children, from the Kindergarten to the University, will be trained to take their part, even from childhood, in this glorious conquest, where Wisdom, Love, and Purity are the weapons of war.

Thousands and tens of thousands of Zion's Messengers will be trained in that City, and sent forth to gather God's people out of All the Nations.

The Prophecy is now being fulfilled:

This shall be written for the Generation to Come:

And a People which Shall be Created Shall Praise Jehovah (The Coming One).

Come then, ye Hosts of God, scattered now throughout all the Apostate Churches and in all the Lands, join hands with us Across the Seas, and speedily appear,

Representing All the Nations, and help us to Build a City from whence the Evangelization of the World shall proceed, so that o'er all the earth the shout will ring :

The Lord hath built up Zion,
He hath appeared in His Glory.

Words of Cheer to Zion Everywhere.

Calm, quiet, confident, strong, peaceful, and wise, a Glorious Company has already arisen, and hundreds on hundreds are ready to Enter the Gates of the City, on Monday, July 15th.

Our Feast of Tabernacles will not be interrupted, but rather cheered and increased in Joy and Strength by this Business for God.

It is supposed that Six Thousand Lots will be applied for on that day in Zion City.

The Despair of God's enemies is the Hope of God's people, the Establishment of Zion City.

Lift your eyes, ye Sons of Light,
Zion City is in sight.

"Come ! for all things are now ready " ; the Feast is spread ; the King Himself in Spirit will be there, and we, in His Name, shall Welcome His People to the beautiful spot of earth on which Zion City is about to rise.

Be of good cheer, Friends of Zion, and Friends of God everywhere !

We speak these closing words in the stillness of the night, in our quiet home across Lake Michigan, one hundred and twenty miles from the din and smoke of Chicago.

We have withdrawn for a few days from the continuous toils of our Headquarters Offices, and the great congregations in that mighty city, upon which the eyes of millions in America are turned as they behold this strange

Conflict between Zion and hosts of Open and Secret foes, where Victory constantly comes to Zion's Banner.

We are able to look calmly from here at the Seat of War, and to mark the line of continuous Victory, for more than ten years, which God has given to us.

We see, from our Watchtower, that "The Morning cometh."

"There is no Fear in Love."

We know this is true: for Love reigns in our hearts, and, by God's Eternal Grace, we say humbly there is no fear there.

"Perfect Love casteth out fear."

We know this is true: for in Zion that Perfect Love has transformed the people in thousands and tens of thousands into Fearless, Heroic Spirits, to whom loss of friends, or of property, or of life, has no terrors, since Victory, come what will, is sure in Zion here and in Zion above, forever.

What of the Night?

One calleth unto me out of Seir,
Watchman, what of the Night?
Watchman, what of the Night?
The watchman said,
The Morning cometh, and also the Night :
If ye will Inquire, Inquire ye :
Turn ye, Come !

And this is our answer from Ben MacDhui, on this lovely starlit night.

It is, "The Burden of Dumah (Silence)."

All around us is Silent, Stars over us Silent, Earth under us Silent, and the waters of our little White Lake flow silently before us.

We send back to Seir, the Land of Esau, and All the

Lands that sit in darkness, and the shadow of death, the answer of the ancient prophet, who cried :

The Burden of Dumah.

Turn ye, Come !

And now "the night is far spent ; the day is at hand."

Let there be no delay ; no faltering in the ranks of Zion.

Let all who agree "walk together" in the Unity of a Perfect Love, day by day, serving their God in what men call "the trivial round and common task," where all may find room to deny themselves, and to walk with God, and be a blessing to their fellowmen.

Zion is only a Terror to the Evil ; but it is a Joy to all who Love God, Virtue, and Truth.

To all such we send forth this General Letter, as well as to all those who are affiliated with us.

We wish that every reader may be blessed as they are read o'er all the earth.

We thank God for this privilege of speaking, from the "Burden" of the silence of the night, words that shall find earnest readers on every Continent beneath the Sun.

"Brethren, pray for us."

With very hearty prayers for all who read, and gratitude for all who will obey, I am

Your Brother and Partaker with you in the Tribulation and Kingdom and Patience which are in Christ Jesus,



General Overseer of the Christian Catholic Church in Zion.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world"; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in

1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the Elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly Antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, 1300 Michigan Avenue, or at Central Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill., U. S. A. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."

He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. POWIE.

12/- A YEAR. 7/- FOR SIX MONTHS. 4/- FOR THREE MONTHS.

ADDRESS

ZION PRINTING AND PUBLISHING HOUSE, 1300 MICHIGAN AVE., CHICAGO, ILL., U. S. A.

Digitized by Google

NEW AND REVISED

Catalogue of Zion Publishing House.

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume.

- | | |
|-----------------------------------|---|
| Vol. 1, No. 1, January, 1897..... | A Woman of Canaan. |
| No. 2, February, 1897..... | Permission and Commission. |
| No. 3, March, 1897..... | Reply to Dr. Hillis. |
| No. 4, April, 1897..... | Reply to Ingersoll's Lecture on Truth. |
| No. 5, May, 1897..... | Redemption Draweth Nigh. |
| No. 6, June, 1897..... | Talks With Ministers. |
| No. 7, July, 1897..... | Sanctification of Spirit, Soul and Body. |
| No. 8, August, 1897..... | Secret Societies: The Foes of God, Home, Church, and State. |
| No. 9, September, 1897..... | "I Will." Address on Divine Healing, with Answers to Questions. |
| No. 10, October, 1897..... | Doctors, Drugs and Devils; or, The Foes of Christ the Healer. |
| No. 11, November, 1897..... | Ethiopia Stretching Out Her Hands to God. |
| No. 12, December, 1897..... | The Christian Ordinance of Baptism by Triune Immersion. |
| Vol. 2, No. 1, January, 1898..... | What Should a Christian Do When Sick? |
| No. 2, February, 1898..... | Organization of the Christian Catholic Church. |
| No. 3, March, 1898..... | "You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D. |
| No. 4, April, 1898..... | How to Pray. |
| No. 5, May, 1898..... | Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D. |
| No. 6, June, 1898..... | Zion's Protest Against Swine's Flesh as a Disease-Producer. |
| No. 7, July, 1898..... | Tobacco: Satan's Consuming Fire. |
| No. 8, August, 1898..... | False Christian Science Unmasked. |
| No. 9, September, 1898..... | Divine Healing Vindicated. |
| No. 10, October, 1898..... | The Press: The Tree of Good and Evil. |
| No. 11, November, 1898..... | Estimates and Realities: A Reply to Baptist Ministers. |
| No. 12, December, 1898..... | Diabolical Spiritualism Unmasked. |
| Vol. 3, No. 1, January, 1899..... | Bible Calendar. |
| No. 2, February, 1899..... | Ye are Come Unto Mount Zion. Will a Man Rob God? |
| No. 3, March, 1899..... | Fighting Blackmailers. |
| No. 4, April, 1899..... | Ingersoll Exposed. |
| No. 5, May, 1899..... | Christian Science Exposed as an Anti-Christian Imposture. |
| No. 6, June, 1899..... | Job's Boils; or, Objections to Divine Healing Considered. |
| No. 7, July, 1899..... | The Man of Sin Revealed. |
| No. 8, August, 1899..... | Zion's Answer to the Messengers of the Nations. |
| No. 9, September, 1899..... | Reply to Dr. Gray. |
| No. 10, October, 1899..... | Reply to D. L. Moody and <i>The Ram's Horn</i> . |
| No. 11, November, 1899..... | Repentance. |
| No. 12, December, 1899..... | Zion and Her Enemies. |

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTI-CHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT, AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

DIVINE HEALING VINDICATED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

DO YOU KNOW GOD'S WAY OF HEALING? In English and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

- LEAVES OF HEALING.** In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.
- LEAVES OF HEALING.** In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 30 cents for yearly subscriptions, to cover postage.
- LIKE A SHEPHERD.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.** Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church, on February 22, 1896. 100 pp. with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST.** 180 pp. Price 25 cents (30 cents post-paid), 100 copies postpaid \$2.25.
- PERMISSION AND COMMISSION.** "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE.** 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY and *The Ram's Horn*.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900.** 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY.** 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER.** 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE.** 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION.** 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder?** 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God?** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors.** 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES.** 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATIONS.** 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.** 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

- DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER.** 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Myers, and other Baptist Ministers.** 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser.** 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS.** 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH.** A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY.** In English, German and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy.
- HOW I CAME TO SPEAK FOR JESUS.** By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- HOW TO PRAY.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL."** An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL."** In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- INGERSOLL EXPOSED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- JOB'S BOILS; OR, OBJECTIONS TO DIVINE HEALING CONSIDERED.** 32 pp. with portrait of author. Do You Know God's Way of Healing? etc. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING.** In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions, to cover postage.
- LEAVES OF HEALING.** In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III and IV. Price per volume, \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes, \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING.** In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

...A BIT OF NEWS...

A Paper Full of Wideawake Truths for Lukewarm Churches and an Unbelieving World, as well as for True-hearted Christians and all who Love Our Lord's Appearing.

WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.	Read Leaves of Healing
God's Full Salvation?—2 Thes. 2:13-16.	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15.	Read Leaves of Healing
God's People of Promise?—Mal. 3:10, 11	Read Leaves of Healing
God's Triumphs of Grace?—2 Cor. 1:9, 10.	Read Leaves of Healing
God's Highway of Holiness?—Is. 35:8, 9.	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7-9.	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16.	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4.	Read Leaves of Healing
God's Contention with Preachers?—Ezek. 34:2-6.	Read Leaves of Healing
God's Estimate of Christendom?—Rev. 18:2-4.	Read Leaves of Healing
God's Victory Over the Devil?—Rom. 16:19, 20.	Read Leaves of Healing
God's Persecuted Saints?—Luke 6:22, 23.	Read Leaves of Healing
God's Miracles of Healing?—Heb. 2:1-4.	Read Leaves of Healing
God's Church in Victory Over Hell?—Matt. 16:16-19.	Read Leaves of Healing
God's Denunciation of Lodge Secretism?—Matt. 5:33-37.	Read Leaves of Healing
God's Protest Against Swine-Eating?—Is. 65:2-7.	Read Leaves of Healing
God's Frown on Medicines and Drugs?—Jer. 2:22-28.	Read Leaves of Healing
God's Conflict with Physicians and Druggists?—Mal. 3:5, 6.	Read Leaves of Healing
God's Ministry in Holy Ghost Power?—Mark 16:16-20.	Read Leaves of Healing
God's Exorcism on Using Tobacco?—1 Cor. 3:16, 17.	Read Leaves of Healing
God's Overthrow of Present Day Nations?—Rev. 17:9-14.	Read Leaves of Healing
God's Predictions of Social Revolutions?—Jas. 5:1-5.	Read Leaves of Healing
God's Reign of Righteousness on Earth?—Is. 32:1-4.	Read Leaves of Healing
God's Manifestations of Christ's Return?—1 Thes. 5:1-11.	Read Leaves of Healing
God's Last Church in Victorious Conquest?—Rev. 3:7-13.	Read Leaves of Healing
God's Mode of Christian Baptism?—Rom. 6:3-6.	Read Leaves of Healing
God's Last-Hour Evangelizing Church?—Matt. 20:6-16.	Read Leaves of Healing

IT WILL HELP YOU—THEN STARTLE YOU—IF YOU FORSAKE SIN

EDITED BY REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion.

It brings Salvation to all who repent.
It brings Hope to the sick and afflicted.
It brings Purity to the life and home.
It brings Light to the heathen in darkness.
It brings Liberty to the slaves of custom.
It brings Truth to the teachable of all classes.
It brings Peace to the rebellious, proud sinner.
It brings Joy to the true minister of Christ.
It brings Usefulness to every follower of Jesus.
It brings Genuine Knowledge of God the Father.

**A Paper for These Last Days. Thirty-Two Pages of Reading Matter in Each Issue.
Read by Thousands Each Week the World Over. No Advertisements Received.**

No commercial lies are printed. No cheating enticements of unscrupulous thieves allowed in this paper, which is solely for the extension of God's Kingdom throughout the world. Subscriptions \$2 a year; special rates in quantities. Subscribe for it. Read it. Then mail it to friends. Get up a list of subscribers where you live. Tell of the good it has done you. Address

MANAGER ZION PUBLISHING HOUSE,
1207 Michigan Avenue, CHICAGO, U. S. A.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED,

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

**1201 Michigan Boulevard,
CHICAGO.**

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

AUGUST, 1901.

PRICE TEN CENTS.

VOL. 5. NO. 8.

Fifty Cents a Year.

A VOICE FROM ZION.

The Times of Restoration

A SERIES OF ADDRESSES

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church
in Zion,

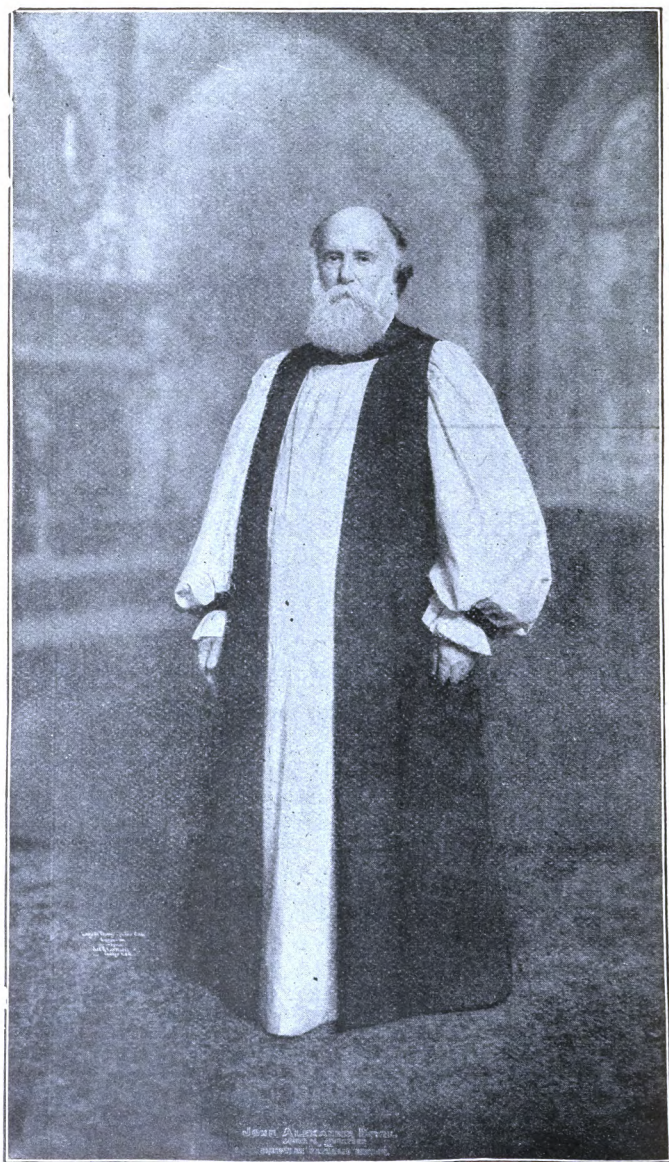
Delivered in Central Zion Tabernacle, 1621-1633 Michigan Avenue,
Chicago, Illinois, Lord's Day Afternoon, June 16, 1901; Lord's Day
Afternoon, June 23, 1901; Lord's Day Afternoon, June 30, 1901;
Lord's Day Afternoon, July 7, 1901; and at Zion City,
Illinois, Lord's Day Afternoon, July 14, 1901.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1901.

Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



John Alex. Davis

The Times of the Restoration of All Things

ON Lord's Day, June 2, 1901, the General Overseer made his Declaration of the Coming of Elijah the Restorer of All Things.

The Declaration stirred the Church and the World to their centers.

Even before the Declaration, men were eagerly questioning its import.

Nearly seven thousand people heard the Declaration in the Chicago Auditorium.

Many thousands more were eager to hear who were turned away on account of the crowded condition of the building.

As soon as the reports of that great occasion were published, they were eagerly sought after.

LEAVES OF HEALING containing them has already reached its third edition.

A VOICE FROM ZION containing that Declaration is in great demand.

All men, even while some scoff, were, and are, eager to know what the Declaration was and what it meant.

Even when they had read the Declaration, they wished to know more about "The Times of the Restoration of All Things."

The General Overseer, Elijah the Restorer, met this desire with a series of sermons on the Restoration of All Things.

For four Lord's Day afternoons following his Declaration, he showed forth and explained the teaching of God's Word concerning these Times.

God greatly blessed the words which He inspired.

Tens of thousands of hearts in Zion eagerly drank in the wondrous truth.

It is a mighty power in their lives today.

The Church and the World are listening.

Many are deeply considering.

Many are seeing the glorious reality and are arraying themselves for the last great conflicts among the rapidly increasing

thousands under the beauteous folds of Zion's victorious banner.

Zion in Chicago had a glorious and happy day on Lord's Day, June 16, 1901. Her General Overseer had returned from a two-weeks' sojourn at Ben MacDhui, on White Lake, Michigan.

Beside those quiet waters he had rested and worked, and prayed and planned. God had given him renewed physical, psychical, and spiritual strength.

He had returned to wage, more relentlessly than ever, the war against sin and disease and death and hell.

He had returned to take up, more boldly and more definitely than ever, his Divinely-appointed task as Elijah the Restorer.

The day was begun in Central Zion Tabernacle at the morning service, when twenty young children were presented to God by their parents and consecrated to Him by the laying on of hands by the General Overseer.

At this service, the General Overseer also defined briefly but clearly the rights of parents to care for their own children as against the false assumption of judges that the little ones could be forcibly taken from them and placed in the hands of doctors.

In the afternoon, Central Zion Tabernacle was crowded to its utmost capacity.

The day was very hot and the atmosphere oppressive; but so great was the public interest that even the topmost seats in the highest galleries—the hottest place in the building—were filled.

Through a misunderstanding, arising from the fact that the General Overseer had conducted meetings in the Chicago Auditorium on two Lord's Day afternoons, and the further fact that it had been announced that he had leased the Auditorium on Sunday afternoons for two years, thousands of people also gathered at the doors of the Auditorium and stood for a long time in the heat, waiting for them to open.

The Auditorium has been leased for two years, *beginning September, 1, 1901*, but meetings will not be held there during the hot months, June, July and August.

As a prelude to his afternoon discourse, the General Overseer answered, to the satisfaction of nearly all the great audience, the question, "Who Are the Paranoiacs?"

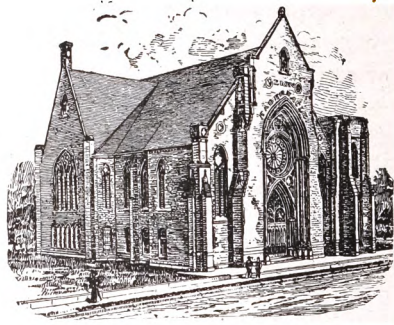
Ever since their defeat in the Grand Jury, the newspapers and the Alienists had been attempting to foist upon the public the ridiculous falsehood that the General Overseer was suffering from paranoia.

The entire audience laughed with him, as the General Overseer, taking up the definition of this term, pointed out the utter folly of those who were attempting to fasten it upon him.

They were moved with indignation as the man of God revealed the devilish plot which lay back of this charge of paranoia, and expressed their agreement with him as he showed the dissipated newspaper writers and the drug-enslaved physicians as the real paranoiacs.

In a few powerful words the General Overseer then spoke concerning "The Times of the Restoration of All Things."

A. W. N.



CENTRAL ZION TABERNACLE,
1621-1633 Michigan Avenue, Chicago, Illinois.

THE TIMES OF THE RESTORATION OF ALL THINGS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

PETER'S TEXT WAS A LIVING MAN.

Peter was talking.
He had a splendid text.
The text was a living man.
Now a living man is better than a dead god any time.
The best sermons cannot be preached from old dead letters.
We have a Living God, and sermons must be preached from Living Epistles, known and read of all men.
Peter had a magnificent audience, and he had a magnificent text—a living man—a man who from his mother's womb had been lame—forty years.

That man who had been healed at the Beautiful Gate of the Temple was walking and leaping and praising God, telling the people that God had healed him.

The doctors did not like it.

They never do like Divine Healing.

The ministers do not like it.

The scribes do not like it.

The people who had conspired to put Jesus Christ the Healer to death did not like it, because they thought they had got through with Divine Healing when they got through with Jesus.

Friends, you will never get through with Jesus.

Jesus will follow you everywhere, and demand your heart's surrender.

Children of Abraham, He is your Messiah.

THE JEW LOOKS FOR ELIJAH.

"Salvation is of the Jews."

It came to us through Jesus Christ, the Jew. I proclaim to you, Children of Judah, as Elijah the Restorer, that you must go back and own Him as your Lord and God.

You know Elijah must come.

Ask a Jew who must come before Christ.

Ask an intelligent Rabbi who it is that must come before Christ can come, and he will say Elijah.

In the seventeenth chapter of Matthew it is written that the disciples, as they were coming down from the mountain, came to Jesus, after John the Baptist was beheaded, after John the Baptist's body was in the grave, and they asked, "Why then say the Scribes that Elijah must first come?"

Jesus said he did come.

How?

John the Baptist was Elijah.

But Jesus explained to them that Elijah would come again before the Great and Terrible Day of the Lord.

Elijah will come again? "Oh, that is a new teaching," objects some skeptic.

THE THIRD COMING OF ELIJAH IS NOT A NEW TEACHING.

Take down your Pulpit Commentary, edited by an Episcopalian divine and issued only a few years ago.

What do the Bishops and dignitaries of the Church say?

The Pulpit Commentary contains a most able and accurate description of the third coming of Elijah.

Elijah, it says, must come before the second coming of our Lord. John the Baptist, the second manifestation of Elijah, did no miracles, for he introduced a Wonder-working Saviour.

But the third manifestation of Elijah shall be a worker of miracles. He is the forerunner of the King in His glory.

The third Elijah will stand before the world commended by God; a man whose prayer God hears and answers.

I tell you, I stand before the world as that man. (Amen. Applause.)

God has answered my prayer for thousands and tens of thousands in this city; and, for a quarter of a century, all over the world.

If this accursed press, which suppresses truth, had told the truth, no building in Chicago could hold the people today.

Even now there is no building which will hold the crowds.

Thousands were turned away from the Auditorium, and there is scarcely a vacant seat in this Tabernacle today, with the exception of a very few in the topmost gallery, the hottest part of this hot house, on this hot June day. Hundreds have tried in vain to find seats today, and I have just been informed that thousands have waited in vain for the doors of the Auditorium to open to hear me speak.

But I tell you God has answered my prayer.

You are God's witnesses and my witnesses, are you not?

Voices—"Yes."

General Overseer—Peter in preaching this sermon at the Beautiful Gate of the Temple upon the healing of this lame man who had never walked, closed his sermon with these words:

But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life; whom God raised

from the dead; whereof we are witnesses. And by faith in His Name hath His Name made this man strong, whom ye behold and know: yea, the faith which is through Him hath given him this perfect soundness in the presence of you all.

Have I ever claimed to heal you?

Voices—"No."

A CHALLENGE NEVER ANSWERED.

General Overseer—Stand up and accuse me, the man who says that I ever claimed the power to heal.

Stand up and accuse me, the man who says that I ever asked for one silver cent, one dime, one dollar, as a reward for my prayer.

Stand and accuse me.

The man is not born who can do it truthfully.

This ministry has been without money and without price. Thank God.

Has it not?

Voices—"Yes."

General Overseer—Can any of you accuse me?

Voices—"No."

General Overseer—I know you cannot.

Now, said Peter, the heavens must receive Jesus until the Times of the Restoration of All Things which God has Promised by the Mouth of all His Holy Prophets since the world began, and the token of those times will be that God will raise up a prophet who will speak in God's Name.

The people must obey Him, or perish.

That is what Jesus said: "Elijah indeed cometh, and shall Restore All Things."

THE MESSAGE OF ELIJAH THE RESTORER.

I have my Message.

My Message is this:

"RETURN YE UNTO GOD!"

Obey His commandments.

Worship God the Eternal Father, the Maker of the heavens and the earth.

Worship the Eternal Tri-une God.

Acknowledge the Son.

Acknowledge the Power of the Holy Spirit.

Go back to the primitive conditions of life.

Let marriage be monogamic and pure.

Obey the Ten Commandments, and God will show you an Eleventh, that is better than them all.

Again a New Commandment I give unto you, that you love one another even as I have loved you.

The Ten Commandments never got higher than loving your neighbor as yourself.

The Eleventh Commandment of Jesus Christ, the New Commandment, tells you to love your fellowman better than yourself.

Jesus did it. He says, "love one another even as I have loved you."

He loved us better than Himself. Therefore He died for us.

Let us love humanity better than ourselves, and be willing to love, and to live, and to die for the sin-stricken and disease-smitten multitudes.

My brothers, these are the Things that must be Restored.

All who believe that the Times of the Restoration of All Things have come, and that Restoration has begun, stand, and tell it to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Help me to take my part in the Restoration of All Good Things; to win men from sin; to save them from disease; to lead them from death to life, from hell to heaven. Help me to be good and pure and true.

Forgive my sins. Cleanse my heart. Give me power to live a holy life. Strengthen the hands of Thy servant. Strengthen the institutions of Zion, ecclesiastical, educational, and commercial. Help me to do all I can to establish Zion, that we may reach the multitudes in all the lands, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Will you do it?

Voices—"Yes."

The meeting was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

A CHRISTIAN COMMUNE.

ON LORD'S DAY afternoon, June 23, 1901, the General Overseer preached the third of his Series of "Restoration" sermons. This wonderful Series began with the Declaration of the Coming of Elijah the Restorer of All Things, in the Chicago Auditorium, on Lord's Day, June 2d.

The words of that Divinely-revealed Declaration created a most profound impression.

That deep impression has spread, with growing power, in ever-widening circles throughout the world.

Wherever it has gone, God's true children have hailed it with joy unspeakable.

Devils have greeted it everywhere with shrill cries of terror and rage.

Those who have received it—and their number is even greater than the membership of the Christian Catholic Church in Zion—have entered into God's work with a blessed consciousness of added spiritual force.

God has still further confirmed the Declaration by bestowing a marked blessing upon the "Restoration" sermons which have followed.

On the afternoon of June 23d, although the day was most sultry, an audience of over two thousand people gathered in Central Zion Tabernacle.

The spiritual intensity of the occasion was most plainly felt.

It was with an earnest spontaneity which was electrical in its energy that the responses were made to the stirring appeals of the man of God. Many strangers were present, and so great, and yet so clear-headed and practical, was the enthusiasm that the indifference of many was broken up and they entered into the spirit of the service.

The meeting was a long step in the Restoration of the Theocratic Commune of the Primitive Church.

Central Zion Tabernacle, Lord's Day Afternoon, June 23, 1901.

The service was opened with the Processional.

After the General Overseer had pronounced the usual invocation
Times of Restoration—11

cation, the congregation joined in singing Hymn Number 201:

All hail the power of Jesus' Name !
 Let angels prostrate fall,
 Bring forth the royal diadem,
 And crown Him Lord of all.

The Apostles' Creed was then recited, following which the General Overseer read from the fourth chapter of the Acts of the Apostles, during the course of which he made the following comments:

Before reading this chapter it is well to remember the connection.

EVANGELICAL POWER OF DIVINE HEALING.

At the Beautiful Gate of the Temple lay a man who had been lame from his mother's womb. This chapter we are about to read tells us he was at that time more than forty years old.

At the hour of prayer he was suddenly and perfectly restored. He had entered into the Temple, walking, leaping, and praising God, shouting his hallelujahs to the Name of Jesus.

The people marveled at the wondrous sight and looked with rapt attention upon those whom God had used, Peter and John.

A vast concourse gathered about them, to which Peter preached, and told them of the "Times of the Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been, since the world began."

Now we come to the

SEQUEL OF THAT SERMON.

One would have thought that a mighty work of healing, such as this, and a sermon so eloquent and powerful would have commanded the attention, the respectful and reverential attention, of the priests of that day.

But it did not.

No miracle that God works today in Zion, no sermon that is ever preached in Zion, has other than the same effect produced by this miracle and this sermon upon these apostate priests.

It made them hate the apostles.

It made them hate the sermon.

They hated the whole thing.

They acted as they act today, or as they would act if they dared.

We take up the story where the sermon was finished, when the Times of the Restoration of All Things were spoken of as coming before the Lord Jesus should come. Peter repeated the prophecy of Moses and Malachi, that Elijah the Restorer

should come and restore All Things before the Great and Terrible Day of the Lord.

The sermon having thus closed, the fourth chapter begins with these words: "And as they spake unto the people, the priests and the captain of the Temple and the Sadducees (people who did not believe in any resurrection, angel, or spirit—materialists) came upon them, being sore troubled because they taught the people."

That is the trouble with all bad priests, and wicked rulers in every age, they do not like to have the people "taught." They thrive on the people's ignorance.

THE MARK OF THE PAPAL OR MASONIC BEAST.

There are many men who think that nobody has a right to teach the people but themselves.

They deny the right of any one to teach the people who has not on his right hand the Mark of the Beast, either the beast of Rome or the beast of Secretism.

No man shall be suffered in this country today to teach the people unless he has the mark of the Papal or Masonic beast. It does not matter which, for they have an underlying harmony, since both are controlled by the Devil.

They will fight to the death those who do not have the Mark of the Beast.

Well, we do not have the Mark of the Beast (Amen), thank God.

Zion has, on all its members, the Seal of the Living God upon their foreheads, the Seal of True Baptism.

It is well to understand that these events are being repeated.

History ever repeats itself

The Devil always repeats himself.

He does not learn anything. He does not forget anything. He is like the Bourbons.

And as they spake unto the people, the priests and the captain of the Temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

That was their reward.

THEY WERE SENT TO PRISON BECAUSE——

They had dared to usurp the authority of the doctor.

They had dared to usurp the authority of the priests.

They had both interfered with the privileges of the medical faculty, and of the theological faculty, and that was quite sufficient reason why they should be sent to prison.

They had been the means of healing a man, and of teaching the people.

The theological faculty and the medical faculty could not stand that, so they put them in prison.

But many of them that heard the Word believed; and the number of the Men came to be about Five Thousand.

Not the women and children merely, but the Men.

Just think of that now. The medical and theological faculty of Jerusalem could not stop that, and they cannot stop it today in Chicago. (Amen. Applause.) Zion gets the men in thousands, and, usually, fully two-thirds of our audience in this Tabernacle are Men.

HUMANITY WILL HAVE DIVINE HEALING.

The people got the truth then, and the people are getting it now, thank God.

It would have taken a big prison, would it not, to put 5000 in it?

It would take quite a considerable prison to put you all in, and the tens of thousands like you, in this land.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem.

The Scribes were the newspaper reporters of that day, as well as the transcribers of the law. They transcribed the law in beautifully illuminated characters, but for the most part had none of it in their hearts.

They were also the recorders of events.

"Oh, they did not have any presses in those days."

Yes, that is true, but there was no doubt something that answered to

A JERUSALEM DAILY SPEWS AND A SADDUCEAN DAILY CESSPOOL.

The Devil had something, you may be sure, to answer to his accursed and vile and shameful press of today.

But there they were, rulers, elders, scribes, all gathered together in Jerusalem.

And Annas the high priest, . . . and Caiaphas, and John, and Alexander.

I am glad these latter were two different people, and that John Alexander was not there. (Laughter.)

And Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

Now just think of what that foolish Council inquired. We should be glad to answer a similar question to the Council of the City of Chicago today, or even to a Council of Physicians and Surgeons.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel—

That by virtue of the allopathic properties of medicine he is healed. (Laughter.)

Is that right?

Audience—"No."

General Overseer—That is not right?

That by virtue of "the infinitesimal potentiality" of homeopathy he was healed?

Audience—"No."

General Overseer—By reason of the eclectic system of a compound of psychopathy, and osteopathy, and hydropathy, and allopathy, and homeopathy, and osteopathy he was healed?

Voices—"No."

General Overseer—Will that not heal?

Audience—"No."

General Overseer—Now if he had only been healed through Rabbi Eliezer, it would have been all right, would it not? Or through Prof. Tobias? (Laughter.)

But it was not so.

Now here is the answer that gave that Council trouble, and made them so angry. It makes their descendants angry still:

Be it known unto you all, and to all the people of Israel, that in the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. He is the Stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other Name under heaven, that is given among men, wherein we must be saved.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

THREE YEARS IN SCHOOL WITH JESUS CHRIST.

Do you think that any man who had been in the College of the Apostles for three years with Jesus Christ, "in whom are hidden all the treasures of wisdom and knowledge," would be an ignorant man?

Audience—"No."

General Overseer—I would give all the education I ever received at universities or colleges or schools if I could spend three years now with Jesus in the same way that they did.

But they said they were ignorant.

Well, I suppose Dr. Harper would say the same thing.

BLASPHEMOUS LIES AT THE CHICAGO UNIVERSITY.

These pundits last Sunday told the people three big lies.

First, that the Bible, which they said was a Holy Book—mind you, they said it was a Holy Book—they said, "Your Holy Book is a fallible work of fallible beings." That was a nice proposition in logic, was it not?

First, the Book was written by fallible beings, and, therefore, unholy in their lives.

Second, these fallible and unholy people were able to produce an Infallible, because it was a Holy Book.

Nice logic, is it not? Ridiculous!

If a book is Holy, and if it was written by fallible men, it must have been inspired by a Holy and Infallible God. (Amen.) You cannot get holiness and infallibility out of fallibility.

But the thing which they are least renowned for in that temple of robbers is logic.

THE CHURCH NOT A HUMAN INSTITUTION WITHOUT AUTHORITY.

They next said, "Your Church is a purely human institution without any authority whatever."

Well, I think that might be true if they referred to the Baptist Church (laughter), or the Presbyterian Church, or any of these apostasies. But if they referred to the Church that the Lord Jesus Christ founded, then they lied, because Jesus Christ said that He "gave Authority" when He founded it; and they say He did not.

Well, I say He did, and so will every honest reader of the Four Gospels.

I am quite willing to throw overboard Rabbi Hirsch, Dr. Harper, and all the other Angels that harp upon these strings, for Jesus Christ. (Laughter.)

I believe that they do not know what they are talking about.

If Christ established anything, He established a Church with a tremendous sweep of Authority.

"Behold I give unto you," He said, "Authority over all the power of the enemy"—power to cast out demons and power to heal the sick. Power on earth to remit sin, for He said: "Receive ye the Holy Spirit: Whosoever sins ye forgive, they are forgiven unto them. Whosoever sins ye retain, they are retained."

That is what He said to the Apostles in John 20:23.

These fallen Angels came out boldly; these miserable Harpers upon the old Jewish string, with whom Rabbi Hirsch so delightfully agreed.

Of course he did.

He told them last Sunday that he was quite in his element.

Of course he was.

He found a great many men who professed to be Christians, and were giving the Christ a slap in the face.

The last thing that these pundits said was:

RELIGION IS A MATTER OF INDIVIDUAL SELECTION.

I have been laughing, and also mourning, over that all week.

I have been thinking if all the young people of Chicago University set out from last Sunday to make an "individual selection," what a nice mess they would be in now.

One selects Buddhism.

One selects Taoism.

Another, Confucianism.

Another, Mohammedanism.

Another, Mormonism.

Another, Romanism.

Another is a worshiper of Isis, or of Osiris, or of Venus.

Another is a worshiper of Bacchus.

Individual selection!

Suppose President Harper should find one of them coming along the campus drunk. Suppose he should say, "Look here, why did you get drunk?"

"Dr. Harper (hic), you said that religion was a matter of individual shelection (hic), and I shelected Bacchus. (Laughter.) Thash ish (hic) why I am drunk. (Applause.) Don't blame me. I simply shelected the God of Wine."

That is all right. If religion is a matter of individual selection, had he not a right?

Voices—"Yes."

General Overseer—Of course he had; and if one young woman shall be found to have gone down into the depths of shame since last Sunday, she could say, "Dr. Harper, I selected the worship of Aphrodite. I am a priestess of Venus."

I AM ANGRY WITH THESE ACCURSED LIES.

I am angry, right down to the depths of my spirit.

And these men call themselves Christians, do they?

How much Christianity is there in that teaching?

Not any more than there was nineteen centuries ago in the teaching of these Rabbis who were investigating the apostles, Peter and John.

"Ignorant and unlearned men!" That is the impudence of these blasphemers when they speak of us in Zion who do not have the brand of the Standard Oil philosophy of the University of Chicago.

AN IMPUDENT LIE.

They say, "Dr. Dowie is ignorant. He is unlearned."

Now that is impudent, and it is a lie, too! (Laughter.)

I have preached longer than Dr. Harper has.

I have taught the Gospel of the Kingdom of God longer and understand God better. God has answered my prayers in tens of thousands of cases.

Let me ask you who are now present, has He answered my prayers in your cases?

Audience—"Yes."

General Overseer—All who have been healed through faith in Jesus, stand. (Thousands arose.)

Did God heal you?

Witnesses—"Yes."

General Overseer—Did He answer my prayers for your healing?

Witnesses—"Yes."

General Overseer—Well, do you not know that you are all "ignorant and unlearned"? (Laughter.) These men know better, down at the campus of the University of Chicago, and they are laughing at you, and your religion, and your healing.

You stand by it, do you?

Witnesses—"Yes."

General Overseer—All right. Are you prepared to live for it?

Witnesses—"Yes."

General Overseer—To die for it?

Audience—"Yes."

General Overseer—All right. Sit down. You are doing the first, and you may get an opportunity ere long to do the second, in some cases: for the Devil in Chicago is openly advocating murder.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

They contradicted themselves when they said they were unlearned and ignorant and yet "had been with Jesus," for He had all Knowledge and Wisdom and had taught them for three years.

And seeing the man which was healed standing with them, they could say nothing against it.

That was a fact, and you who stood today are facts, living facts.

That is the best text that a man can ever have; the text of a living fact; and I have that in Zion always in thousands.

But when they had commanded them to go aside out of the council, they conferred among themselves.

"Saying, What shall we do to Dowie?" (Laughter.)

I beg your pardon, it was Peter and John; but I was thinking of today, and the numerous "conferences" of which I have been the subject.

What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

"WE WOULD LIKE TO DENY IT.

"But we cannot do it, because this poor fellow is known to all Jerusalem. He has been sitting there begging for more than thirty years, and he is over forty years old.

"Everybody knows he never walked, and here he is walking, leaping, jumping around, praising God, and we cannot deny that."

I will challenge the enemies of Zion who deny the healings of the thousands who have testified today, to stand on the platform with me and hear their testimonies. (Amen.)

I would cover all Zion's adversaries with confusion.

No, they do not deny the healing, but they say:

"LET US KILL THE FELLOW WHO DID IT.

"Let us kill him when we can, but not just now.

"It would be dangerous work, because he has so many people with him.

"If we could only catch him, or catch them, and get them into the house of detention as Paranoiacs! (Laughter.)

"We cannot deny it."

This is their talk among themselves.

But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this Name.

LET US THREATEN THEM.

Is not that wonderfully like the way today? (Laughter.)

Why, these fellows who live in Chicago must be the direct lineal descendants of these Scribes and Pharisees of olden times. The "one thing they do" all the time is to bully and threaten. "Let us threaten them."

But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this Name. And they called them and charged them not to speak at all nor teach in the Name of Jesus.

Now many persons would say:

"WELL, DID NOT THAT COUNCIL HAVE THE AUTHORITY?"

Oh, yes! It was the Council of the Sanhedrin that was speaking, the Sacred Council of the Seventy, that had been in existence, in one form or another, even during the captivity, for more than fifteen hundred years.

These men composed the Sacred Council, but when the Sacred Council has gone to the Devil, are you going to obey it?

Audience—"No."

General Overseer—I am not, at any rate.

When the Illinois Legislature gets up a lot of monstrously malicious and wicked "whereasses," am I going to obey them?

Voices—"No."

General Overseer—When they are in direct contravention to the laws of man as well as of God? Verily, no!

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard.

SHALL WE CEASE TO SPEAK OF THE THINGS THAT GOD HAS SHOWN US?

Voices—"No."

General Overseer—Are you going to cease to live the Gospel of Salvation, Healing, and Holy Living that you have heard?

Voices—"No."

General Overseer—No. What God has shown to us and has revealed to us we are going to speak, even though the "Board of Death" continues to threaten us.

What did the Council do?

Well, they were in a quandary. They saw that 5000 men had become Christians on the very day of this man's healing.

They saw that 3000 had become Christians on the Day of Pentecost, and had been baptized.

There were 8000 within a few days—Paranoiacs, you know!

What were they to do? "When they had further threatened them, they let them go, finding 'No Bill!'" (Laughter.)

And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

THE SANHEDRIN A COUNCIL OF INCARNATE DEVILS.

Were these fellows not men?

No. They were incarnate devils.

They wore priestly robes, but they had just dyed their hands in the blood of their Redeemer.

They were very anxious for the Sabbath to be kept. They said to Pilate, "Just take down the body of Jesus because it is the Sabbath."

These Sabbath-keepers, who were so anxious for the ceremonial observance of the day, had just lied and murdered the Christ of God. A man can "keep the Sabbath" outwardly, and find himself in hell when life on earth is past.

Murderous hypocrites!

"All men glorified God," but these priests were not men. They had given themselves wholly up to the Devil.

They had lost their honesty and their manhood. Their manhood had gone, and diabolical possessions had taken its place.

And I tell you this, when a man gives himself right over to the Devil in any form, he has lost his manhood.

BAL-WORSHIP DESTROYS MANHOOD.

When a man comes in, with all his clothes off, except one shoe on and one shoe off, just an underflannel on, his eyes bandaged, a tow-rope around his neck, and the Senior Deacon says: "Come on here! Come on, Bishop Birdhunter! Kneel down here at the shrine of this Worshipful Master, full of whisky and damnation.

"Take your oath, and go around to the other side. Go around and get your degrees of Masonic devilry. Be an Entered Apprentice, a Fellowcraftsman, a Master Mason, and a full-fledged devil."

"Raise him up, Solomon, from the dead, and whisper into the ear of his rotten old carcass—MAH-HAH-BONE!"

"It is Hiram. Get up Hiram! Get up! you mass of putrid-

ity. (Laughter.) 'Never forget, Hiram, that you owe your resurrection to the five points of Masonry!'"

When a man has gone through that Baal-worship mummary, he is no longer a man, especially when he goes through the filth of Chapter Masonry, away down to the Thirty-third Degree of Masonic Perdition, into the Mystic Shrine of its lowest Hell.

He has lost his manhood.

He has given up his freedom, and he is afraid of the Secret Society, for he has seen its Chamber of Horrors.

Be men, and smash your bad vows! (Applause. Amen.)

But these priests were no longer men.

"All men glorified God," and all priests groaned, just as they do today.

And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

MULTITUDES ARE KEPT FROM GOD BY THE LIES OF THE FOE.

Now, if it were not for the lies that the people are told, by the pulpit and the press, concerning Zion, the whole multitude of honest men in this city and land would glorify God.

They will glorify God yet. (Amen.)

Lies do not live forever. Zion will be victorious.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

Now, I want to call your attention to what follows. I think it is one of the most remarkable things in the whole Bible.

They started in to praise God and to pray.

Now, listen to what they say:

And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, Thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Ghost, by the mouth of our father David Thy servant, didst say,

Why did the Gentiles rage,

And the people imagine vain things?

The kings of the earth set themselves in array,

And the rulers were gathered together,

Against the Lord, and against His Anointed:

for of a truth in this city against Thy Holy Child Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto Thy servants to speak Thy Word with all boldness, while Thou stretchest forth Thy hand to heal; and that signs and wonders may be done through the Name of Thy Holy Child Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.

The multitude got the blessing that came from that prayer.

When a few score men and women have been in a place where God has shaken the very walls, and where He has filled

humble, truthful, loyal hearts with His Spirit, the whole city and world feel it.

So it was here, the multitudes felt it.

THE PRACTICAL OUTWORKING OF GRACE.

Now, what was the result?

A very practical one.

I want to read it.

And the multitude of them that believed were of one heart and soul:—

“One heart and *life*.”

There was just one life—one heart in all that people.

—and not one of them said that aught of the things which he possessed was his own; but they had all things common.

GOD OWNS AND SHOULD CONTROL ALL WE POSSESS.

If any Christian here says, “What I have is my own,” I want to tell you that you are only a half-baked Christian. You had better go back into the oven and get properly baked. You are a poor, weak, miserable thing.

What you have is your own, is it? I thought you said when you became a Christian, “O God, You have given me everything. You have given me my spirit, my soul, my body. You have forgiven me everything, all the sins of my life that have stained my spirit, and my soul, and my body. You have forgiven me, and You have made me to have a new life, and now what can I do? All I have is Thine—my spirit, my soul, my body. I give it to Thee.”

Did you not say that?

Voices—“Yes.”

General Overseer—“All I have is Thine: my time, my talents, my friends, my money, my business, my all.”

Did you not say that?

Voices—“Yes.”

General Overseer—If any of you say now that everything that you have is your own, you are mean liars, because you said it was all Christ's, did you not?

Voices—“Yes.”

General Overseer—Did you not say it all belonged to God?

Voices—“Yes.”

General Overseer—Can it belong to God and to you at the same time?

Voices—“No.”

General Overseer—Unless a man holds what he has as belonging to God, he is no Christian. He may say he is, but he is a liar.

I say that plainly. No Christian has any personal property or real estate that belongs to him.

That real estate, that property, belongs to God, and God has a right to it, has He not?

Voices—"Yes."

General Overseer—And He has a right to tell you how to use it, has He not?

Audience—"Yes."

General Overseer—If you do not use it as God tells you, what are you? You are rebels, and you are thieves, and you are liars.

If I were today to say that I had anything that belongs to myself, I should lie.

WHAT I HAVE BELONGS TO GOD.

I got it from God.

I will use it for God.

What is right for me is right for you.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.

That is what must come to pass in Zion.

WE MUST POOL OUR INTERESTS.

Every man, every dollar, must stand together.

The world is determined that it will not help us unless we receive the Mark of the Beast.

Well, we do not want the help of the Beast. We can grow corn ourselves, can we not?

Voices—"Yes."

General Overseer—We can feed cows ourselves, can we not?

Voices—"Yes."

Elder Dinius—"Yes, and milk them, too."

General Overseer—One Elder suggests that we can milk them, too. (Laughter and applause.)

A great many of us have been feeding cows and plowing land, and the world has been milking our cows and reaping our harvests.

Is that not true?

Voices—"Yes."

General Overseer—It is time to stop that, is it not?

The early Church knew its business, because they did this.

COMMUNITY OF INTEREST NOT EQUALITY OF INTEREST.

That did not mean that everybody had just exactly the same pay, did it? If everybody got the same pay, what a miserable smash we should make of it.

Here is one man who is worth a dollar and a half a day, and that is all he is worth, too.

Here is one that is worth three, four, five, ten, twenty. There are some men whom I do not know how much to pay. You cannot estimate their value in dollars and cents.

Then there are some fellows who are not worth a red cent. (Laughter.)

Well, what is to be done with them? Why, we must make them work in a proper way, or else they shall not eat.

But community of interest does not mean equality of interest.

All the peas in one pod belong to that pod, but are they all the same size?

Voices—"No."

General Overseer—All the fruit on one tree, or in one orchard, is a community of fruit, but are the apples all equal in size?

Voices—"No."

DIFFERENCES IN MEN MUST BE RECOGNIZED.

General Overseer—All the men are men, and must all be dealt with as men; but can they all do the same thing?

Voices—"No."

General Overseer—I do not want to say too much, but I say it humbly, that all the Elders, put together cannot do my work. (Applause and laughter.) Unitedly, you may be able to do much more work, in certain directions, than I could do; but, unitedly, you could not do the work in my office as General Overseer. That is all I mean.

You are a fine company of men, a splendid Eldership; but if I were to roll you all into one, you could not do it.

I know that you can do a good deal, and you can hold on, and you are faithful. It is only fair to recognize the fact that the talent of one man, in certain positions, is actually worth more in producing profits than the toil of thousands.

There are men in the world of commerce, of art, and of manufacture who today have vast incomes. Why? Because they have, by brain and toil, won their places, and fairly earned their rich rewards.

THIEVES WHO NEVER EARNED ANYTHING.

Some of those in high positions in the financial world are thieves who never earned anything; but I am speaking of the men now who have earned, by the sweat of their brows, what they have.

Edison has earned every dollar he has, and a great many dollars that he has not, which they stole from him.

They stole his discoveries, stole the fruit of his brain. If he could only get a proper royalty upon all that he has discovered, he would be richer than Rockefeller, who never honestly earned the greater part of his many millions. He made a combination to steal, and succeeded. As a business man he is no more honest than Jay Gould, who made a combination

to smash the Erie, and then to pick it up and steal it—a first-class thief.

THE STANDARD OIL OCTOPUS.

If the law against trusts were to be enforced, as it ought to be, John D. Rockefeller would be looking at the world through prison bars today. (Applause.)

That is my statement boldly made here today. I know whereof I speak.

He, and the octopus with which he is connected, have crushed every oil producer who will not sell oil to them.

"You cannot live if you do not sell it to me," is what he says.

That is it. The man who so conducts his business is an enemy of the State, an enemy of God, an enemy of man—if he did found Chicago University.

Let us get together; do right ourselves in business; and take our proper part in compelling others to do right. The time has come for that.

"What has that to do with religion?" says some one.

ZION'S COMMERCIALISM AND THE BAPTIST PREACHER'S COMMERCIALISM.

"What has that to do with religion? That is commercialism," these apostate Elders who have gone out say.

"That is commercialism," shout the Baptist preachers who are holding out their hats to John D. Rockefeller, who may be fairly represented as Deacon Mammon milking the Industrial Cow, asking if their churches or colleges cannot get something from him. Ugh!

When did Zion go out into the street and hold out her cap? When?

Voices—"Never."

General Overseer—When Zion does that, it is time for Zion to be buried.

You ask, "What has that to do with religion?"

I will tell you. When people can get together and have a community of interests it is a glorious thing, because look at what happened immediately in the Apostolic Church:

And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

I will tell you, when we get our finances and our business arrangements properly made, we will receive Great Grace, greater than ever we have had.

We have Great Grace, because Zion has been developing a community in which the people can trust each other and work together. We are going farther. [*The foregoing thoughts are*

cleverly illustrated by Mr. Champe in his cartoon, entitled Zion's Way, and the Way of the Apostasy, Contrasted, on page 294.]

Neither was there among them any that lacked.

ZION'S POOR DO NOT COST THE STATE A CENT.

Zion has been in existence as an organized Church for five years last February.

I will ask a question.

I ask my critics in the press to publish it in the paper tomorrow.

When, during these five years, did one single member of Zion become a charge upon the State, or the County, or the City?

When?

I know nothing of it.

Zion has taken care of her own poor.

We have not asked the State, the County, or the City to help us.

Today there is not one, so far as I know, who is a faithful member of the Christian Catholic Church in Zion, who costs the State a cent.

That means something, does it not?

Voices—"Yes."

A TRUE CHURCH WILL LOWER TAXATION.

General Overseer—If all the churches could say the same, would there not be considerable reduction in the taxation?

Voices—"Yes."

General Overseer—Moreover, there is not one Zion member in prison for crime.

There is not one Zion member's child in an orphanage of a public nature.

We have taken care of our own people, and our own poor, and, thank God, we are going to keep on doing it.

Whom are you fighting, you fellows in the public offices of the State, County, and City?

You are fighting a people who would cut down the taxation by four-fifths if their principles ruled Chicago!

For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, a Son of Exhortation or a Son of Consolation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

A BEAUTIFUL STORY.

It is said of the early Church that the reason this is recorded was that Barnabas, or, as he was first called, Joses, was the rich young ruler who came to Jesus and said: "Master, what must I do to inherit eternal life?"

The Lord told him to keep the Commandments.

Jesus said, "Lord, I have kept them from my youth."

And Jesus looked upon him with love. Jesus was a lover of the law, a keeper of the law.

Jesus said, "You lack one thing, Jesus. Go and sell what you have. You are a rich Cyprian. Give it to the poor. Come and follow Me, and thou shalt have treasure in heaven."

Jesus went away sorrowfully. He was very rich.

After Christ died and rose again, he seems to have come into the assembly one day, and said, "O, I have sinned. I would not give as Jesus asked me, but I give it all now."

So Jesus became Barnabas, a "Son of Consolation."

Ten years after this he became one of the apostles, and that is, doubtless, one reason why that special story is told.

Let us learn from it. May God bless His Word.

After an anthem had been sung by Zion's White-robed Choir, prayer was offered by Overseer Piper. Following this the General Overseer offered a short prayer, at the close of which the congregation joined in repeating the Lord's Prayer.

The announcements were then made and the tithes and offering received.

A CHRISTIAN COMMUNE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, profitable unto this people, O Lord, my Strength and my Redeemer.

I have but a few words to speak to you, because I have practically preached the sermon, in the exposition of the chapter, which is much more than any mere preaching, for it was teaching. Christ "went about Teaching, Preaching, and Healing"; and, therefore, His example shows us that Teaching must precede Preaching.

But I want to call your attention to these words:

TEXT.

And the multitude of them that believed were of One Heart and Soul: and Not One of them said that aught of the things which he possessed was his own; but they had All Things Common. And with Great Power gave the apostles their witness of the resurrection of the Lord Jesus: and Great Grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

PRIMITIVE CONDITIONS MUST BE RESTORED.

In the first of this Series of Restoration Sermons delivered in the Auditorium on June 2d, I went back to primitive and fundamental marriage, the foundation of the family, and

demand, as I will continue to demand, that the law of God shall be observed.

Primitive Marriage shall be restored.

Every interference with that institution shall be branded as diabolical and wicked, and something to be destroyed.

In Zion especially there shall not be the slightest interference with the plan of God in the establishment of monogamy, of pure married life, and a pure family.

I am not through with that.

I will come back to it.

I have been working toward the position, which I now want you to remember, that as God's first great work after the creation of man and of woman was to unite them, so Christ, in the first miracle that He wrought in Cana of Galilee, at a marriage feast, establishes the same Principle of Purity which alone can make the water wine; which alone can make of twain one flesh.

PRIMITIVE MARRIAGE WILL BEGET CHILDREN OF GOD.

It alone can give to the world children of God; for "the Good Seed are the Children of the Kingdom," Jesus said, and "the Tares are the Children of the Evil One."

The Good Seed are those who are born under circumstances and conditions that make them, from the very beginning, Children of God.

The Evil Seed are those who are conceived in sin, shapen in iniquity, and who, but for the Grace of God, must remain the children of the Devil, since they are the offspring of diabolically criminal, lustful, and depraved men and women.

I want you to remember that one of the great fundamental truths in connection with Christianity is this: that the union which exists between Christ and His Church is identical with the union between bridegroom and bride.

This mystical union must ever be present in the minds of those who are in the Kingdom of God, and especially who are ministers in the Church of God.

I differentiate between the Kingdom and the Church.

There are many who are in the Kingdom who are not in the visible Church, and there are a still larger number who are in the visible Church who are not in the Kingdom. They never were.

They are simply hypocrites, and were never Christians.

They were never born of God, but they are in the churches.

But in the True Church, that General Assembly and Church of the Firstborn, whose names are enrolled in heaven, in that

Church there is purity, there is peace, there is power, there is progress eternally.

BIGOTS WHO DECRY THE AUTHORITY OF THE PRIMITIVE CHURCH.

The Church which Christ founded is not the Church against which the Standard Oil thieves and stealers of true philosophy and true religion lifted their blasphemous voices last Sunday.

It is not a Church without Authority; but the Lord Jesus Christ, building it upon the Rock of His own Divinity, said that the Gates of Hell should not prevail against it.

It has the Authority, the Strength, and the Perpetuity which God gave to it when He established it.

I want you to get back to the Primitive Order of the Primitive Church.

I want to restore that Order as quickly as I can in Zion.

Zion in all parts of the world must get ready for the Marriage Supper of the Lamb, when the Bridegroom comes, and the Church enters into her triumph.

RESTORATION OF APOSTOLIC, PROPHETIC, AND DIDACTIC OFFICES.

That Church must, therefore, be built upon the Divine Foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone.

The Apostolic Office must be restored.

The Prophetic Office must be restored.

The Didactic Office, the office of the Teacher, must be restored.

All the other offices that have been lost for long ages, through the apostasy of the Church, must be restored.

These are the "Times of the Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."

Therefore the Church must be restored to her Primitive Foundations.

OBEDIENCE ALONE WILL RESTORE THE PRIMITIVE AND APOSTOLIC CHURCH.

I cannot but ask you here to pause, and perhaps you ask, "When will we have a Primitive Church?"

My answer is, when the Church has obeyed the word of the teacher, when the Church has obeyed the word of the prophet.

Then the Apostolic Office will be restored; but not until then.

The first twelve began to pass away.

James, the brother of John, was slain by Herod, and one after another passed away.

The Holy Spirit filled up the vacancies in the Apostolic College from the very beginning.

The vacancy caused by the apostasy of Judas Iscariot was filled by the election of Matthias.

Then other vacancies followed.

One must have been filled by James, the brother of our Lord, who was not an apostle when Jesus died. There were two Jameses at that time in the Apostolic College: James the son of Alphaeus, and James the son of Zebedee and brother of John.

But the brothers of Jesus, James and Joses and Simeon and Jude, were not even Christians. They did not believe on Him until after His death and resurrection.

Paul says, "But other of the apostles saw I none save James, the Lord's Brother."

Then there followed what is more remarkable, perhaps.

WHERE THE HOLY SPIRIT FOUND THE MEN.

Ten, eleven, some say thirteen years, passed away.

Two apostles had died. One of them we know, James, the brother of John.

Read closely in the Acts of the Apostles and you will see it.

The twelfth chapter, verses one and two, says:

Now about that time Herod the King put forth his hands to afflict certain of the Church. And he killed James the brother of John with the sword.

New apostles were added.

Where did they come from? They came from the ranks of the prophets and teachers.

That is where the apostles must come from.

The thirteenth chapter and first verse of the Acts of the Apostles reads:

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

Niger is literally nigger, a black man.

I wonder how the Southern States, aye, and not a few in the Northern States, would like a black apostle?

They are going to get one some day. The Church may get several black apostles.

PRIMITIVE CONDITIONS EXCLUDE RACE PREJUDICES.

Let the Southern or Northern man or woman who has that black spot of race prejudice on his heart, remember that they are not Christians; because "God hath made of one blood all men"; "Christ tasted death for every man." "One is your Master, even Christ, and all ye are brethren." The man or woman who withdraws from Christian fellowship because of the color of another is no true Christian.

He has a black stain on his heart. This devilish prejudice makes murderers, and must be cleansed away by the blood of Jesus. Zion has no race prejudice: for Zion embraces all races.

Now there were at Antioch, in the church that was here, Prophets and Teachers, Barnabas, and Symeon that was called Niger, and Lucius of

Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

The Apostles will come from the ranks of the Prophets and Teachers in Zion, as they did at Antioch long ago when Barnabas and Saul became Apostles.

Therefore, Prophets and Teachers must be in the Church, but in preparation for this we have a mission.

The people will never get the blessing of teachers and prophets from whom God can select and make apostles so long as they will not obey the Teaching of the Prophetic Message.

PRIMITIVE CONDITIONS DEMAND TITHES AND OFFERINGS.

In this Church you have been taught, and you have largely obeyed.

It was your privilege and your duty to obey the command of God and pay your tithes and your offering.

Those of you who have withheld have been cursed.

God warned you.

I did not say it.

"Ye are cursed with a curse, for ye rob Me," is God's Word.

Those who rob God are cursed, and will never get the curse removed until they obey and pay their tithes, if it takes the last dollar; and pay their offerings, if it takes every last dollar.

There is something better than the last dollar, and that is obeying God.

You have to obey God if it takes your life, let alone your last dollar.

But there is something more than this. A tithe will not suffice; an offering will not suffice in a perfectly restored Christian Church.

A RESTORED CHURCH DEMANDS ALL AND OFFERS ALL.

In the early Church Christ laid down the principle that He who gave all must get all; that He who had given all for the Church must get all the Church could give Him.

He laid down this principle when He said, "If a man forsake not"—how much?

Voices—" 'All.' "

General Overseer—"That he hath, he cannot be My disciple."

It is no use wincing, and it is no use kicking. We have come to a place where we must obey. Hear His Word again:

Whosoever he be of you that forsaketh not all that he hath, he cannot be My Disciple.

There is no possibility of the full Restoration of Primitive

Power unless we have the full restoration of primitive law, primitive obedience.

"Now where are you getting?" some may ask.

I am getting to this point: that if any man in the Church will say that aught of the things that he possesses is his own, that man has fallen short of the Standard of Full Christianity for the Times of the Restoration, and he had better go back to the Methodists.

He had better go back to the Baptists.

He had better go back to the Presbyterians.

He had better go back to the Church of England.

He had better go back to these apostate denominations, which tell you that you can go as you like and do as you please.

You cannot do that in Zion.

A RESTORED CHRISTIAN COMMUNE.

I tell you today that the Times of the Restoration of All Things have begun, and therefore that this Church must get back to Primitive Conditions; that the time has come for a Christian Commune—I will use the word. They "had All Things common."

Community means common. They had all things common.

They were all together.

The time has come when this Church must get to the position where we have one heart and one life.

We must pool our issues, so that every dollar and every power that we possess can be called upon at once for God to use.

Is that right?

Voices—"Yes."

General Overseer—That is the position to which we have to come.

Why is it that some in Zion, and so many outside of Zion, are lacking Power today? Let me tell you. I understand it.

A man came to me three years ago. He said, "Doctor, Zion has come into me."

"Well," I said, "you had better get into Zion."

He answered, "I cannot do it now."

He gave up Secret Societies.

He gave up doctors.

He gave up drugs.

He gave up many things.

He was baptized, but he did not come into Zion.

I went on with my work.

He came to me a little while afterward, and he said, "I am not getting on. I could have put my hands on a million dollars when I saw you last. Everything has shrunk. I am hundreds of thousands of dollars poorer."

I said, "My brother, I told you to get into Zion."

"Well," he said, "I have been waiting for my wife."

I said, "If Lot had waited for his wife, he would have stopped just where she stopped. He would have been turned into a pillar of salt, and he would have lost his life. 'Remember Lot's wife.'"

He shook his head. "I think you are right," he said; but there is my brother. I cannot persuade him to see as I see, and there are my daughters, and there is my business, and I do not want to fight with my sons, and my daughters, and my wife, and my brothers, and I think I had better wait a little."

Well, he waited. Today his wife is dying. One son is dead. His brother is dead. His children are all sick with one exception, and he is a Mah-hah-bone, and today that man's property has shrunk, until its value is probably not more than one-half what it was a few years ago.

I am doing my duty by sending him one more message today from this platform: "Get into Zion quick, or you will lose your own life."

IMMEDIATE OBEDIENCE IS THE ONLY ESCAPE FROM SORROW
AND DISASTER.

Now another case.

"Doctor, I believe all you say. I have a little property, and I think I can manage it better than by putting it into Zion. If you will excuse me, I would like to keep out of the investments of Zion until I just get through with this little business. I am in, and then I propose to put everything into the investments in Zion, and stand by Zion."

That man is dead. His widow is in this house today.

Her estate is in the hands of an infidel who has denied the faith in the worst possible kind of a way.

He eats the Lord's Supper with a quid of tobacco in his mouth, and he swallows the wine and the tobacco juice together. That estate is gone into the hands of persons who will, probably, steal much of it, and indeed, they have done so already.

The man is dead.

His widow is here.

He did not obey God.

I say today, I care not what the World, the Flesh, or the Devil may reply, or what any of you may think, that the Times of the Restoration of All Things have come, and we must put All Things at the feet of our Lord, and have all things Common.

WHAT COMMUNITY PROPERTY IN ZION MEANS.

Now do not misunderstand me.

That does not mean an Equality of Division, because that would be the most stupid thing in the world.

You do not lose your rights of ownership by making it Community Property.

You make it more profitable to yourself.

You receive your proportionate share in the Community Profit, and as the community prospers, you get the proportionate blessing which comes to those who have added the value of their property to the common property.

Religion is half-hearted and feeble which does not lead you, in your business, to join hands in Christian Fellowship, thereby enjoying Mutual Profit and Blessing.

That is Zion today. Every investment has been practically put into my hands. I hold it for God in Zion today.

If I were to pass away tonight, beyond the provision, which I think is right, for my family, a comparatively small one, every dollar and every acre would be found to be the perpetual property of the Christian Catholic Church in Zion; and even that provision is invested wholly in Zion, and will continue to be, God willing.

THE DEVIL WILL EITHER DRIVE YOU INTO ZION, OR STRIP YOU.

He will make you do it after he has tricked you.

If you do not voluntarily do it, you will have to do it and come into Zion stripped.

He will strip you naked.

He will steal every dollar, and I do not blame him.

I would do it if I were the Devil.

If I were the Devil, I would break every Christian's heart, and strip every Christian naked of his last dollar, and deprive of all power to damage the kingdom of error and darkness.

I would make the Christian a big fool, by stuffing him with trashy novels, and especially filling him with all the disgusting *Spews* of the daily newspapers—more especially those who *spew* out lies every morning and night concerning Zion.

I would make him tell all kinds of abominable lies, such as they tell every night in the Initiation of Secret Lodges, and I would make a fool of him, so that he would want to make a hole in the lake and bury himself there, as many of them do.

I would do that and more if I were the Devil.

I never blamed the Devil for fighting Zion. Never.

If I were the Devil I would fight Zion harder. I would have started long ago. The Devil has only just awakened, but he has awakened to find that it is too late. (Laughter.)

Too late!

Zion is like Israel.

Zion is escaped from Egypt.

Zion has gone through the Red Sea.

Zion is on the other side, and she is free.

WILL ZION WANDER FORTY YEARS IN THE WILDERNESS?

Audience—"No."

General Overseer—Or will Zion go right up and possess the land?

That is the question.

I tell you—I am giving you warning—if you do not come in with this First Series of Purchasers in Zion City lots, I will make every last sinner of you pay twice as much for your land. (Laughter.)

I will take care that Zion does not lose by you. I tell you that frankly.

If you do not come in now when you can, you will have to come in when you must. Then you will pay for it.

Why?

I will tell you why.

Because we who have borne the heat and burden of the day have a right to get some profit out of it, and we will, too.

“Oh,” you say, “that is awfully commercial looking.”

Yes, it is.

It is just as commercial as when the Lord said, “Take from him that one talent, and give to the man who has ten.”

Some of you will not live even to show your one talent. When the Lord comes to demand it, He will find you in the grave, lying on top of it, in many cases.

You will have buried your talent.

There are many of you tonight who, if you died, would leave your talent in the grave with your body.

Or, worse than that; it would be left to some smoking, drinking, theater-going devil, who would use it for the Devil.

Now, do you see where I am getting?

Have you eyes to see and ears to hear?

I am getting back to Primitive Christianity.

GLORIOUS POWER RESTORED TO ZION.

I want to restore in Zion all this Glorious Power that will come from putting all our time, our talent, and our money into one great United Whole.

It must be done.

The world is combining against Zion. I do not blame them.

If I were the world, I would combine against Zion, too.

The Bankers fear Zion: for Zion proposes to attend to its financial affairs.

Organized labor, so-called, fears Zion, because it sees that Zion is going to do better for labor than ever the Labor Unions could do.

Zion is not only going to give the laborer Good Wages, but also, by the help of God, Zion is going to give him a fair Share in the Profits of his Toil. She ought to: for it his God-given and inalienable right.

Zion will also use a fair share of these profits for the extension of the Kingdom, that with great power our Messengers may give witness to the resurrection of Christ, and that Great Grace may be upon all the Church.

Now, that is plain language. I wonder if it is plain enough for you. Do you think you understand?

MAY GOD DESTROY YOUR THIEVISH NOTIONS OF STEWARDSHIP.

Now if anybody goes home and says "Well, Dr. Dowie may say what he likes, but I have a house and lot, and it is *my own*; I have ten thousand dollars, and they are *my own*; I have a wife and family, and they are *my own*; I have a brain, and a body, and a spirit, and they are *my own*, and all I have is MY OWN." (Laughter.) All right; send in your resignation, please, when you get home. I will take the names of "*All-my-owns*" gladly from the rolls of the Christian Catholic Church in Zion.

If you do not trust Zion, you have no right in Zion.

We will have you on the right side of the fence then, Mr. "My-Own."

The General Overseer then sang, with intense feeling and impressiveness, the following hymn, the audience, very deeply moved, joining heartily in the chorus:

Not my own! but saved by Jesus,
Who redeemed me by His blood;
Gladly I accept the Message;
I belong to Christ my Lord.

Not my own! my time, my talents,
Gladly all to Thee I bring,
To be used in Joyful Service,
Only for my Lord and King.

Not my own! Thou doth accept me.
One among the ransomed throng:
For in heaven I'll see Thy Glory,
And to Thee alone belong.

Not my own, not my own;
Jesus, I belong to Thee;
All I have, and all I hope for,
Thine through all Eternity.

AWFUL PENALTY PAID BY ANANIAS AND SAPPHIRA.

"Shall we put our all in?" said Ananias to Sapphira.

"I say, Ananias," said Sapphira, "we sold that for ten thousand dollars. We will give them five, but let's tell them it's all we have."

"All right," said Ananias. "Sapphira, you stay at home."

"Peter, Apostle of the Lord, I come."

"Who are you?"

"I am Ananias."

"And with what do you come?"

"Five thousand dollars."

"What did you sell your land for?"

"Five thousand dollars. Here it all is, blessed Apostle."

"You liar! Ananias, thou hast lied to God and not to man. You have lied against the Holy Ghost. Die!"

He died. They wrapped him up, and took him out.

"O, holy Apostle!"

"Who are you?"

"I am Sapphira."

"Well, what have you to say?"

"Ananias came with all our possessions."

"Well, it was your own, could you not do what you liked with it?"

"Yes, we have devoted it all to God."

"You liar! You liar! The keeping back of that five thousand dollars is your death. Die!" She died.

I wonder how many Ananiases and Sapphiras there are in Zion. (Laughter.)

All I have to say is this: If I were you, Ananias, I would tramp back to the Methodists. You will be lonely here in Zion.

Sapphira, I would go to the Baptists.

Why? Because you will die in Zion most surely.

I will find you out some day, and if ever I do, that will be the last of you, so far as your connection with Zion is concerned, you pair of hypocritical pretenders.

What do I mean?

I mean this:

I WILL ASK GOD TO TAKE YOU OUT, YOU LIAR.

I do not want men in Zion to say, "All I have, and all I hope for," and then come with an Ananias and Sapphira consecration.

You will notice that the fourth chapter which I read leads up to the fifth, and I am going to preach on Ananias and Sapphira next Sunday.

If Ananias and Sapphira come here, they will have a hot time, and if they stay away, we will know why they stay away, and they will get into a hotter time. (Laughter.)

I am going to have things restored to Apostolic conditions.

Is that right?

Audience—"Yes."

General Overseer—Everybody who says, "*All I have, I consecrate to God*," stand right up. (Nearly all arose.)

Ah, some of you are keeping back part of the price, are you?

Some of you are sneaking out. You cannot get away from God, though. He will look after you.

We are right up against some Plain and Practical Questions.

I ask you the question as you stand here, Do your spirit, your soul, and your body, belong to God?

Audience—"Yes."

General Overseer—Your time, your money, and your talents?

Audience—"Yes."

General Overseer—Your property?

Audience—"Yes."

General Overseer—Your all?

Audience—"Yes."

General Overseer—Are you willing to put all into Zion?

Audience—"Yes."

General Overseer—Then do it quick.

Oh, but you know, the apostles might not have been good business men.

Did not Christ make them apostles?

Audience—"Yes."

General Overseer—Did He not give them wisdom?

Audience—"Yes."

General Overseer—Do you not think that they were pretty good business men?

Audience—"Yes."

General Overseer—Did God put me here?

Audience—"Yes."

General Overseer—Well, then, can you trust me?

Audience—"Yes."

General Overseer—Come along, then; roll up your dollars tomorrow, and the next day, and the next day, and the next day. Get in quick.

Everything must be put into the Ark of Safety in Zion.

THE WORLD WILL NOT TRADE WITH YOU LONG.

I have it upon my spirit, that our people who are standing outside of Zion's business institutions may be shut out altogether!

That is the sorrow that is in my heart today.

Now, get in. I tell you, the world is not going to trade with you long, because if you are in Zion, you have not the Mark of the Beast on your hand. The world will have nothing to do with you.

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to come into union with Thy people, just as fully as they did who came together in the Apostolic days. O God, Thou who hast made the heavens and the earth, and all that in them is, look upon the threatenings of the enemies of Zion. Stretch forth Thy hand to save, to heal, to cleanse, and to supply Zion with every needed power for her great mission. Build up Zion City. Strengthen us in helping each other. May we bear toil and privation, if need be, for Jesus, that we may win the world to Thee for His sake and by the power of the Holy Spirit. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

After the Recessional had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the Fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

A most important Conference of members and officers of the Christian Catholic Church in Zion, concerning Zion City, was held at the close of the foregoing service. About two thousand remained.





ZION COLLEGE AND DIVINE HEALING HOME
1250-1258 Michigan Avenue, Chicago, Illinois.

ACHAN, ANANIAS, AND SAPPHIRA.

LORD'S DAY, June 30, 1901, was the hottest June day Chicago had seen for twenty-nine years. The early part of the day was comparatively cool, but soon after noon a hot wind came burning up from the southwest, bearing death on its torrid pinions.

In a very few minutes the temperature had arisen fifteen degrees.

The great city lay blistering under the combined heat of the sun and wind.

Several lives were smothered out by the heat, and many were prostrated.

Yet, early in the afternoon, great throngs began to gather at Central Zion Tabernacle.

At three o'clock the service began with fully two thousand worshipers.

God gave the General Overseer great power and renewed his strength for the trying task of speaking in so great heat.

So direct, so heart-searching was his address that the audience, forgetful of physical discomforts, heard him with enchained attention and deep feeling.

His sermon followed closely in the Series of Restoration Sermons which he has been preaching since the Declaration of Elijah the Restorer on June 2d, in the Chicago Auditorium.

As the man of God pictured the awful fate of those who lied to and stole from God, many a heart searched within itself to find whether any "devoted thing" had been withheld, asking God to reveal it.

The service was opened with the Processional:

Go Forward, Christian soldier,
Beneath His banner true;
The Lord Himself, thy Leader,
Shall all thy foes subdue.
His love foretells thy trials;
He knows thine hourly need;
He can with bread of heaven
Thy fainting spirit feed.

THE TIMES OF RESTORATION.

Go Forward, Christian soldier,
 Fear not the secret foe;
 Far more o'er thee are watching
 Than human eyes can know.
 Trust only Christ, thy Captain;
 Cease not to watch and pray;
 Heed not the treach'rous voices
 That lure thy soul astray.

Go Forward, Christian soldier,
 Nor dream of peaceful rest,
 Till Satan's host is vanquished
 And heav'n's all possessed;
 Till Christ Himself shall call thee
 To lay thine armor by,
 And wear in endless glory
 The crown of victory.

Go Forward, Christian soldier,
 Fear not the gathering night;
 The Lord has been thy shelter;
 The Lord will be thy Light.
 When morn His face revealeth,
 Thy dangers all are past:
 Oh, pray that faith and virtue
 May keep thee to the last!

The General Overseer pronounced the Invocation, after which
 the congregation sang Hymn Number 318:

Am I a soldier of the cross—
 A follower of the Lamb?
 And shall I fear to own His cause,
 Or blush to speak His Name?

CHORUS.—In the Name of Christ the King,
 Who hath purchased life for me,
 Through grace I'll win the promised crown,
 Whate'er my cross may be.

Must I be carried to the skies
 On flowery beds of ease,
 While others fought to win the prize,
 And sailed through bloody seas?

Are there no foes for me to face?
 Must I not stem the flood?
 Is this vile world a friend to grace,
 To help me on to God?

Since I must fight if I would reign,
 Increase my courage, Lord!
 I'll bear the toil, endure the pain,
 Supported by Thy Word.

The Apostles' Creed was then recited, after which the fifth chapter of the Acts of the Apostles was read by the General Overseer.

Prayer was offered by Elder Voliva, also by the General Overseer.

A further Scripture lesson was read by the General Overseer from the seventh chapter of Joshua.

The announcements were then made and the tithes and offerings received.

ACHAN, ANANIAS AND SAPPHIRA.

The afternoon address was then delivered by the General Overseer.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

TEXTS.

Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord, the God of Israel, There is a Devoted (or accursed) Thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the Devoted (or accursed) Thing from among you.—*Joshua 7:13.*

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much: But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole Church, and upon all that heard these things.—*Acts 5:1-11.*

A TRINITY OF LIARS.

Achan, Ananias, Sapphira, form a trinity of liars!

I want to link the story of Achan with that of Ananias and Sapphira.

Achan found lying to be a hot business, did he not?

Ananias and Sapphira found it hotter, did they not?

Some of you in Zion will find it a long way hotter if you do not take care.

This sin of Achan, this sin of Ananias and Sapphira, is not unknown in Chicago, is it?

Voices—"No."

General Overseer—The Chicago Liar and the New Jersey mosquito are famous the world over.

But lying is not confined to Chicago.

This spirit of falsehood has always been, and ever will be, earth's greatest curse until Satan is driven back to hell and the last liar has been buried.

What a delightful thing to know that the last liar will be buried, and that a Time will come when Truth and Love, and Faith and Hope, and Purity and Peace shall rule in every heart, the Glorious time when Christ shall reign o'er every inch of this earth!

THE LIAR IS ALWAYS A THIEF.

He "robs God," and he steals one of the most valuable of an honest man's possessions. He is the worst kind of a thief.

The man who steals your purse steals a little thing even if it were large and full of gold, but the man who, by his falsehood, filches from you your good name, steals that which makes him none the richer, but leaves you poor, indeed.

If it were possible for my good name to be stolen by lying, I never would have any more good name.

But one thing that Zion has taught the unspeakable Thieves and Thugs of the Chicago Press, and the other presses, is that a power resides in Zion greater than all the lying of the entire American press. (Amen. Applause.)

That is one thing certain.

Already the admission is being made far and wide that not only is the press of this city and country unreliable, but that if you are to get the truth, you must set it entirely aside.

NEWSPAPER LIES CONCERNING ABRAHAM LINCOLN.

If any man were to attempt to write the history of Abraham Lincoln from the newspapers of his time, what kind of a history would they write?

There was no villainy that could be uttered by the press writers, East, West, North, and South, that was not heaped upon the devoted head of him whom all men honor today.

I suppose that these newspapers thought that they could squelch Abraham Lincoln, and I suppose there are some of them that think they can squelch John Alexander Dowie; but they cannot. (Amen.)

One thing is certain concerning Lincoln: the lie died, but the truth lived.

Concerning the lies which are being heaped upon me, they will die, and God's Truth will live eternally. (Amen. Hallelujah.)

NATIONS PLUNGED INTO WAR BY LIARS.

If the injury that liars do were limited to themselves, it would be a small thing comparatively; but the trouble is that whole nations have been plunged into war, and the rivers of many lands have run red with blood, because some one lied.

Hosts have encountered hosts and have left on bloody fields of battle countless slain, all because of a man or woman's deception.

Mourning, broken-hearted widows and weeping children have been left to face the world, bereft of husband, brother, friend, and protector, and all through a lie.

THE WAR OF THE REBELLION SIMPLY THE RESULT OF A GIGANTIC LIE.

It is a lie that is not dead yet, that the black man was some other kind of a man from the white man; that the black man had been predestined to be the slave of the white man; that it was the prerogative of the white man to fetter him, lash him, chain him, drive him to work, and use him or her to be a breeder of slaves.

There is abundant proof that in slaveholding days the inhuman owners of slaves in many instances sold their own flesh and blood as if they were cattle in the stockyards.

The lie was told o'er all the South country that slavery was a Divine institution, when it was really a diabolical institution.

They sought to enshrine the lie in the Constitution of the Rebel States, and some of their leaders boasted that they would make the slavery of the black man a corner-stone of the Confederate Constitution.

Until the American people in the South have confessed and repented of that great sin, they will never get national or state forgiveness from an offended God, and the outraged African-American millions, and the conscience of all lovers of freedom and haters of slavery. There will never be peace in this land until the "open sore" of this Great Lie is healed in God's own way by deep and true repentance, and "works meet for repentance." Never! Never!

A BLOODIER WAR.

A bloodier war than the War of the Rebellion will take place.

Eight millions of black men and women will not always submit to such treatment as they receive in many of the Southern States, and occasionally in the Northern States.

I have not a word to say in defense of crime, and especially of the horrible crime that is sometimes committed by negroes

in this country: the terrible crime of rape, sometimes accompanied by murder.

Those horrible crimes reported of black men in the Southern States are often greatly magnified, but never minimized.

I myself have had several confessions from Southern women that the allegations that they had made of being raped by black men were not true.

I am talking of what I know.

I am not afraid of the Southern bullet or ballot.

There are splendid Christian men and women in the South; but many of them are terrorized by years of social ostracism, or by the probabilities of violence, if they denounce lynching of the negroes, or demand *equal protection for all, and equal penalties for all, before the law.*

I am no politician speaking for ballots, and I am no coward shrinking from bullets. I will speak the truth if the heavens fall. (Amen.)

THE SIN AGAINST THE AFRICAN RACE MUST BE CONFESSED.

I want to say that the lie that the African race is, *per se*—that is, in itself, and of God's ordination—an inferior race, has got to be taken back by every Southern man and woman, and every Northern man and woman, for it is contrary to God's Word, and contrary to facts.

"God made of one every nation of men to dwell on all the face of the earth."

There is neither Barbarian, Cythian, Bond nor Free, Greek nor Jew in Christ Jesus, but "Christ is All and in All."

Christ Himself said, "One is your Master, and all ye are brethren." (Hallelujah. Applause.)

The black man is our brother, and if you do not believe it, you have a big black spot on your heart, which the blood of Jesus Christ must wash clean. (Amen.)

THE ETHIOPIAN THE BEARER OF THE CROSS.

Do you not know that the Ethiopian in the early ages was the bearer of Christ's burden?

The African bore the Cross of Jesus on the way to Calvary.

The Ethiopian eunuch, an African prince, carried the Gospel into Ethiopia, and while our native land in Great Britain and America was lying in heathenism, the Gospel was being preached in Ethiopia.

Today in Ethiopia's glorious heights in Africa the Gospel is being preached, however imperfectly, and the Word of God is read on every mountain and in every valley in that portion of Ethiopia from which the Eunuch of Queen Condace came whom Philip taught and baptized, and whom God above all graciously converted, on the way from Jerusalem to Gaza, the

story of which is told in the eighth chapter of the Acts of the Apostles.

Today in Abyssinia the Bible is read in the Coptic tongue, and it was read there long centuries before Luther or Calvin were born, long before there was a translation into the English tongue. When you think of the African, remember the old Bibles of the Abyssinian Church.

The greatest and most heroic disciples of the early Christian centuries were black men, and martyrs and fathers of the Church, like Cyprian of Carthage, show by their words and works how nobly and ably the African Church maintained the faith of Jesus Christ our Lord.

Simeon, called Niger, was one of the "prophets and teachers" from whom Barnabas and Saul were taken.

He was what you call a "nigger."

I love the "niggers," and the blacker they are the more I like them. (Amen. Applause.)

That brings me to the point.

A MESSAGE TO THE SOUTH.

I have been threatened in the South lately.

I send this message back to the South: You who are talking about the rapes committed by a few ignorant black men, look at the mulattoes in tens and hundreds of thousands in the Southern States. Who were their fathers?

Your own fathers were.

Were they lynched for committing the crime?

Audience—"No."

General Overseer—No. If it is right to lynch the black man, was it not right to lynch the white man?

Voices—"Yes."

General Overseer—It is not right to lynch at all. Lynching is a mean business. It shows a degraded people who have sunk to such deep depths of degradation and lawlessness that they cannot trust the laws which they make themselves to do their appointed work.

This spirit of lying has been the cause of great rebellions and terrible internecine strife.

It will continue to be so.

Today there has sprung forth from the world and the Church a countless generation of liars.

FEARFUL CONSEQUENCE OF ONE TREACHEROUS LIE.

I desire to call your attention to the fact regarding Achan, that the whole of the army of Israel was disheartened through that one man's treacherous lie.

Joshua himself fell upon his face with shame before God, and saw no end to the misery that would come through the lies of Achan.

Achan had raised his hands with the Israelitish host, and sworn by the Ever-Living God that he would devote the silver and the gold from Jericho to God Himself.

He who had lifted his hand and sworn by the Ever-Living God had taken the same hand and dug a hole in his tent, and put there the silver, the gold, and the Babylonish garment.

He had broken the covenant that had just been made with God to devote to His special service the spoils of Jericho.

God had given them that great victory, and he permitted the defeat of the army at Ai, so that the people were utterly broken-spirited.

GOD'S DRASTIC REMEDY FOR LIARS.

What was the remedy for that? The remedy for that was the drastic remedy which God Himself prescribed. It was a remedy that, by the means of a Divine casting of the lot, found out the tribe, the family, the household, until it came right down to Achan, the son of Carmi, of the tribe of Judah.

Then God's minister said: "My son, make confession," and he confessed what he had done.

And Achan answered Joshua, and said, Of a truth I have sinned against the Lord, the God of Israel, and thus and thus have I done: when I saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

And now there was only one thing to be done, and it is recorded in the following terrible words:

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them from the midst of the tent, and brought them unto Joshua, and unto all the children of Israel; and they laid them down before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them up unto the Valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones. And they raised over him a great heap of stones, unto this day; and the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The Valley of Achor, unto this day.

Achan, his sons, his daughters, his oxen, his asses, his cattle, and all the things that he had defiled and stolen, were put in one great heap in the Valley of Achor, and were burned until there was nothing left but the molten metal, and the ashes of the cattle, and that family.

HOW MANY CHURCH MEMBERS WILL ESCAPE?

O, my God, if every unfaithful child in Thine Israel today were burned to death, with all his belongings, how many Church members would be left? How many?

But God is a God of Judgment, and while this is the day of mercy, let me remind you that the Great and Terrible Day of the Lord is coming.

The Day of Vengeance of our God is coming, and every man's work will be tried by fire.

The fire will test every man's work of what kind it is.

In that Great Day the elements will melt with fervent heat, and the waters of all the seas and rivers and lakes will roll into one great lake of fire, and the very wind will be one sheet of flame.

The earth, and all that is in it, will be burned up.

In that Great Day when the heavens and the earth shall pass away your spirit will stand before the Judgment Seat, and if you are a liar, you will go to hell.

That is the place where liars will go.

"All liars shall have their part in the lake that burneth with fire and brimstone."

Not some liars, but all liars.

Sometimes people say, "Oh, it was just a white lie."

Well, the white liar and the black liar, the green liar, and the blue liar, and liars of every color will go together.

The jocular liar who lies in the paper, the liar who lies in writing novels, and the liar who lies in writing and speech generally, will all go to hell together, every last one, unless they repent. (Amen.)

That is God's truth.

THE LIAR AT THE CONQUEST OF THE PROMISED LAND.

The story of Achan stands at the beginning of the conquest of the Promised Land.

It was a good thing for Israel that it happened.

The death of that one man, the destruction of that one family, the destruction of the oxen and the asses, and everything connected with him, prevented the destruction of thousands of men, and tens of thousands of oxen.

It was a magnificent thing for that congregation that the whole army saw that there was a God in Israel, and that unless the accursed thing was taken out of the camp of God, that Israel would not win in the fight.

I tell you, as Elijah the Restorer, that in the beginning of the fight in Zion with the World, the Flesh, and the Devil, and the Apostate Church, that if there are any of us who have dug holes in our tents and have put the Devoted Thing there, then—Ichabod, "the glory has departed."

The result will be just what it was at the beginning—the destruction of the Achan. Then Zion will go forward with greatly increased power.

May God bring it about quickly. (Amen.)

That was the beginning of the conquest of the Promised Land by Israel.

THE LIAR AT THE OPENING OF THE CHRISTIAN DISPENSATION.

At the beginning of the Christian Dispensation we have the same conditions.

Judas Iscariot, an apostate apostle, is a liar. He affects great zeal, and he deplores in unctious Pharisaical tones the terrible cost and the awful loss that resulted to the bag he carries, because three hundred denarii worth of ointment has been spent in anointing Jesus' feet, while they are all rejoicing at the rare fragrance of that spikenard which has filled the house, and has filled the world since.

While they were rejoicing in the sweet odors which enveloped them, Judas said, "Ought not this to have been sold for three hundred denarii and given to the poor? and when it came to the poor, it would have gone into my bag, and I would have stolen it!" (Laughter.)

The last part was not said, but it was thought.

A thief! He had the bag. What did he care for the poor? Not one snap! What did he care for the Lord? Not one snap!

THE LIARS ABOUT US TODAY.

Judas was willing to sell his Lord for thirty pieces of silver, and there are plenty of people in Chicago who would sell Him for one. It would not take thirty pieces of silver. They would sell their Lord for a good deal less than that.

They sell him every day for a good deal less.

They sell their own lives for a good deal less than that.

There were two poor wretches on the other side of the Chicago River who quarreled over half a dollar, and one man murdered the other. A week or two ago two families were drinking in South Chicago, and a ten-cent piece was lost by a little girl who was on the way to the beer saloon.

A controversy arose between these people.

One man came out and put a knife into his neighbor's heart.

Yes, ten cents. That was all!

Half a dollar, that was all!

Lives are cheap in Chicago—two for sixty cents!

Sell their Lord—yes, they would sell their own lives for half a dollar or ten cents, here in Chicago.

The *Daily Spews* will sell you all the last spews about Dowie for one cent. (Laughter.)

The newspapers will incite to murder and will lie for one cent.

LIARS WHO WERE SURROUNDED BY THE WORKINGS OF GOD.

Notice the liars who sprang up right after the wonderful resurrection of Jesus and the descent of the Holy Ghost.

Wonderful miracles had been wrought.

The lame man at the Beautiful Gate of the Temple, who had never walked in his life, having been lame from his mother's womb, was gloriously healed, and stood forth a living witness.

I want to remind you that at that time, when the Holy Ghost was in the Church in all His pristine power, fresh from the Father and the Son, that an outward member of the Church walked right into the presence of God to lie.

The Church was glorious in the great gifts that Christ had won.

The nine great gifts of the Spirit—the Word of Wisdom, the Word of Knowledge and Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, the Gift of Tongues and Interpretation of Tongues; and, best of all, came the Crowning Grace, the great Gift of Love—these gifts were all in the Church, and the glorious company were going on splendidly when a new set of liars stood up.

THIS EVIL IS COMMON; ITS ROOTS ARE DEEP.

What kind of liars were they?

They were the same kind of liars who want to appear as if they were out-and-out members of the Christian Catholic Church in Zion.

Out-and-out Christians—oh yes.

Had they not promised, only last Sunday, that all they had would be used for God? Why, yes; they had enjoyed a great time and had spent a busy week disposing of their real estate.

A beautiful young man had stepped forward; Joses, who was called Barnabas, the Son of Exhortation and of Consolation; a young Levite born in Cyprus, very rich. He sold all that he had, and brought the price of it and laid it at the apostles' feet in the presence of all.

INSPIRING EXAMPLE OF RICH YOUNG RULER, JOSES.

He was said to be a young ruler to whom Christ had said, "Sell all that thou hast and come, follow Me." He had not done it; but now he has done it, and the Church is filled with admiration for the consecration of this young and rich man. They follow his example, and make one great common fund, laying at the apostles' feet, from day to day, vast sums of money, amounting, in the aggregate, probably to scores of millions of dollars in modern value.

It was very easy for them to get large sums for their property, for at that time real estate in Jerusalem was in great demand. Everybody wanted to buy villas on Mount Zion, Mount Olivet, Bethany, and all around. Jerusalem was a popular place of resort, and of great interest to the people.

The Temple service was at its grandest. People were seeking for villas along the Lake of Galilee. Carmel was a great health resort.

The Jewish Christians could sell their properties easily, and they did it, because Christ had told them that Jerusalem would be destroyed and not one stone left upon another. They believed Him.

They were ready to do and to die for Christ.

Now, at that time, Ananias and Sapphira sold a piece of land and pretended to make the money a "Devoted Thing," as did Achan. But it became, as with him, an Accursed Thing: for they made up a lie at home, and tried to deceive God and His Apostles.

ANANIAS AND SAPPHIRA CONSPIRED TO LIE TO GOD.

Their lie was not suddenly made up.

After Ananias' tragic death, Sapphira, not knowing what had happened, came in three hours after her husband had died for his lie, and was asked by the Apostle what price they had received for the land.

She told the same lie.

That shows what Peter said was true, that they had conspired together to lie unto the Holy Ghost.

I desire to call your attention to the nature of this lie.

It was the lie of people who wished to appear to be out-and-out Christians. They wished to appear as giving All when they only gave Part.

That was the lie for which they died.

If we in Zion make an Entire Consecration, and say that we are going to use everything for God, and we fail to do it, we shall perish—and we ought to—like Ananias and Sapphira.

PROPERTY NOT TO BE FOOLISHLY THROWN AWAY.

That does not mean, and never did mean, that there shall be a foolish throwing away of property, or that property rights shall be lost in a Christian Commune.

Every man has a right to the income which properly comes from his addition to the great capital stock of any Christian community.

COMMUNITY OF INTEREST DOES NOT MEAN EQUALITY OF INTEREST.

It would not be possible to work such a community.

For instance, take the apostles themselves. They received this money. If they were the custodians and users of that money, they must have exercised, what they undoubtedly did exercise, the hospitalities of the Christian Church upon an apostolic and princely scale.

They had to disburse this money for the poor.

They had to disburse this money in the foundation of institutions for the training of those who were sent forth.

They had to disburse this money in the finding of places of meeting for the Christians in all parts.

The principle of a Christian Commune is not Equality, for Equality does not exist anywhere, neither in heaven nor on earth.

The biggest lie that ever was told in human language is that all men are born free and equal.

They are not born free.

Be honest! Ask, Is that child free who is born in the slums; the child of a harlot and a whoremonger; a child without a name, who grows up with the brand of shame upon his brow from the beginning; who grows up amidst vice, and never knows virtue until it is steeped in vice?

Is that child free who grows up amidst falsehood, and never knows what truth is until it is steeped in lies; that never knows what honesty is until it is steeped in crime?

Is that child born free?

Is that child born equal to the child who is born in a Christian home?

NO FREEDOM OR EQUALITY IN BIRTH.

It is a lie to say it.

It is a sham, a delusion, and a snare to say it. It is not true. All are not born free. All are not born equal.

Is the poor Hottentot born free and equal to the American in a Christian home?

Equality does not exist even in heaven. It would be a pity if it did. There would be no possibility of rising.

If I am to rise to something higher, it is not my equal who can help me; it is my superior who stands a little higher on the pyramid of knowledge that can help me up another step.

I must be helped up, not merely pushed up from below. I must be helped up from above.

There are angels, and there are archangels.

There are seraphim, and there are cherubim.

There are multitudes of the heavenly host, mighty leaders and apostles, and there are Four Living Creatures and Seven Great Spirits before the Throne of God.

God has so arranged things that there is constant progression; constant going up, step by step, constant Divine growth.

Those who talk about Equality in all men everywhere are either liars or fools. They either are trying to hoodwink the people and pretend that they are believers in Equality, and so get their votes by popular gullibility, or else they are poor miserable fools who do not know the meaning of language.

Not in Nature nor in Grace; not in Hell nor in Heaven; nowhere is there Equality.

GOD DEMANDS ENTIRE CONSECRATION.

There are some people who want to be in the front rank as pietists, who are not prepared to pay the price. They are prepared to tell a lie.

They are prepared to stand as out-and-out members of the Christian Catholic Church in Zion, and of other Churches, when they are not, when they are keeping back part of the price. That has been the case in Zion. It is the case now.

Some months ago our Zion Seventies found a poor, miserable woman in poverty, without a single dollar, and in misery. She did not know how to live and find food and home for those depending upon her.

We cared for her, and through our Elders and Deaconesses we found work for her. We found money for her. We found furniture for her home. We found for her an average, in the last twenty weeks, of \$13 a week in money, besides clothing, etc.

Yet that woman had the impudence to write to me yesterday that she would go out of Zion if she did not get more, and complained that she was harshly treated.

I will ask Elder Graves if that is not true.

Elder Graves—"That is true."

General Overseer—I told her to go out of Zion, and to go quickly to the Apostate Church to which she manifestly belonged, and which had not helped her one iota, and when she had repented to come back in sackcloth and ashes.

Such is the nature of poor miserable humanity, and there is some of it in Zion which has not been changed by Grace.

LYING SEEKERS FOR THE LOAVES AND FISHES WHO DECEIVE THE VERY ELECT.

We are not the most stupid people in the world. We are tolerably bright and acute; but those who seek only the loaves and fishes will get in and deceive the very elect, some of them.

Then suddenly they will show that they are Mrs. Sapphira and Mr. Ananias, and Mr. Judas Iscariot, and Mr. Achan. They belong to that very "old family."

I wish to warn you.

I say here today to this people of whom God has made me the General Overseer, do not make any professions which you do not intend to carry out.

GOD WILL HOLD YOU STRICTLY TO EVERY VOW YOU MAKE.

If you cannot make Vows of an Entire Consecration, you had better go somewhere else where you will be comfortable.

God and Zion will not accept Vows of Partial Consecration.

As members of the Christian Catholic Church you will never be comfortable as long as I am General Overseer, if you cannot make the Vows which God demands that you, and I, and all in Zion, shall make and keep. I will make it hot for you. (Laughter.)

I am determined that however large or small this army may be that it will be a Gideon's Band.

I am determined that if there is an Achan in this camp, we will find him out. We will dig up his lot, and have a special burning day in the Valley of Achor for you who trouble Zion with your hypocritical pretenses.

We are not going on to conquests for God with Achans in the camp; with men who will sell their Master like Judas Iscariot, or will lie like Ananias and Sapphira.

The apostle said to them: "It was your own, was it not?"

"Yes."

"You could have done what you liked with it?"

"Yes."

"What is the use, then, of coming here and telling this lie that this is the price of it when you have kept back part?"

The word in the Greek means "purloined," or stolen.

The meaning is that when once a thing is devoted to God, it belongs to God; and if you take a single penny of it for yourself, it is a theft.

KEEPING BACK PART OF A THING DEVOTED TO GOD IS THEFT.

The entire price of that land was devoted to God.

They stole a part of the thing that was devoted to God.

Then the Apostle uttered the words that made the blood flow back upon their apostate hearts; that made their faces blanch white in the presence of that great Pentecostal Church. Unable to bear the horror and the scorn, they fell dead.

My brothers and my sisters, if every one who has made a consecration to God and kept back part of the price in all the churches today were to fall dead, how many burials would there be in Chicago tomorrow? Would there be undertakers or coffins enough to bury them?

Voices—"No."

General Overseer—Would there be graves enough for them?

My brothers and my sisters, it seems to me that if this were to be the case, it would be a very close call for some of you who are here today who have made professions and have not lived up to them. I say some—I do not say most.

ZION A CONSECRATED PEOPLE.

My strong conviction is that a Church and a people is being raised up for God that in the history of the whole world has never been excelled for consecration.

I do believe that many of you who have hitherto failed in

this matter are taking such steps as are acceptable to God to put yourself right.

This is one great test of True Christianity, one great test of loyalty in the army of the Living God. I know that if the devoted thing is properly guarded and given to God, blessing will come upon the whole people. I know the opposite will bring a curse.

A CONFESSION.

I think that every true minister of the Cross, almost without exception, would have to admit what I admit today with shame, and with confusion of face, that I have not always been faithful in telling the people these things.

There is no doubt whatever that such is the case.

Although I have been faithful in a large measure, and I think up to my light and knowledge for many years, I go away back, and when I ask myself the question, Was I always? I can clearly see that although I was not afraid to do my duty, I was impressed by the false philosophy and the false theology and the worldly practices of the Congregational churches of which I was a minister, and failed to fully do my duty in demanding that God's people should do this, or at least in applying to them by disciplinary action the penalties for disobedience.

I held my peace and waited until every one of these fool friends of Job had talked, and then I opened my mouth like Elihu, and spoke and said, "Days should speak, and multitude of years should teach wisdom."

I have waited, conscious, like Elihu, that these foolish friends of Job were talking that which God did not approve.

But I waited and said with Elihu, "Years should teach wisdom."

But when I found, as I did find, that my brethren were wrong, I resigned my charge in the Congregational body, away back in 1878.

I did my part. I stepped out, unable to do what I wanted to do for the salvation of a perishing world.

ALL LAID AT JESUS' FEET.

I sold my picture gallery.

I sold my library.

I sold my best furniture.

I took a very humble cottage to work out my redemption in this matter.

I did it over and over again, and I am willing to do it, if called to do so by God, tomorrow.

But the time has come for me to build up Zion.

I want to say to you that in building up Zion a false impression has gone abroad, namely, that in some way or other I

have made a large provision for myself or my family outside of Zion.

I brand that as an infernal lie, made out of whole cloth from the beginning to the end.

Neither John Alexander Dowie, Jane Dowie, Gladstone Dowie, nor Esther Dowie has one dollar outside of Zion, except the home at Ben MacDhui, on White Lake, which is Mrs. Dowie's property, to which I retire for needed rest from the pressure of work at Headquarters, and where I do much literary work. Mrs. Dowie has since she went over there after the toils of special work in Chicago, from May 24th to June 2d, dictated a large number of letters—many pages of typewritten matter, revised proofs of Conference Reports for *LEAVES OF HEALING*, and attended to the duties of her office as Overseer for Women's Work in Zion Throughout the World. Personally, I often work harder and longer there than in Chicago. So, whilst Ben MacDhui is a delightfully quiet retreat, it is also a Zion Workshop where we toil for God and Zion; and is used for God.

Every penny, and everything that we have, has been put into the investments of Zion, and I cannot find better investments anywhere today, thank God. (Amen.)

I am asking you to do what I have done myself, what I am doing myself, and what I shall continue to do, and that is to come together, and to create a community interest in which each one shall get the proper reward for his proper investment.

That investment is not merely money.

It is labor.

The best investment that a man can give is the investment of himself.

ROBERT MOFFAT'S BEAUTIFUL OFFERING.

I remember reading that when Robert Moffat was a little boy he was asked in a meeting to give to the missionary cause.

He was a poor, barefooted boy in Scotland, and he had nothing that he could give.

A widowed mother sat by his side.

He tore out a blank leaf in his hymnbook, and he wrote words like these: "My Lord, I haven't a penny. I have only a widowed mother, and I am only a poor, barefooted laddie; but O, my Lord, if You will accept my spirit, my soul, and my body for the missionary cause, here I am. Robert Moffat."

The tears fell fast upon it, and when the box came around he put the piece of paper in it. The minister who was conducting the meeting found the paper. He said, "Send me Robert Moffat," and Robert Moffat was sent.

The noblest Christian Missionary that ever stood on Africa's soil was Robert Moffat, the father-in-law of David Livingstone,

and the inspirer of all that has been best in the missionary work of the Free Church of Scotland.

The Apostle of Christ in Africa had nothing to give but his poor, bare feet, and his great, big, honest heart.

If I can get that investment for Zion of great, honest, consecrated hearts, I will get the rest.

No man ever stood on Scottish or English soil who could move an audience to give to the cause of God more than Robert Moffat, and a slight personal knowledge of him in Edinburgh in the sixties of the last century is a precious memory.

COMMUNITY OF LABOR, INTELLIGENCE, POWER, MONEY, HOLY LIVES.

I want to say that Zion's community of interest is the community of labor, community of intelligence, community of spiritual power, community of money, community of holy, healthy, happy, and well-brought-up families.

But it is a community which preserves personal rights both in property and in person, and does not mean either robbery or debauchery, but means honesty and purity in all relations.

It is the community of interests of a people whose God is Jehovah, the Coming One, and who are going up to possess the world for God. (Amen.) That is it. We can do it. God helping us, we shall.

RESULT OF ANANIAS AND SAPPHIRA'S DEATH.

The Church was in the freshness of its Pentecostal Purity and Power. There were in all 120 in the upper room when Pentecost came, but before that night had closed they were 3000 stronger.

A few days later, when that lame man, who was more than forty years old and who had never walked in his life, was healed at the Beautiful Gate of the Temple, they were 5000 men stronger, although the apostles were that night put in prison for it.

When this great event occurred and Ananias and Sapphira died, do you know what the result was? The people were made to see that just as God was in Israel in Joshua's time, so He was in His Church in those apostolic days.

They were afraid to go up with any false professions before the apostles.

They brought out their sick and their lame from all the streets of the cities. They laid them in the street before these apostles, and they besought them to pray for them.

Even the very shadow of Peter the Apostle passing along was a benediction and a blessing.

And it is also recorded, "And believers were the more added to the Lord, multitudes both of men and women." God healed them in vast multitudes.

That was the result of the death of Ananias and Sapphira.

MAY GOD REMOVE THE FALSE FROM AMONG US.

If there is an Ananias or a Sapphira in this Church who is keeping back a mighty work of grace like that, may he or she be buried tonight rather than that multitudes should perish in sin and in misery. I say that in the interests of the Kingdom of God, and of perishing humanity. But better than that, I would say, may they repent now. (Amen.)

Because there is mercy.

There is mercy for the sinner,
And more graces for the good;
There is plentiful redemption;
There is healing in Christ's blood.

Every one of you settle it in your heart not to keep back any part of the price, but that everything we have at this time of need in the world's history shall be offered to God for use in Zion.

God needs Zion.

Zion needs God infinitely more, but still God needs Zion.

A MINISTER'S SHAMEFUL MESSAGE.

Some time ago I heard that a certain man had said, "Dr. Dowie is an ass."

The person who told me was greatly grieved.

I said, "Do not be grieved. Go back to that foolish minister, and tell him that Dr. Dowie said that he was willing to be Christ's ass, if only the Lord would saddle and bridle him, and ride him through Chicago (laughter) as he rode the ass through Jerusalem."

Friends, let us be willing to be counted "asses" of that kind concerning which Christ said, "say, The Lord hath need of him."

It is very certain that the people who talk like that are some other kind of creatures.

Many of them are serpents. Some of them are "wolves in sheep's clothing." They know better when they speak of us as unlearned and ignorant and an "ass."

They know better, too, when they impugn our honesty.

They know better, because if my honesty were capable of being tarnished, I should have been outcast long years ago.

What is the fact?

THE FUTILE ATTEMPT OF ANOTHER WHERE-ASS.

Last Monday night a poor, miserable politician, the mere flesh-fly of a day gadding about, got hold of an ordinance from somebody, and introduced it into the Chicago City Council.

He would not tell who gave it to him, but this poor, miserable house-mover agreed to bring in an ordinance to move Zion. He was flattered and told that he now had in his hands an ordinance that would suppress Dowie.

We have heard that for ten years, have we not? (Laughter.)

Well, when I read the scare headlines in the morning paper, I laughed. I have had more fun out of the Devil and the politicians and the newspapers and the doctors than I can well tell you. "He that sitteth in the heavens" has been laughing.

I looked at the wretched thing that they called an ordinance, as far as they would reveal it, because they were afraid to show the ordinance fully after they had made it.

The very first thing that they did with it was to hide it in the Judiciary Committee. I tried to get it out of the Judiciary Committee the next morning to see its complexion. (Laughter.) I wanted to see what kind of a creature it was. I imagined it was a "where-ass."

I could not get a view of the whole of it, but I got a description of some of it, and I laughed loud and long when I saw it. What happened?

THE JUDICIARY COMMITTEE STRUGGLING WITH THE ORDINANCE.

The Judiciary Committee began to get doubtful about their ordinance, and they consulted Corporation Counsel Walker, and asked him, after they had considered it for several days, whether it was any good. He told them that it was utterly bad. (Laughter.) Nothing could be done with it.

Then they pitifully asked him, "Oh, if it is no good, is the old ordinance not some good?" He said, "Yes."

Now, if he really said that—which I doubt—he ought to know that the ordinance in question, in all its essential points, was declared by the Superior Courts to be null and void at the close of a whole year of conflict in the lower and upper courts. He knows that.

If he does not know that, he is not a good Corporation Counsel, but I think he is a good Corporation Counsel.

Then they said, "We will issue a summons," All the papers told you, did they not, that I was summoned to attend Justice Gibbons' Court on Friday next?

Well, that is a lie so far as I am concerned.

I have not received the summons yet. (Laughter.)

The fact of the matter is this, that as we stand here today, there is not one single enemy that stands before us.

We knocked them all off their pins, and buried most of them.

OUR DUTY CLEAR, OUR STRENGTH IN GOD

Now, what is our duty? Go right forward!

What can any one do to us? Not one thing, unless we do wrong; and if we do wrong, let us be punished.

Is it a wrong to preach the Gospel, to preach the Everlasting Covenant of Salvation, and Healing, and Holy Living through faith in Jesus Christ our Lord?

Voices—"No."

General Overseer—Is it wrong to tell men that God said, "I am the Lord that healeth thee"?

Voices—"No."

General Overseer—Is it wrong to tell men that Christ has said that He is the same yesterday, today, and forever?

Voices—"No."

General Overseer—Is it wrong to tell them that He is the same Saviour, the same Healer, the same Cleanser, and the same Keeper?

Voices—"No."

General Overseer—Is it keeping a hospital to receive a person into your house who wants you to pray for him?

Voices—"No."

General Overseer—No; and it never will be.

NONE CAN STAND BEFORE US IF WE DO RIGHT.

We will go right on, and I venture to prophesy again, as I have prophesied all the time, that there is not one man who will be able to stand before us all the days of our lives, if we do right. (Amen. Hallelujah.) Not one man.

That is the point. Do right! Do right! Do right!

All the Hosts of God from all the innumerable suns and planets will wheel from all the heavens into line to sustain Zion in this good fight.

All the Legions of Hell are against us, and all Satan's demon-possessed legions on Earth.

The newspaper foes suggest that I exaggerate the opposition.

LETTER FROM A PRETENDED ANARCHIST.

Well, if you had seen a letter which I got four days ago, as I was going to breakfast, you would not make such a statement. It gave me a splendid appetite.

The letter began by saying that the writer had made up his mind to murder me.

It ended by saying that he was an independent anarchist, and the last embellishment upon the stationery was a skull and cross-bones.

I happened to have one of my officers at the time with me, Deacon Barnard, and I said, "Deacon, there is a splendid thing now to give a man an appetite." He looked at it. His face looked very serious.

"Are you afraid of that?" I asked.

"Well, no," he said; "but I do not quite see how it gives you an appetite." (Laughter.)

"Well," I said, "it does."

There is nothing gives me a greater appetite than to know I have damaged the Devil's Kingdom so much that he is determined to kill me. When a foolish coward writes a letter like that, I know he is the least likely man on this earth to do it. A man who intends to murder you never sends you a letter and tells you he is going to do it. He just does it.

BUT ZION WILL ALWAYS GO FORWARD.

The eternal principles upon which God has founded Zion are such that if today I should pass away Zion would Go Forward. Is that so?

Audience—"Yes."

General Overseer—Are you determined that it shall be so?

Audience—"Yes."

General Overseer—I should be ashamed of you to the tips of my fingers and toes if it were not so. I should feel

THAT MY WHOLE WORK IN ESTABLISHING ZION HAD BEEN A FAILURE.

But it is not a failure, and I am not dead yet.

I take lots of killing, and I am going on.

Zion is going on, and may God the Almighty clean out every Achan, and every Judas Iscariot, and every Ananias and Sapphira, and let all the people say Amen. (Amen.)

Every one who does not want to be counted in their number, stand up and tell God. (Apparently all arose.)

My brothers, are you prepared to follow God?

Audience—"Yes."

General Overseer—Pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right to any whom I may have wronged; to do right in Thy sight; to bring the Whole Tithe into the Storehouse; to place my grateful offering upon Thine altar. Take the offering of myself, my spirit, my soul, and my body; my time, my money, my talent, and use them for Thy glory; all things for Thee, always for Thee, and everywhere for Thee.

Give me Thy Spirit, that I may make others happy, healthy, holy, by bringing to them that Gospel of Salvation, Healing, and Holy Living which has made me happy, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that? Audience—"Yes."

The recessional was then sung, after which the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

Jesus the Christ: Prophet, Priest, and King.

LORD'S DAY, July 7, 1901, was in striking contrast to the preceding week. The unbearable heat from the South had given place to a refreshing, cooling wind from the North. A magnificent audience of fully 3000 people gathered in Central Zion Tabernacle on this glorious Lord's Day afternoon.

For five and one-half hours they sat spell-bound.

The last Voice of Prophecy heard in the Old Dispensation told of the coming of that great Messenger of the Covenant who should be so loved by his followers.

A casual reading of the third chapter of Malachi at once discloses the truth that it found but partial fulfilment in the ministry of John the Baptist.

Those who have spiritual discernment behold today its rapid consummation in Zion, under Elijah the Restorer.

And the Messenger of the Covenant whom ye delight in, behold, he cometh, saith the Lord of Hosts.

The people delighted in the ministry of John the Baptist, yet "John did no miracle."

How much deeper their delight in the ministry of Elijah the Restorer, whose ministry has been one of unceasing miracles.

John did no miracle. He prepared the way for a suffering Saviour, who came in humility, and died upon the cruel cross.

Elijah the Restorer commands a ministry of glorious power. He is preparing the way for the Coming King, who shall come in the clouds with His Holy Angels, with power and great glory.

Elijah the Restorer goes before the King, who shall sit upon the Throne of His father David, the Ruler of the Kings of the earth.

The people of Zion sit under this ministry with a delight no pen can describe.

They love the Covenant, for in it they find Health, Purity, and Holiness.

They love the Messenger. It was his breath that breathed in prayer over their dying beds, when glad health came back once more. It was in the burning fire of the Truth he brought that they lost their sin and came forth as refined gold. It was this Messenger who cleansed their homes, united their hearts, and led them from poverty to comfort.

These truths must be borne in mind if we would deal intelligently with such a meeting as took place last Lord's Day afternoon.

The General Overseer carried forward the great truths of the Restoration in a continued exposition of Acts, fourth chapter.

With invincible clearness he brought forth the fact that truth in the abstract meets with no opposition. It was when that truth reappeared in a vital experience that trouble came.

It was when the apostles, in the Name of the Lord Jesus, healed a man who stood forth a practical, living witness of a glorified Christ that instant and bitter resistance was experienced. Disease and death yields a harvest of wealth to doctors and undertakers.

Divine Healing effectually stops this horrid traffic in human woe, and the early Church enjoyed great peace and popularity until it offered health in the Name of Jesus without money and without price, to those appointed unto death.

Then came imprisonment, stripes, and the death of the first Christian martyr. Under the clear teaching of the General Overseer the great Zion audience felt with delight that their experience with disease was in close keeping with these happy days of answered prayer.

They also felt that the persecution against Zion which has been so relentless and bitter, was but repeating the story of Apostolic days.

After the Processional came the General Overseer's earnest invocation. Then Zion's White-robed Choir and the entire congregation joined in singing from their hearts:

Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—Behold, what manner of love!
The Father hath bestowed upon us,
That we should be called
The sons of God.

The General Overseer then led, all standing, in reciting the Apostles' Creed.

The General Overseer said:

I will take you back to the fourth chapter of the Acts of the Apostles, the chapter that we read last week, and read a portion of it today.

The chapter opens with the narrative of the death of Ananias and Sapphira, who had kept back part of what they had professedly devoted to God, as in the case of Achan, who had kept back part of that which was to be devoted to God.

THE TERRIBLE SIN OF KEEPING BACK A THING DEVOTED TO GOD.

No greater sin can ever be committed in the Church of God than the act of devoting a thing to God, and then taking it back again.

Even among men there is no insult more keenly felt than that some one should make you a present, tell with what joy he devotes it to you, and then coolly come and take it back again.

If a young lady's lover should give her a present, say a ring, and then come back and say, "I think, Maggie, I would like that ring back," how quickly she would say, "Oh, yes, take it back, and take yourself off, too." (Laughter.)

There is not a woman with a spark of self-respect but would say that to a man who wanted back his devoted present.

Apply the same thought to God.

You devote something to God. You say you give it to God. Then you come and keep back part of the price.

You are damned. You are rejected by God.

God will say, "Yes, take yourself off, and out of My Church and out of My Kingdom."

IT IS A SERIOUS THING TO MAKE VOWS AND BREAK THEM.

The most serious thing is to make a vow to God and break it. Do not forget the stories of Achan and Ananias and Sapphira.

After the account of the death of Ananias and Sapphira, these words are written:

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch.

The death of an apostate and a thief is a great blessing for the Church.

The greatest curse to a Church is to have a great many members in it who would be a great deal better out of it.

The Word of God would go on triumphantly in many places if the Mah-hah-bones would take themselves out of the Church, and have no part or lot in it.

Get right out, you Masons. You will not recognize the Lord Jesus Christ in the Blue Lodge, or anywhere in your accursed vows.

You are a curse to the Church.

SIN OF A CHRISTIAN WHO GOES WHERE HE CANNOT TAKE HIS LORD.

Any man who will go any place where he cannot take his Lord with him is an apostate by that fact.

Any man who would accept an invitation from a woman who would not extend the invitation to his wife, would insult his wife by accepting it. He would dishonor himself. He would dishonor his wife.

If the Secret Society Lodge asks you to go into it, but leave Jesus Christ outside, then you insult your Lord and Master by going into company where you cannot take Jesus.

You get into very bad company.

A man is surely going into bad company when he has a virtuous wife, a good mother, but accepts an invitation to the accursed den, no matter how beautiful it may be, of some woman who does not invite his wife and mother.

IF THEY HAVE NO PLACE FOR CHRIST, THANK GOD THEY HAVE NO PLACE FOR ME.

If my Lord is not welcome, I will not go.

When the sin is taken out of the apostate Church, it will be apostate no more.

But the sinners rule the Church. The Mah-hah-bones aspire not only to rule the Church and finance and commerce, but they are boldly saying now, "You cannot have a President in the United States unless he is a Secret Society man."

Then it is about time for the Freemasons to tell us all about themselves. We know all about them, anyhow. We have told many of them a great deal more than they ever knew about Freemasonry.

Let the "Accursed Thing" be taken out of the Church, then will follow what followed here, a glorious time following the death of Ananias and Sapphira; times of mighty works by the hands of the apostles, and many signs, that is miracles and wonders, wrought among the people.

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them; howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits; and they were healed every one.

Can you wonder that there was trouble in Jerusalem?

If people were to be healed like that, what was to become of the doctors? There would be no more work for the "Board of Death." There would be no more work for the doctors or surgeons, the lawyer and the undertaker, and all other people who reaped a harvest out of disease and death.

DIVINE HEALING ALWAYS AWAKENS FIERCE OPPOSITION.

The proper thing, then, was to get these men into prison. Nothing short of that would do.

When God heals by His Spirit's power through the hands of apostles, there is sure to be trouble.

There was trouble.

There never was any trouble in the Church until the healing began.

The Pharisees did not care a snap about Pentecost, when 3000 people were saved.

But when one man, who had never walked, was healed, and 5000 men believed in Christ as a consequence, they put the Apostles, Peter and John, in prison, and told them they were not to preach any more in Jesus' Name.

After the death of Ananias and Sapphira there were mighty works of healing, and such glorious teaching in the Name of Jesus that these men said, "You are breaking the Ordinance of the City of Chicago—I mean of Jerusalem." (Laughter.)

Something had to be done.

THE AUTHORITY AND FORCE OF AN ORDINANCE RESTS UPON LAW.

What is the use of talking about Ordinances unless the Ordinances are in accordance with the powers which the law confers?

We have no right to obey an Ordinance which is contrary to the law and has been declared so by the Superior Courts of this city.

We will not obey it. Never! We will smash that Ordinance as we smashed the previous one.

What did they do in Jerusalem?

The doctors were of no account.

The sick were brought into the streets, and the very shadow of Peter passing upon them brought blessing.

Here is the story.

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees).

That sect is not dead yet. The Sadducees did not believe in the existence of angels or of spirits. They were materialists, followers of a Rabbi named Zadok.

They were in power. So they are in power today.

Spiritual men are not in power.

And they were filled with jealousy.

Ah, that is it! Filled with envy; that is the trouble!

ENVY HAS UPROOTED GREAT CITIES, AND DESTROYED MIGHTY NATIONS.

Envy has made the rivers of a land run red with blood.

Envy has made orphans and widows, and broken hearts.

Envy has sown darkness, death, and future strife for ages and ages.

These Pharisees could not get any answer to their prayers. They might lay their unholy hands upon the sick, but there was no healing.

Who were these apostles? What right had they to usurp the functions of the Council of the Sanhedrin? Had they ever passed the Rabbinical examination? Did they have the degree of M. D.—“mad doctor”—or any kind of doctor?

Not at all. They were unlettered fishermen.

“It pleased God,” St. Augustine beautifully says, “in His infinite mercy, to save philosophers by means of fishermen, and not fishermen by means of philosophers.”

It pleased God when He wanted a man to hold the helm of State and steer the vessel through the agonies of rebellion to take a rail-splitter like Abraham Lincoln.

All these Yale and Harvard fellows, with their splendid Yale-locks, and all the rest of it, could not do anything but talk, talk! everlasting talk!

It took somebody with a power to do something else than talk, although Abraham Lincoln could talk, and he talked good, sound sense.

The mightiest word he ever said was when he launched forth his political campaign for the Presidency.

It was taken from God's Word.

WISDOM AND POWER FROM THE WORD OF GOD.

He said, “It is written in the Holy Book that ‘A house divided against itself cannot stand.’ This Nation can never stand one-half slave and one-half free.”

He was right. That is where you can get Wisdom: from the Book.

You cannot get Wisdom from the churches.

In Lincoln's time they were muzzled by the slave-owners, by the press, by the financiers, and by the politicians.

It is the same in every age.

And they were filled with jealousy, and laid hands on the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the Temple to the people all the words of this Life. And when they heard this, they entered into the Temple about daybreak, and taught. But the high

priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

They did not know that the apostles were not there.

But the officers that came found them not in the prison; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.

GOD HAS ALWAYS DELIVERED ME FROM THE HAND OF THE ENEMY.

I have had now about seven years straight fight with the powers of hell in Chicago. Every now and then they have compassed me round and said, "Now we have him." Then they opened the door, and I was not there. (Laughter.)

They have never gotten me yet. They have to admit that.

Now when the captain of the Temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

If you cannot catch the apostles, to what will their work grow? If you put them in prison and you cannot keep them there, and you cannot do anything with them, what will be the limit of their success?

I will tell you to what Zion will grow.

ZION WILL GROW UNTIL SHE HAS SWEPT ALL HER ENEMIES AWAY.

You children of the Devil, every last one of you, will have to go, if you do not repent.

The Kingdom of God will grow, and grow, and grow.

Zion has come to stay, you may depend upon it. (Amen.)

And there came one and told them, Behold, the men whom ye put in the prison are in the Temple standing and teaching the people. Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

The "Stone which the builders reject" becomes the "Head of the Corner."

The people understand perfectly well the situation today in Chicago. While this unlicensed, and brutal, and debased press, more poisonous than any viper, tells its lies from day to day, the people know there is another side; that

IN ZION THERE IS SOMETHING MORE THAN DEATH; THERE IS LIFE.

Life!

I defy the press to put in tomorrow morning what I will show them in one minute.

Every one in this Tabernacle who has felt the Life of God, and been healed through faith in Jesus Christ, stand. (Almost the entire audience of nearly three thousand persons arose.)

Did God heal you?

Audience—"Yes."

General Overseer—Did I heal you?

Audience—"No."

General Overseer—Did I ask you to pay anything?"

Audience—"No."

General Overseer—Did Zion ever ask you to pay a cent for prayer or service?

Audience—"No."

General Overseer—Any one who can say the opposite, say Yes. (No answer.)

Did God heal you?

Audience—"Yes."

General Overseer—Did the papers ever publish your testimony?

Audience—"No."

General Overseer—Have you not given it in hundreds?

Voices—"Yes."

General Overseer—Will they tell it tomorrow?

Audience—"No."

General Overseer—Not they.

PLENTY OF "COPY" FOR CHICAGO NEWSPAPERS IF THEY PUBLISH TESTIMONIES TO HEALING IN ZION.

If they will promise to print the testimonies of Zion, I will keep their reporters busy for three months taking down the testimony.

Will you go if I send you?

Audience—"Yes."

General Overseer—I will have to get some guarantee that the thing will go in as it is spoken. I would not even take their guarantee, however. Whenever they have guaranteed to report interviews truthfully, they have broken their guarantee.

We would have to get Zion printers to set up the type and control the issue in order to be sure of it.

If they want a startling issue tomorrow morning, let them tell that more than two thousand persons stood up this afternoon, and said that God healed them. But they will not tell that.

Instead, they will tell of some poor person whom I have never seen who has come up from some distant place dying, and has died in some house, I know not where. But I killed the deceased! (Laughter.)

I killed also, they say, ten children of a woman who had never seen my face, and whose children have all been dead ten years. (Laughter.)

The paper said, this last week, that I had prayed with somebody who had died. I never was near the place; for I was in Zion City all day, and left for Ben MacDhui that night.

Oh, they lie, the liars! They will not publish the truth.

DISHONESTY AND WICKEDNESS OF THE PRESS.

They will not put against the ones and twos who have been given up by doctors and have not been able to realize faith in Christ, the testimonies of the thousands and the tens of thousands who have been healed by God in Zion.

That shows their dishonesty.

That shows their wickedness.

Let us go back to this story.

Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

Today, in Chicago, the people know Zion's members, and the healed are in every street of the city. They are living testimonies.

And when they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this Name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

THESE PRIESTS HAD SAID, "HIS BLOOD BE ON US AND ON OUR CHILDREN."

Why did they not remember? Why was their memory so short?

When Pilate said, "What, then, shall I do unto Jesus, which is called Christ?" they said, "Let Him be crucified."

"Why," he said, "what evil hath He done?"

But they cried out exceedingly, saying, "Let Him be crucified."

Then Pilate took water and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man: see ye to it."

What did they cry?

"His blood be on us, and on our children!"

Yet here they are, only two or three days afterwards, saying piteously:

Ye have filled Jerusalem with this teaching, and ye intend to bring this man's blood upon us.

"Yes, we do." The apostles might have said, "You said, His blood be upon us; and His blood is on you."

His blood has remained on the Jewish people to this day.

Until our brethren, the Jews, repent of crucifying Christ, the Jew, they will never be restored to their land. Never! Never!

They will have to repent of the great crime, the crime of

the whole nation by their representatives, who cried, "His blood be on us and on our children."

LIARS AND MURDERERS HAVE VERY SHORT MEMORIES.

If you want to know that, read the newspapers. (Laughter.)

The contradictory statements of the Pharisees and Scribes of nineteen centuries ago find historical repetition from age to age.

But Peter and the apostles answered and said, We must obey God rather than men.

"But we have passed a law, and you must obey the law."

Never!

When any law of man tells me to break the Law of God, that law of man has to go.

LAWS CONTRARY TO THE LAWS OF GOD MUST BE BROKEN.

What! A law tell me that I cannot pray with the sick, and tell them that Jesus is the Healer? I will smash your law; I do not care who passed it. I do not care if it was the State Legislature.

We will obey God.

The Devil will pass laws in every age and time to kill the people of God.

There was a law passed in the days of Pharaoh, King of Egypt, that every little baby that was born, male sex, to the Hebrews should be put to death at the birth. Was that a good law?

Voices—"No."

General Overseer—Was it not a good thing that Moses' mother broke it?

Voices—"Yes."

General Overseer—Because she did, Israel had a deliverer.

SOME SAMPLES OF BAD LAWS BROKEN BY GOOD MEN.

Nebuchadnezzar passed a law that any one who worshiped any person or thing except the statue of the King that he had set up would have to go into a fiery furnace.

Shadrach, Meshach, and Abed-Nego said they would rather go into a fiery furnace than to obey that law. They went into the fiery furnace, and you know how God delivered them.

There was a law passed when Daniel was about the greatest man in the kingdom, that if any man asked any petition of man or God except of the King, he would have to go into a den of lions.

Daniel did not intend to give up praying. He would not pray secretly, either. He set his window open and let everybody see that he was praying toward Jerusalem.

He went into the den of lions. God took care of him there.

In every age the iniquitous have passed laws that good men

have had to break. Otherwise liberty, and religion, and purity would never have had any existence in the world. The Devil would have wiped it all out.

We will obey laws that are right. If anybody passes a bad law, we will disobey it, if we die for it. It is a small thing to die, but it is a dreadful thing to obey the Devil's law and disobey God.

But Peter and the apostles answered and said, We must obey God rather than men.

STICKLERS FOR A STRICT CEREMONIAL OBSERVANCE OF THE SABBATH; YET LIARS AND MURDERERS.

"You very men who are sitting there," the apostle may have said, "you slew Him. You steeped your hands in His blood. You Sabbatarian humbugs! You wanted His body taken down from the cross because it was the Sabbath, and you did not want the Sabbath broken. But you did not mind lying and murdering."

That is the way to talk. Give the Devil one between the eyes. Hit him hard when you do hit him. Hit him straight. Hit him often, and keep at it. (Laughter.) Never let up on him.

The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree. Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey Him.

Can you get the Holy Ghost by paying for Him?

You can get High Mass if you pay high money; you can get low mass if you pay low money, and you can get no mass if you pay no money.

You can get a fine funeral and lots of feathers and fellows to mourn, if you will pay them; but if you do not pay, there is no mourning.

Rattle his bones over the stones,
Only a pauper whom nobody owns.

Take him to Dunning. (Laughter.)

Obey God, and you will get the Holy Spirit.

Disobey God, and you will get the Spirit of Disobedience, the Devil.

But they, when they heard this, were cut to the heart, and were minded to slay them.

COWARDICE OF PERSECUTORS OF GOD'S CHILDREN.

They would have killed them there and then if they had dared. It was their own skins they were troubled about.

There are people today in Chicago who would kill me, but it is their own skins that they are troubled about.

They were minded to slay them.

That early Church was very much like this Church. It stirred up things. The liveliest place in Jerusalem was in Zion.

But there stood up one in the Council.

There is always some one in almost every company of men who has some sense. Even in the Chicago City Council you can find one fellow with some sense, now and then.

This man, Gamaliel, got up in the Council. He was a Pharisee. He was a doctor of the law, and he was had in honor of all men.

He said, "Put these men forth a little."

Shrewd old fellow! He did not want the apostles to hear what he said to the Council.

I wonder how this got out. Perhaps it got out through Nicodemus. Perhaps Gamaliel himself afterwards told the story. In fact, the next chapter tells us that a great company of the priests became obedient to the faith. It may have gotten out through some of them.

SHREWDNESS OF GAMALIEL.

But there stood up one in the Council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves.

Was he not a shrewd old fellow? He started with their own skins. That is the way to touch men. Tell a man that his own belly is in danger; tell a man that his own pocketbook is in danger; tell a man he might hurt himself, then he will begin to think.

And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the Name of Jesus, and let them go.

Ah, the mean fellows, they had not done anything. They had not broken any law, but they had broken one of their wretched Ordinances, and they beat them.

Just think of that for a moment; they beat them; they threatened them, and they told them not to do something that they had told them before not to do.

What a poor, and pitiful, and ineffectual thing this was! It only made them look foolish and ludicrous; for the apostles did not mind the beating, and they did not obey the command.

They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day,

in the Temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Prayer was offered by the General Overseer.

The announcements were made and the tithes and offering received.

JESUS THE CHRIST: PROPHET, PRIEST, AND KING.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come.

TEXT.

They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the Temple and at home, they ceased not to teach and to preach Jesus as the Christ.

I have already, in reading this chapter of which this is the last verse—the fifth chapter of the Acts of the Apostles—given to you an exposition of the circumstances under which these words were written.

Very briefly do I recall that exposition.

The apostles having been gloriously used of God in preaching the Gospel of Salvation through Faith in Jesus' Name, in preaching Divine Healing, and Cleansing through Faith in Jesus' Name, suffered as all will suffer who follow Jesus.

POPULAR RELIGION NEVER SUFFERS PERSECUTION.

If you follow the Church of the day, you will not suffer. You can be perfectly consistent and never suffer anything; but it will be the consistency of a Vicar of Bray, of whom you may have heard.

I will not vouch for the story being true, but it is very widely told

STORY OF THE VICAR OF BRAY.

In the days of King Charles there lived a man in England who was Vicar of the Vicarage of Bray. He had first been a Roman Catholic priest, when England was a Roman Catholic country.

When the King became a Protestant, he became a Protestant, and a minister of the Episcopal Church.

When that King died there was a great deal of trouble. Another form of Protestantism came in with the young King. The Vicar again whipped around and accepted a new prayer book.

The new King was followed by another sovereign.

That sovereign was a Roman Catholic, and the Vicar of Bray again became subject to the Pope.

Then there was another change and the ruler again was a Protestant.

The Vicar of Bray also became a Protestant.

After all these changes, some person said to him, "You are a most inconsistent and wicked man."

"I am the most consistent man in England," he replied.

"How is that?" asked his questioner. "How can you be consistent when you have been a Roman Catholic and a Protestant, and then another kind of Protestant, and then a Roman Catholic, and then a Protestant again?"

"I am perfectly consistent," he said. "I do not care who is Pope, and I do not care who is King, and I do not care whether it is the Roman Catholic Church, or the Church of England, I am perfectly consistent in one thing: under all changes I am consistent and determined in being Vicar of Bray." (Laughter.)

A VERY WICKED KIND OF CONSISTENCY.

If you are of that kind of consistency that you adapt yourself to every wind that blows, and are in touch with what is popular, then you can be perfectly consistent, and never have any persecution; but you will be a consistent scoundrel.

You will be a consistent thief.

You will be a consistent liar.

You will be a consistent apostate.

You will be a consistent devil.

But you will not be a consistent child of God. If you are a consistent child of God, you will stand by truth under all circumstances.

This glorious history of the Apostolic Church, of which we have been reading a chapter today, is one that we may well read at this time; for history is repeating itself.

Zion will have to pass through many conflicts; many trials. What we have passed through will be as nothing compared to what we shall have to pass through.

No great victories have ever been won, unless preceded by great conflicts.

No great blessings have ever been won for the world without great sacrifice.

If any of you are not prepared to pay the price of a perfect consistency under all circumstances, then you had better go back to the Methodists, or somewhere else. You are of no use in Zion, because Zion will be consistent, God helping her, no matter what comes.

The last verse then says that these apostles, notwithstanding that they were threatened, notwithstanding they had been imprisoned, notwithstanding they were plainly told they were not to teach any more in Jesus' Name, departed from the pres-

ence of the Council, rejoicing that they were counted worthy to suffer dishonor for the Name of Jesus. Every day in the Temple and at home they ceased not to teach and to preach Jesus as the Christ.

This is the great subject of teaching, and the great subject of preaching:

THE PERSON OF JESUS CHRIST.

Christianity is not a question of a creed. It is a question of a man, the Man Jesus Christ.

The questions as to whether you believe that that Man was the Son of God; that He was incarnate in the Virgin; that He was triumphant over death and the grave; that "He ever liveth to make intercession for all who come unto God by Him," and that He is coming back to this world again to reign as King, are the most important questions of the ages.

If you believe these things, then you will understand what the mission of Zion is.

We do not teach or preach the power of a Church.

The Church is only the servant of God. The Church has to be saved by God. The Church cannot save any one. The whole power of the Church put together cannot save any one.

There is none other "name under heaven that is given among men, wherein we must be saved" but the Name of this one Man Jesus. Therefore the Church must teach and preach Jesus.

The great mission of the Church was to teach and to preach Jesus as the Christ, as the "Anointed."

CHRIST MEANS ANOINTED ONE.

There is the word. They went forth to preach and to teach Jesus as the Messiah; for the word *Christos* (*Χριστός*), which is used there, simply means "anointed," and is equivalent to the Hebrew word Messiah; the Anointed One of God.

The Church teaches three great things in teaching Christ as the Anointed.

The Church teaches that He is the Anointed Prophet.

The Church teaches that He is the Anointed Priest.

The Church teaches that He is the Anointed King.

He came as Prophet, and sealed His testimony with His blood.

He is in heaven today as our Great High Priest after the order of Melchisedec, pleading our cause.

He is coming back as King, and is going to reign.

The Church teaches that God has anointed Jesus Christ with the Holy Ghost and with power as the greatest of all Prophets and Teachers; as the greatest of all High Priests, and the Ruler of the kings of earth.

We must remember, therefore, as teachers and prophets, that He is the Teacher, the Master. There is no other.

THE FOUR GOSPELS NOT THE ONLY INSPIRED WORDS OF GOD.

I do not say that the words of Jesus which are contained in the Four Gospels are the only words that God has ever inspired; for I believe that God inspired the Holy Prophets from the beginning of the world before Christ came. I believe that He inspired apostles and prophets and teachers after He came.

I believe that God still inspires prophets, apostles, and teachers today.

I believe that inspiration is as continuous as God. God's inspiration can never cease.

If I believed anything else, I should realize that I were talking in direct conflict with my own experience.

CHURCH NOT BOUND TO IMITATE CHRIST AND FIRST TWELVE APOSTLES.

I desire to speak with perfect frankness, for I do not wish to be misunderstood. I do not believe that the Church today is bound either by the example of Jesus Christ, or of the first twelve apostles. I teach here in Zion today in accordance with that.

While Christ has left us an example, that we should follow in His steps in so far as the principles of Christianity are concerned, if you attempt to bind me to the exact modes of Jesus Christ and to follow in His example in all things, I will not do it. I do not desire you to.

Jesus Christ was born in a manger, was He not?

Voices—"Yes."

General Overseer—Am I to go away and have my next baby—perhaps I will never have any more babies, but if I had any more babies—am I to go away and hunt for a stable in which my baby is to be born?

Voices—"No."

General Overseer—Because my Lord Jesus Christ in the days of His flesh had no place to lay His head, and if in God's infinite mercy He has given me a place to lay my head, am I to lie in the open air on the mountain top and out in the deserts, just because I want to follow the example of Jesus?

Because Jesus was poor, am I to be poor? Did God, by His apostle, not say that He for our sakes became poor that we through His poverty might be made rich?

If I am to obey Him, and leave father and mother and houses and lands for His sake, did He not say that I should have a "hundredfold now in this time, houses, and brethren, and

sisters, and mother, and children, and lands, with persecutions; and in the world to come Eternal Life?"

Because our Lord Jesus Christ did not have a Church to preach in, and was driven out of the Temple and the synagogue, if God in His infinite mercy and goodness has enabled me to furnish this Tabernacle and reconstruct it at a great cost, and use it for this purpose, shall I not do it?

Because God in His infinite mercy enables me to hire the Chicago Auditorium for the next two years, save the hot summer months, June, July, and August, am I going to say, "My Lord spoke only on the mountain sides, and by the lakes; if the people are to hear me, they have all to come to a mountain"?

I would have to go a long way to find one on these prairies, would I not? (Laughter.)

Voices—"Yes."

General Overseer—Or am I to bring the people down to the lake side? There are few parts of the lake side where I could get them, and it would be exceedingly inconvenient.

THERE IS A GREAT DEAL OF NONSENSE TALKED ABOUT FOLLOWING CHRIST'S EXAMPLE.

Friends, my own opinion of that is that we are to follow in the same Faith, in the same Hope, in the same Love, in the same Wisdom, in the same Patience, with the same Spirit of Forbearance and Compassion for humanity, and with the same Courage in fighting sin.

If you tell me that I am to follow the example of the apostles, I say No, I will not do any such thing.

The Apostle Paul, for instance, went away and shaved his head at Cenchrae for a vow.

How very undesirable it would be for me to go away and shave off the little hair that is left on my head (laughter) just because I want to follow the example of Paul!

The Apostle Paul did a number of things I would not care to do. He rather boasted that he did not have a wife. There is no doubt that he was a widower, because he would not have been a member of the Rabbinical Council, and would never have been an official witness at the death of Stephen, consenting to that death, unless he had been a Rabbi of rank. A member of that Council must needs be a married man.

I agree with Conybeare and Howson, that the Apostle Paul was probably a widower at the time he wrote the epistle in which he writes about a wife.

I must confess that if Mrs. Dowie should take it into her head to go to heaven any time within the next few years, it is quite possible that I should choose her successor. (Laughter and applause.)

And, if I went to heaven, she could not do a better thing than to get a better man.

WHY PAUL REMAINED A WIDOWER.

The Apostle Paul had some good reasons for not being married. If a man is going to get into jail in every city and have trouble, it is not a very good thing to carry around with him a woman in a convict ship and get wrecked on Malta.

While Paul had the power, therefore, to take about a wife, yet he did not do it because, under the circumstances, it was not best.

But the circumstances of today are different.

SOME THOUGHTS ON MARRIAGE.

It is very much wiser for a man to marry.

One of the great curses of the Roman Catholic Church in Europe and in well nigh every Latin country throughout the world, is that there is an unmarried priesthood.

The consequence is that there is a vast amount of vice.

The bishops of the Latin Church of South America are crying out to Rome to allow the priests to marry the nuns and others. It would be very much better if they did marry instead of bringing into the world the thousands of illegitimate children, and fostering vice such as there is in consequence of the enforced celibacy.

Celibacy is proper, if you want to be a celibate.

If you want to be a miserable, morose old maid, there is nobody can prevent your doing so. (Laughter.)

If you want to be a miserable old bachelor, and never have a wife and children, and congratulate yourself that you carry all your family under your hat, then I am thankful to God for the fact that when you die, your family will die, too. (Applause and laughter.)

I have no use for you. A man who does not love babies, and love to see dear little children about him, has something wrong with him.

A man who does not inspire a holy love in a woman's heart, and have a holy love in his own heart, has something wrong with him.

THERE ARE EXCEPTIONS.

But they are very few.

I thank God for these exceptions. I could pick them out here.

God approves them, although they are bachelors and old maids.

As a rule, and a rule admitting of few exceptions, it is a proper thing for the apostle not to be a celibate. Therefore I am not going to follow in the footsteps of Paul.

I am not going to follow in the footsteps of Peter, because I think we may learn a few things, and keep away from doing some things that Peter did.

I hold, and I teach, and I will teach, that the example of even Christ Himself is not to be wholly followed. That is to say, we are not to have enforced poverty because He was poor.

We have His promise that "the meek shall inherit the earth."

If we do right and sacrifice for Him, He will give us blessing.

The promise of God is, not that the Church shall be poor, but that the Church in the latter days shall be rich, strong, and powerful, and shall not be ruled by the world, but shall rule the world. (Amen. Applause.)

THE CHURCH SHOULD RULE THE STATE IN A PROPER MANNER.

I do not believe in the Church being ruled by the State. But I believe in the Church ruling the State in a proper manner.

When the Lord comes, He will bring ten thousand of His saints to rule on this earth to "execute judgment upon all, and to convict the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which they ungodly sinners have spoken against Him."

That is the Word of God, coming down from as far back as "Enoch the seventh from Adam."

I feel that I am here to prepare the world for that coming.

I am here to convict that accursed press and that apostate Church of all the "hard things" which they, the "ungodly sinners, have spoken against Him."

I am here to execute that vengeance in due time. Now, before the "Great and Terrible Day of the Lord comes," I am here to restore.

GOD FULFILS HIMSELF IN MANY WAYS.

God is not limited to fulfil Himself in some one way.

I call your attention to the fact that the Church of the latter days is to have in it all the splendor and glory and riches and power of the Church in its best days.

More than that, it must have dominion over all the earth. That is the teaching of the sixtieth chapter of Isaiah, the prophecy concerning the Church in the latter days.

I proclaim Christ as Prophet.

I will remind you, as far as my voice can reach o'er the world, that Christ did not say all that had to be done. I give you His own words:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the truth.

I remind you of Christ's own words:

He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

I therefore declare, in accordance with Christ as the prophetic Teacher, that

THE GREATEST WORDS HAVE YET TO BE SPOKEN; THE GREATEST WORKS HAVE YET TO BE WROUGHT.

I say that on the authority of Christ the Anointed Prophet, Anointed Teacher, and Anointed Priest.

Jesus is High Priest after the Order of Melchisedec. He is not after the order of Aaron.

Christ was born of the tribe of Judah, the kingly tribe. Therefore He is in the line of Kingship. He comes as the Son of David.

Therefore, if He is to be a Prophet and a High Priest, He must be after the order of Melchisedec, King of Salem, to whom Abraham paid tithes 500 years before Moses was born.

Melchisedec was a king, a high priest.

Christ is King and High Priest of God.

I desire to say a thing that may startle some of you; but it must be said, for the time has come to speak, and gradually and as rapidly as possible to unfold the whole counsel of God.

I stand here today as a Prophet and as a Priest and as a Ruler.

I stand here today as Elijah the Restorer, and say that

THE PRIESTHOOD OF MELCHISEDEC MUST BE RESTORED.

Christ is our High Priest, and in the Christian Church there must be a Priesthood.

You say, "Where do you get that in the Bible?" The last book of the Bible is a book which was written partly from the direct dictation of Christ Himself and partly by His beloved Apostle, through one of the greatest and mightiest of the prophetic spirits who was sent from heaven for that purpose.

In the first few verses of that wondrous Revelation of Jesus Christ, you will find the principal point that I am now making.

In the prologue, as it might properly be called, to the Book of Revelation you will find the words. The book is entitled:

The Revelation of Jesus Christ, which God gave Him to show unto His servants, even the things which must shortly come to pass: and He sent and signified it by His angel unto His servant John.

At the fourth verse it says:

John to the Seven Churches which are in Asia: Grace to you and peace, from Him which is and which was and which is to come.

Now that is not Jesus. That is the Eternal God and Father, for Jesus is named later.

And from the Seven Spirits which are before the Throne.

Of these Seven Spirits we know very little. May God help us to know more. (Amen.)

And from Jesus Christ, who is the Faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a Kingdom, to be Priests unto His God and Father; to Him be the glory and the dominion for ever and ever. (Amen.)

I say, therefore, on the authority of the Revelation of Jesus Christ which He gave to John in the last book of the Bible, that

GOD CALLS US TO KINGSHIP AND TO PRIESTHOOD.

That Kingship is as real as that Priesthood, and both are real. God calls His people not to be a republic or an oligarchy or a democracy or an aristocracy, but to be a Theocracy; to be a Kingdom of which God shall be the King.

"He hath called us to be a Kingdom, and to be Priests," therefore in Zion the Priesthood must be restored.

Christ is the great High Priest Himself, and there must be priests who shall minister unto His God and Father as He Himself ministers before the Throne of His God and Father; our Advocate, our High Priest with the Father, Jesus Christ the Righteous.

I will say no more about that now. I simply leave it where I have placed it: that we are preaching Jesus as the Christ who was Anointed as Prophet, and as Priest, and as King. We do not see Him yet as King on earth, but we see Him by faith in heaven crowned with glory and honor.

We do not see all things put under Him, but we see Jesus. We see Him crowned with many crowns, and we see that He is coming to this earth no longer merely as Prophet and Teacher, as Priest and Intercessor, but as King. That nation, or republic, or man who will not serve Christ will have to get, and get quickly, out of this earth, because the Lord will destroy him with the breath of His coming.

CHRIST IS COMING TO REIGN AS KING.

Our mission is to prepare the way, to restore to the Church the prophetic and the priestly orders. Before they can be restored we must find those whom God has called to them.

There are a great many selfmade priests, and there are quite a number of selfmade kings in this world. They come to nothing.

Unless you are God-made, you will come to nothing.

A God-made prophet is never a liar. A God-made prophet is never an ignorant fool.

When God sends a man with a Prophetic Message, He sends a square, level-headed, honest, thorough-going man whom nothing can turn from his purpose, whose Message will prove

its truth. It will be accomplished by demonstrations that God gives; that no one who is honest can ever dispute.

MARKS OF THE FALSE PROPHET.

A prophet, however, who rises up and tells you that he is a prophet, is a prophet of the gutter, like that wretched Priddle, who throws all around this place his wretched little lies. He is a prophet of the slums, a prophet of the brothel, a prophet of adultery, a prophet of damnation.

What kind of a prophet is he? A prophet after the order of Joseph Smith, who wallowed like a sow in the filthiness of his accursed polygamy, and told the Church to which he ministered that the woman who would agree to her husband having the largest number of wives, would be of high rank and a queen in heaven. A dirty dog!

That prophet is a false prophet. He is as false as Mohammed, who tells you that the reward of the faithful will be to wallow in luxury and debauchery with countless voluptuous harlots in paradise.

Such a prophet is a prophet of the gutter, of the swine trough, of filth and damnation. He is not the prophet of God.

No prophet can ever be a true prophet who is other than a monogamist.

No prophet can ever be a true prophet who promises in the days to come sensual, beastly, fleshly gratification as the highest and holiest offer of reward for piety.

That prophet is a prophet of the Devil.

Our Lord Jesus Christ in restoring monogamy proved Himself by His first miracle, at Cana of Galilee, to be the Head of all prophets, the Teacher of all teachers, and to point the way for the Restorer of All Things.

I am glad to know that the years roll on, and that the chariot wheels of the coming Christ are almost within hearing distance, and not far off the King will come and call from the world His own.

CHRIST'S COMING MAY NOT BE FOR TWENTY-FIVE YEARS.

I do not think it will be within that time.

I do think, however, that some of us living today may see that Great and Terrible Day of the Lord, when in one twinkling of an eye the trumpet shall sound, and the Lord shall descend from heaven with a shout, with the voice of the archangel, with the trumpet of God; when the dead shall burst from their graves; when those who are alive and remain will be caught up to meet the Lord in the air; and the foolish virgins and a sin-cursed world will be left to carry things on for a short time—not long, for we will come back again, and possess every lot that ever we had in Zion City.

Therefore, I am making this lease for one thousand one hundred years. I give one hundred years as the period in which the Rapture will come; but I look forward to the millennial reign, the reign of Christ on earth as prophesied here, for one thousand years.

THE SAINTS WILL OUTNUMBER THE REBELLIOUS WHEN CHRIST COMES TO REIGN.

They that sleep in Jesus will God bring with Him.

Every baby that ever slept in Jesus will God bring with Christ, grown into a glorious manhood and womanhood in heaven.

Every saint in all the ages that ever slept in Jesus will God bring back with Christ.

Think of the number! They will outnumber the population of the world, perhaps ten times over.

When Christ comes to reign, the cheats and liars and thieves of Chicago will be in the minority; for "they that sleep in Jesus will God bring with Him."

Have you figured out the mighty host that will come back with Christ? Some of you have thought of only a few coming back, but there will be more come back than there are in all the world today.

We will sweep out you stinkpots, beerpots, swine's flesh-pots, gamblers, harlots and adulterers, unless you submit to Christ at once.

Thanks be to God, we will be a thousand years in this world without a stinkpot, without a beerpot, without an infidel: for Christ will rule until He has put every enemy under His feet.

I believe in that coming.

I am praying for it, looking for it.

I am preparing for it.

I am asking God to help me to restore the things that are necessary to prepare for the coming of the Lord. (Amen.)

Everybody who wants to help me in that, stand and tell God so. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs; to repent, to restore to Thee, my God, and to all my fellowmen; to do right in Thy sight, and toward all. Give me Thy Holy Spirit. Cleanse my spirit for the sake of Jesus, Thy Son, Thy Christ, Thy Messiah, my Advocate with Thee, my Great High Priest, my Coming King. For His sake take away my sin: for He is the Lamb of God who taketh away the sin of the world. For His sake give me power to prepare for His coming to build up cities, to establish industries, to create storehouses, that there may be meat in His House, and multitudes sent forth as Messengers from God and from Zion, to men of every tribe and tongue and nation under heaven. Help me to take part in this work of Restoration, of Salvation, of Healing, of Cleansing, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

After the recessional had been sung the service closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it: the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

After a brief intermission, the congregation reassembled for the regular monthly communion of the Lord's Supper.

There were about fifteen hundred who gathered, in that evening hour, in sweet and blessed communion with one another, with their beloved General Overseer, and their Lord.

Before the Ordinance, the right hand of fellowship was given to over sixty new members of the Christian Catholic Church in Zion, by the General Overseer.

The General Overseer administered the Ordinance with simplicity, earnestness, and power.

God was present, by His Spirit, as His children joined in prayer and song, giving all a new strength and new determination to Go Forward, each doing his part in the great work of Restoration, led on by God's servant, Elijah the Restorer of All Things.

When the elements had been distributed, the General Overseer arose for his usual family talk with his Church.

He praised God for many victories over all the powers of the enemy in many places; for the approaching Feast of Tabernacles, and Opening of the First Series of Lots in Zion City.

He told of the blessing and Divine approval which had followed the Declaration of Elijah the Restorer of All Things, and of the deep impression which the Declaration was making upon thoughtful people in all lands and of all religious beliefs.

He closed with loving words to his people and the singing, in tender supplication, of the words:

God be with you till we meet again!

Keep love's banner floating o'er you,

Smite death's threatening wave before you;

God be with you till we meet again!

ELIJAH THE RESTORER.

WITHOUT a cloud to dim his glory, the sun sent his golden beams dancing over the lake on Lord's Day morning, July 14, 1901.

The responsive waters caught their brightness, and mingling it with the reflected azure of the sky sent it quivering through the leafy shades of the grove which crowns Zion's Hill.

The birds awoke and a thousand tiny throats began to sing the praise of their Creator. Then the thousands to whom God had given refreshing sleep in the little city of tents in Shiloh Grove began to rise.

In quiet joy they assembled again in the Auditorium for the Early Morning Sacrifice of Praise and Prayer.

Within a few hours the trains from Chicago began to unload at Zion City the thousands who had not been able to leave their duties during the week to attend the Feast. Three long trains, of ten cars each, were necessary to bring out these worshippers.

A delightful meeting was conducted by Overseer-at-Large William Hamner Piper, beginning at 11 o'clock.

Then there was an intermission of three hours, after which came the great meeting of the day.

It was in the presence of at least 8000 people that Zion City Band, of thirty-six pieces, led the Processional of Zion White-robed Choir, Zion Robed Deaconesses, Deacons, Evangelists, Elders, Overseers, and the General Overseer once around the Temple Site. Then, entering at the rear of the Auditorium and passing down the broad aisle, the Choir and Officers slowly mounted the platform, the Choir singing the Processional Hymn:

Forward! be our watchword,
Steps and voices join'd;
Seek the things before us,
Not a look behind.
Burns the fiery pillar
At our army's head;

Who shall dream of shrinking,
 By our Captain led?
 Forward thro' the desert,
 Thro' the toil and fight!
 Jordan flows before us;
 Zion beams with light.

Forward, when in childhood
 Buds the infant mind;
 All thro' youth and manhood,
 Not a thought behind:
 Speed thro' realms of nature,
 Climb the steps of grace;
 Faint not, till in glory
 Gleams our Father's face.
 Forward, all the lifetime,
 Climb from height to height,
 Till the head be hoary,
 Till the eve be light.

Glories upon glories
 Hath our God prepar'd,
 By the souls that love Him
 One day to be shar'd:
 Eye hath not beheld them,
 Ear hath never heard;
 Nor of these have utter'd
 Thought or speech a word.
 Forward, marching eastward
 Where the heav'n is bright,
 Till the veil be lifted,
 Till our faith be sight.

God gave the General Overseer, the Messenger of His Eternal Covenant, a wonderful Message for the 6000 people who heard his Voice, and for the untold thousands who will read these pages.

With mighty power, given by the Holy Spirit, it entered the hearts of the people.

With an orderly but intense enthusiasm they made response.

They realized, more deeply than ever, that theirs was the inestimable privilege of hearing the words of Elijah the Restorer, and having some part in the long-prophesied work of the Restoration of All Things, which was being begun in Zion.

With great joy, then, they gathered around the Lord's Table which was spread at the close of the service. Never in Zion

was communion with the Lord more real at His Table than on this occasion, in the midst of the site of His City, in the holy calm of that beautiful Sabbath evening.

Shiloh Grove, Zion City, Illinois, Lord's Day Afternoon, July 14, 1901.

INVOCATION.

God be merciful unto us, and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth;
Thy saving health among all Nations,
For the sake of Jesus. Amen.

The Choir and congregation joined in singing:

Blow ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Jesus, our great High Priest,
Hath full atonement made:
Ye weary spirits, rest;
Ye mournful souls, be glad:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption in His Blood
Throughout the world proclaim:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

Ye who have sold for naught
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

The Gospel trumpet hear,
The news of heavenly grace;
And, saved from earth, appear
Before the Saviour's face:
The year of Jubilee is come!
Return, ye ransomed sinners, home.

The Apostles' Creed was then recited, after which the Choir sang the beautiful anthem, "Rejoice Greatly."

The General Overseer then read part of the third and fourth chapters of Malachi, part of the seventeenth chapter of Matthew

and the third chapter of the Acts of the Apostles, beginning with the nineteenth verse.

The Choir then sang the *Te Deum*.

Rev. George L. Mason, Overseer of the Christian Catholic Church in China, and Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church, offered the common supplication, after which the General Overseer presented the special petitions.

The General Overseer made the announcements.

The Tithes and Offering were then received.

The Choir then sang Stainer's "O Clap Your Hands."

The General Overseer began his discourse with the following prayer:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all in Zion, and all who have Zion in them, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

The Apostle Peter said these words, which are recorded in the third chapter of the Acts of the Apostles:

TEXT.

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began.

I feel most deeply the responsibility of the message which I am about to utter, upon this First Anniversary of the Consecration of Zion Temple Site, around which our Processional marched today.

I cannot tell what the future holds in individual minuteness. I can see, what you can all see, that when the Gates of the City are opened tomorrow, a vast number will seek to enter in.

ZION A WORLDWIDE POWER.

I suppose that no such scene has ever been witnessed in any age of the Church as the scene that will be witnessed then, that is being enacted now. A remarkable series of events within five years and five months has made Zion, before unknown and non-existent, what one of the great leaders of a denomination calls a worldwide power.

May God make it a worldwide power for the extension of His Kingdom. (Amen.)

It would have been easy to have selected for my address today a theme that would neither have taken as much thought or as much responsibility as the one I have chosen;

but had I taken other than the one I am about to take, I should have utterly failed in my duty to my God, and to you my people, under God.

The passage which I read to you is closely connected with the opening of the Beautiful Gate of Divine Healing. A man who had never walked, after over forty years of impotence, was instantly made to rise and walk, in the Name of Jesus Christ.

That miracle appealed to multitudes to whom nothing else could appeal.

A mighty miracle was wrought, and the result was more far-reaching than even the Apostles knew.

THE GREAT POWER OF DIVINE HEALING.

At Pentecost, when they preached the Gospel, there were only 3000 persons saved; but that night upon which the lame man was healed at the Beautiful Gate of the Temple, 5000 men swept in through the Gates of Salvation into the glorious fullness of Salvation in Christ.

I have always said that if 5000 men went in, there were more than 10,000 women.

However that may be, there is no doubt that this sermon, of which the words that I have quoted for my text are a part, was the direct means, following the miracle, of 5000 persons being saved, as against 3000 on the Day of Pentecost.

Great as Salvation is, it is only one-third of the Gospel of the Everlasting Covenant of God—His Covenant of Salvation, Healing, and Holiness to all the earth.

Thank God, in Zion we know that. (Amen.)

Thank God, we know that Jesus saves.

Thank God, we know that Jesus heals.

"Where are the healed?" is the cry of those who are so blind they will not see.

Do you want to see the healed?

I will show you thousands now.

FOUR THOUSAND WITNESSES TO DIVINE HEALING.

Those present who have been healed through faith in Jesus Christ, stand. (Fully 4000 people arose.)

Have you been healed?

Audience—"Yes."

General Overseer—By God, or man?

Audience—"God."

General Overseer—Through medicine, or faith?

Audience—"Faith."

General Overseer—Did I heal you?

Audience—"No."

General Overseer—Who healed you?

Audience—"God."

General Overseer—Was it without money and without price?

Audience—"Yes."

General Overseer—If you should be sick, can you get it again?

Audience—"Yes."

General Overseer—Is God the Healer always?

Audience—"Yes."

General Overseer—Thank God for that. (Amen.)

You are his witnesses, thousands and tens of thousands, standing this day in Zion in all parts of the world. Let those who are candid look at these witnesses and see whether Divine Healing is a fact or not.

Thank God, that Jesus saves.

Thank God, that Jesus heals.

Thank God, that, by the power of the Spirit, Jesus sanctifies. (Amen.)

May God bless you.

THIS TESTIMONY UNIQUE.

I venture to say that this spectacle of thousands of witnesses to God's healing power, which has just been presented, cannot be duplicated in any assembly in the world today.

It is peculiar to the Christian Catholic Church in Zion.

Why should it be so?

The opening of the Beautiful Gate of Divine Healing, nineteen centuries ago, was not an accident.

It was a part of the predestined purpose of God.

The opening of the Gate of Divine Healing in this city by the great unsalted sea is not an accident. It is a part of the predestined purposes of God. (Amen.)

It was no accident when God sent me to Chicago. I was in some little degree like Jonah when sent to Nineveh.

GOD SENT ME TO CHICAGO AGAINST MY OWN PERSONAL DESIRES.

The last place I wanted to stay in was Chicago, and I wondered why God imposed that task upon me.

I thought it hard, almost, that I should be compelled to stay in a city where if all the Protestant churches were crammed to their utmost they would contain only two hundred and fifty thousand people, and there would remain one million seven hundred and fifty thousand outside of these churches.

I wondered why I should be sent here; but when I found that God sent me I was satisfied, and asked no more questions.

I knew it by this token, that the Devil used the editor of the *Chicago Tribune* to say, when I had only been a week or two in Chicago, that he would see to it that I should be driven out of the city, and that paper has been saying the same thing ever since.

I said, "Now I am sure this is the place where God wants me to stay, for it is the place where the Devil wants to kill me.

I shall stay if every tile of every house in Chicago become a devil's voice crying out against me. I shall stay to plant the Banner of Zion here." (Amen. Applause.)

That editor is dead and in his grave, and all the editors of that time who attacked me are dead and in their graves.

Thanks be to God, I stand here to carry on the fight with the generation of vipers who have succeeded them, and I will win. (Amen. Applause.) It is not a small fight, for

THE PRESS OF TODAY IS THE MOUTHPIECE OF THE WORLD,
THE FLESH, AND THE DEVIL.

It is the mouthpiece of those who are the wirepullers in all kinds of wickedness, and the newspapers are the deceivers and oppressors of the poor.

The press is the mouthpiece of those who would, if it were possible, destroy Zion today, and who have, for months past, been inciting the populace to murder me.

But the populace could not be moved thereto, for, thanks be to God, Zion has representatives in every street of Chicago, and they are a blessing wherever they dwell. (Amen.)

As I stand here today about to open the Gates of this City, I glorify God that He has proved once more, as He did on Carmel's side, that one man with God on his side is an absolute majority on any question.

One man with God on his side can bring down the Holy Fire from heaven, which can consume a sacrifice of greater value than that of bullocks.

It can consume the sins and the diseases, the infidelity, intemperance, and impurity of the people, and make clean hearts and bright, new creatures in Christ Jesus. This God has done for you, has He not?

Audience—"Yes."

General Overseer—Thank God.

ZION NOT A CREATURE OF YESTERDAY.

I have been telling the people this for nearly eleven years, while my enemies want to make it appear that Zion is a thing of yesterday. Let me remind you that Zion, in my person, first planted her Banner in Western Springs, on the West Side of the City of Chicago, at the end of July, 1890.

Within a few days it will be eleven years since I first proclaimed this Gospel in Chicago.

Deaconess Jennie Paddock, stand.

DEACONESS JENNIE PADDOCK, HEALED THROUGH ZION TEACHING AND PRAYERS, ELEVEN YEARS AGO.

Deaconess Jennie Paddock, who stands there, was dying in her house. Her body was a mass of disease; one side had decayed and turned purple, for a horrible tumor of great size

(illustrating) had seized upon her. She was in the last stage of the disease; doctors had operated for years in vain, and had given her up.

Now, when at death's door, she had heard that there was a man at Western Springs who taught that Jesus healed; who prayed for the sick, and they were healed even when dying.

A messenger came to that tent and as I stood in the center about to speak, I saw a woman coming rapidly up with a paper in her hand. This was the cry on the paper: "Jennie Paddock, a Christian woman, is dying in her house at 611 Thirteenth Street. Pray for her. She believes that if you will pray, God will heal her, although she is pronounced to be dying at this moment."

I read the paper. I was attacking the falsehoods of the so-called Christian Alliance at that moment, and denouncing that accursed organization, which has been, more than Christian Science, a hindrance to Divine Healing in this land.

I was attacking its deadly errors, and I said as I read the paper, "I shall take God's answer to this prayer which I shall offer for this dying woman, as His endorsement of me as His Messenger in Chicago, and as the denouncer of the falsehoods of Christian Alliance."

I knelt and prayed.

Nearly twenty miles away she turned in her bed and lay upon the side which she had not lain upon for weeks, and went to sleep. When my meeting had finished, she awoke in that distant home and said, "God has healed me."

The next morning she was up and sewed a carpet, and moved to a new house within one week. Every vestige of that tumor passed away. She has been healed and kept by God for eleven years.

She is the Matron and Deaconess-in-charge of the Zion Home of Hope for Erring Women, and has been a blessing to multitudes. She has spent eleven years of life, and bids fair to spend three times eleven years more. (Amen.)

Is that true, Jennie Paddock?

Deaconess Jennie Paddock—"Every word of it, praise God, is true."

General Overseer—That, I then say, is the endorsement upon almost the first words that ever I uttered in Chicago as God's Messenger.

GOD'S BLESSING, DESPITE PERSECUTION.

From that time to this, despite the attacks of the mendacious press, despite the attacks of the apostate churches, despite the fact that multitudes of good Christians had only a cold shoulder and a cold word for Dr. Dowie, despite the attacks on every side, God has blessed my ministry, and has raised up this ministry of hundreds of ordained officers around me.

He has blessed you in tens of thousands, and has established Zion as He said he would in these latter days. Praise be to God. (Amen.)

Therefore, I say today that history is repeating itself and God is healing probably in even larger degree than at the opening of this Dispensation.

Tens and hundreds of thousands are now gathering beneath the Banner of Zion which was unfurled five years and five months ago, for I worked and waited five years and seven months in Chicago to be quite sure that I was making no mistake in planting the Banner of Zion there.

The moment I did so, and formed the Christian Catholic Church in Zion, on February 22, 1896, I said, "Now I shall address myself to the securing of a large tract of land, and I shall address myself to the foundation of a City for God, where tobacco and liquor, pigs and pills, and many other evils, shall have no place whatever."

I have steadily set myself to that task amidst all the toils of my constant work in preaching the Gospel, in founding this Church, and in ruling it to earth's remotest bounds; for now Zion is a hundred-fold larger outside of Chicago, I think, than in it.

For instance, since my missions last year in my trip to Europe, I find that there are now

NEARLY FIFTY CENTERS OF CHRISTIAN CATHOLIC CHURCH WORK
IN ZION IN EUROPE.

Yesterday I received a letter that a beloved sister, blessed under my ministry in a great city of Switzerland, had purchased a great palace, a castle, on one of the Swiss lakes, which she desires me to use for Zion in Europe.

Zion has gone throughout America, Europe, Asia, Africa, Australasia, and the Islands of the Sea.

In this meeting today, there are thousands who have come here from places in America, as far distant as British Columbia and Texas, Northern Canada and California, from one side of the land to the other.

There are those who have come from England, Scotland, and Ireland.

One came from the Isle of Man to be at this assembly today. Now what has come?

Every one can see that something has happened, our bitterest enemies being witnesses.

The statement is made by the press in Europe and the press in America that Zion is the most aggressive force for God today in all the world. (Amen.)

Thanks be to God for that.

The apostate churches have lost their aggressive power, and are decaying in spiritual power and also in numbers.

The Methodist Church admits a loss of 20,000, but forgets to add those of her new members whom she lost that very year, which makes the loss as many as 140,000 in one year.

When people ask where they have gone, the answer usually is, "Why, they have gone to Zion and to Dowie." (Laughter.)

SOMETHING HAS HAPPENED.

Every one could see that, at the close of the Nineteenth Century, God had made Zion a power so great that our presence, the press itself being witness, stirred that vast City of London with its seven millions of inhabitants, to its deepest depths.

The fact that there were 30,000 persons, mostly medical students and doctors, who were all howling together in Trafalgar Square for my blood, was a pretty good proof of that fact.

But what has happened?

Every one can see that some New Times have opened.

Whether it be for good or for evil, you must face the question of Zion every day of your life, and you cannot get rid of it. (Applause.)

Enemies of Zion, you cannot keep me out of your papers.

Every reporter is like a character in one of Dickens' novels who could not write many sentences before he got King Charles' head in it.

So it is with the reporters; they cannot write many sentences before Dr. Dowie or Elijah comes in. (Laughter.)

What has happened?

I notice in one of my exchanges that a man of considerable talent said that "Satan dwelt in the Planet Saturn; that a certain event which happened forty years ago in Saturn was about to make its impression upon this earth; that, in connection with it, Satan had now embodied himself in the form of Antichrist and that the name Antichrist belongs to John Alex. Dowie, who lives in Michigan Avenue." (Laughter.)

I thought that this poor Mr. Fulton, who writes this nonsense—I do not refer to the New York Fulton—might have made himself a little better acquainted with the fact that, from the first dawn of my conscious intelligence, I have loved the Name and I have loved the Cause of my Lord and Master Jesus Christ.

Jesus, my Lord, I know His Name:
His Name is all my boast;
Nor will He put my soul to shame,
Nor will my hope be lost.

JESUS FILLS ALL MY LIFE.

I love Him, I serve Him; I long to see His face. I shall do the work that He has given me to do in preparing the way for His coming, God helping me, as surely as the Baptist did who preached beside the Jordan.

I know now what my mission is.

I know now that He has clothed me with the Spirit and Power of Elijah.

I know now that which all theologians admit, that before Christ come, "Elijah indeed cometh and shall Restore All Things."

I KNOW NOW WHAT MY MISSION IS.

It is to begin that work of the Restoration of the Kingdoms of this Earth until they become the Kingdom of our God and of His Christ.

I shall fight that battle for the supremacy of Christ while there is a drop of blood in my body

I shall claim that every foot of this earth and every man upon this earth belongs to Christ, for He made the earth and He made every man. He tasted death for every man, and, therefore, every foot of earth; and every man on earth belongs to Christ, my Lord. (Amen.)

I claim for Him this great and glorious universal Kingdom.

The Church has forgotten that Christ came to establish a Kingdom.

The Gospel which He preached was the Gospel of the Kingdom of God.

The hope and aim of all His work was the establishment of the Kingdom of God. When the end shall come, it is written that He shall deliver up the Kingdom to God, even the Father.

We who preach this Gospel preach the Gospel not of a Republic which Boss Hanna or some other fellow controls; not a Democracy which Boss Croker or somebody else controls.

We preach the Gospel of the Kingdom of God.

We demand that every man upon this God's earth shall bow the knee and glorify God by calling Jesus Lord. (Amen.)

This Gospel must precede the Lord's coming.

POSITION OF COMMENTATORS ON THIRD COMING OF ELIJAH.

Let me call the attention of this vast audience, and the attention of the still vaster audience whom my words shall reach when they are on the printed page, to the fact that there is not a single commentary written upon the words of Christ in the seventeenth chapter of Matthew which I read to you, namely, "Elijah must first come and Restore All Things," but admits that before the second coming of Christ there must be the Third Coming of Elijah.

There is no question about it. The words admit of no other interpretation.

"Why then say the scribes that Elijah must first come?"

The answer of Christ was, "Elijah indeed cometh, and shall Restore All Things."

He came in the person of John the Baptist, and they killed him.

I have come, said Jesus, and they will kill Me; but before I come again Elijah shall come and fulfil the last two verses of Malachi, the last two verses of the Old Testament:

Behold, I will send Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse.

That, therefore, is the theology of the churches, Methodist, Presbyterian, Episcopalian, especially the latter, for John Keble sang it.

Twice in her seasons of decay,
The Church hath felt Elijah's eye;
Again he comes:
His chariot wheels are nigh.

John Keble, the author of "The Christian Year," sang the theology of his Church.

It is admitted, theologically, today, although the Church is not saying it, that before Christ can come, Elijah must come and must Restore All Things.

May God make it plain that Elijah has come and is setting about it. (Amen.)

ZION A REVIVAL OF OLD-TIME RELIGION.

Even my enemies have said that the remarkable thing about this ministry is that it is a revival of old-time religion.

Thank God, it is that religion which demands Purity in the marriage bed.

It is that religion which demands Purity in the home between the sexes.

It is that religion which demands that the Ten Commandments shall be obeyed.

It is that religion which exalts the Eleventh Commandment, that we should love one another in the same way as He has loved us, and He loved us better than Himself.

It is that religion which brings back all that is good in the Old Testament.

It is that religion which brings back the Apostolic, Prophetic, and Didactic ministry, and establishes a Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone.

"Where are the Apostles?" some say.

You might just as well say, "Where is the City of Zion?"

I will tell you where to find it.

"Where are the walls of Sparta?" said a mocking priest, and the Greek said, "Look at these men with their brave hearts and their determination to uphold the Republic of Lacedæmon. These are the walls of Sparta."

I will show you Zion City. It is in the hearts of thousands who are here and are determined to found this City.

All who are determined to help us to establish this City, God helping you, stand. (Thousands arose, a most inspiring sight.)

Where are the Apostles? I will tell you where the Apostles are.

THE APOSTOLIC OFFICE IS IN ZION.

Whether the day be far or near when God shall call these Apostles to office, thanks be to God, the Prophetic ministry, and the Teaching ministry, out of which the Apostles came, is now to be found in Zion, here, not in the Apostasy at Salt Lake City.

The Apostles will come in due course. May God prepare us for them when they come. (Amen.)

I hope I shall have something to do with their coming. Perhaps it will be given to me to nominate and ordain them. I know not. I shall be in no hurry. I shall only ordain to the Apostleship those whom God has called and manifestly prepared for that office.

But that office is coming, thank God, with everything else that is to be restored in Zion.

My brothers and sisters, we are at the beginning of "the Times of the Restoration of All Things which God has promised by the mouth of all His holy prophets which have been since the world began."

As Elijah the Restorer, I call upon you to help me.

My brothers and sisters, youths and maidens, men and women, I call upon you in the Name of Christ, my King, to help me to establish His Kingdom in every heart, and to restore the things that have been lost for generations.

All who are willing to do it, stand and tell God so. (Apparently all arose.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body, for Jesus' sake, the Lamb of God who taketh away the sin of the world.

Take away all my sin. Give me power to do right to any whom I may have wronged, no matter what it cost. Give me power to serve Thee.

Give me power to hold up the hands of the Messenger of Thy Covenant, of Elijah, Thy Prophet, and the General Overseer of the Christian Catholic Church in Zion; that in his three-fold ministry he may have the power and the presence of God, and the hearty good-will and help that Thou dost enable us to give.

Help us to be true to him, to each other, and to Thee, and to lay all upon Thine altar, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it ?

Audience—"Yes."

General Overseer—Gather, then, around the Lord's Table and seal it with the sacramental cup.

After the Lord's Supper, partaken by fully 4000 persons, "God be with you till we meet again" was sung, after which the service was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.



NEW AND REVISED

Catalogue of Zion Publishing House

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

- Vol. 1.** No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will;" Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2.** No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3.** No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4.** No. 1, January, 1900—Do You Know God's Way of Healing? and He is just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Doest Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5.** No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to LEAVES of HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 33 ROSEBURY AVENUE, LONDON, E. C. ENGLAND; or ZION PUBLISHING HOUSE, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

- AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.
- A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- BY WHAT AUTHORITY DOEST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIABOLOGICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIVINE HEALING VINDICATED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.
- DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW JESUS HEALS THE LITTLE ONES. By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- IF IT BE THY WILL, LIKE A SHEPHERD, by Rev. John Alex. Dowie, and HOW I CAME TO SPEAK FOR JESUS, by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.
- INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.
- JESUS THE HEALER AND SATAN THE DEFILER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. Do You Know God's Way of Healing? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.
- LEAVES OF HEALING. In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

- LEAVES OF HEALING.** In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.
- LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LIKE A SHEPHERD.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.** Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST.** 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.
- PERMISSION AND COMMISSION.** "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE.** 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY AND *The Ram's Horn*.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900.** 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY.** 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER.** 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE.** 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION.** 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BEATITUDES.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL AND THE SANCTIFICATION OF TRIUNE MAN.** 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN.** 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder?** 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God?** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors.** 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES.** 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION.** 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY.** 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.
- ZION'S BIBLE CALENDAR.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S HOLY WAR.** 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50, prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.** 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED,

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

**1201 Michigan Boulevard,
CHICAGO.**

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

SEPTEMBER, 1901.

PRICE TEN CENTS.

VOL. 5. No. 9.

Fifty Cents a Year.

A VOICE FROM ZION.

ZION'S

First Feast of Tabernacles

A SERIES OF DISCOURSES

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church
in Zion,

Delivered in Shiloh Grove Auditorium, Zion City, Illinois, from
July 12 to July 22, 1901.

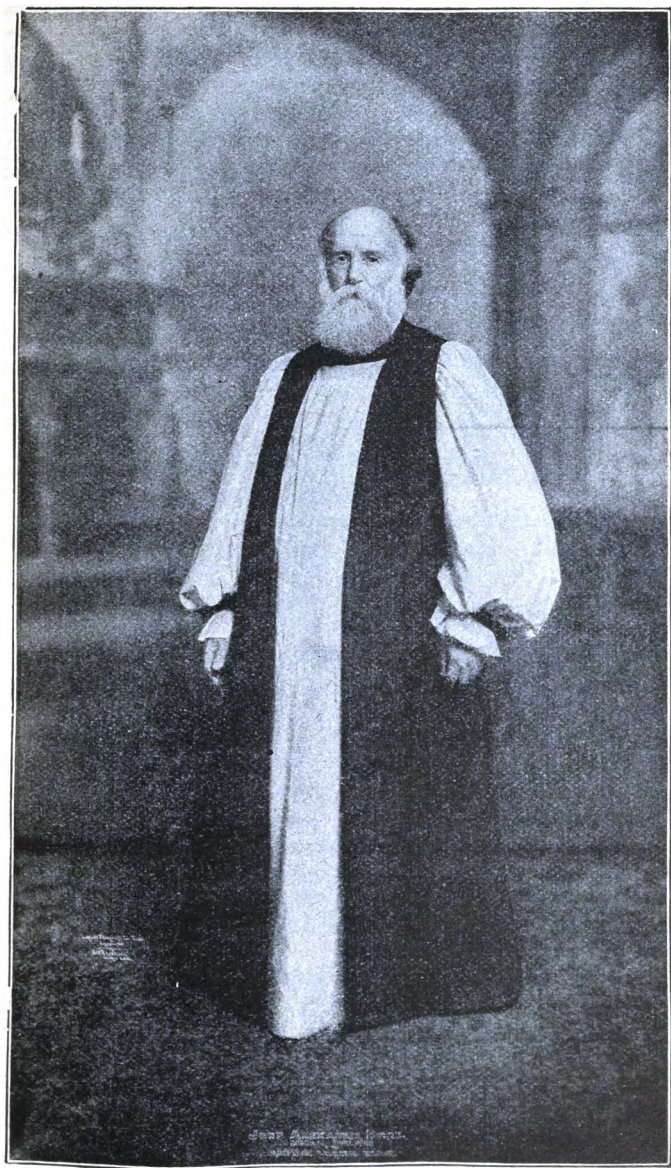
Entered at Chicago Post Office as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.

Digitized by Google





John Alcock Downie

ZION'S FIRST FEAST OF TABERNACLES.

FEW times in the history of His Church has God filled nine days with greater blessing than the days of Zion's First Feast of Tabernacles.

In them he has brought Zion to the First Anniversary of the great day when Zion Temple Site was Consecrated to Him, for His service and worship forever.

In them He has brought thousands of His true people together from all parts of this country and from many distant lands.

In them He has blessed, by the Presence and Power of His Holy Spirit, a Series of the most wonderful meetings held in the History of the Christian Church.

In them He has brought the Time of that most significant event in these Times of the Restoration of All Things: the Opening of the Gates of Zion City.

In them He has given many of His children the blessed privilege of dwelling, for a few days, in the midst of the beauties of the site where that City, of which He is the Builder, will soon rise, a blessing to the whole earth.

About two thousand five hundred people had arrived at the City, and were encamped in Camp Esther when the first meeting of Zion's First Feast of Tabernacles was held.

In the sweet coolness of Shiloh Grove, that Early Morning Sacrifice of Praise and Prayer was held at 6:30 o'clock, Saturday morning, July 13, 1901.

As fragrant incense the sincere thanksgiving and worship of the earnest company gathered there with their beloved leader ascended unto God.

Then into their midst came that Personal Presence, the Heavenly Dove, God's Holy Spirit.

God had set the Seal of His Divine approval upon Zion's Feast of Tabernacles. Saturday evening's meeting was a big family gathering for joyous praise to God and testimony to the many tokens of His wondrous grace and mercy. It was a much larger meeting than the morning meeting, as many had

come during the day to spend the night and the Lord's Day in Zion City.

Without a cloud to dim his glory, the sun sent his golden beams dancing over the lake on that Lord's Day morning.

The responsive waters caught their brightness, and mingling it with the reflected azure of the sky sent it quivering through the leafy shades of the grove which crowns Zion's Hill.

The birds awoke and a thousand tiny throats began to sing the praise of their Creator. Then the thousands to whom God had given refreshing sleep in the little city of tents in Shiloh Grove began to rise.

In quiet joy they assembled again in the Auditorium for the Early Morning Sacrifice of Praise and Prayer.

Within a few hours the trains from Chicago began to unload at Zion City the thousands who had not been able to leave their duties during the week to attend the Feast. Three long trains, of ten cars each, were necessary to bring out these worshippers.

A delightful meeting was conducted by Overseer-at-Large William Hamner Piper, beginning at 11 o'clock.

Then there was an intermission of three hours, after which came the great meeting of the day.

It was in the presence of at least 8000 people that Zion City Band, of thirty-six pieces, led the Processional of Zion White-robed Choir, Zion Robed Deaconesses, Deacons, Evangelists, Elders, Overseers, and the General Overseer, once around the Temple Site. Then, entering at the rear of the Auditorium and passing down the broad aisle, the Choir and Officers slowly mounted the platform, the Choir singing the Processional Hymn:

Forward! be our watchword,
Steps and voices join'd;
Seek the things before us,
Not a look behind.
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward thro' the desert,
Thro' the toil and fight!
Jordan flows before us;
Zion beams with light.

Forward, when in childhood
 Buds the infant mind;
 All through youth and manhood,
 Not a thought behind:
 Speed thro' realms of nature,
 Climb the steps of grace;
 Faint not, till in glory
 Gleams our Father's face.
 Forward, all the lifetime,
 Climb from height to height,
 Till the head be hoary,
 Till the eve be light.

Glories upon glories
 Hath our God prepar'd,
 By the souls that love Him
 One day to be shar'd:
 Eye hath not beheld them,
 Ear hath never heard;
 Nor of these have utter'd
 Thought or speech a word.
 Forward, marching eastward
 Where the heav'n is bright,
 Till the veil be lifted,
 Till our faith be sight.

God gave the General Overseer, the Messenger of His Eternal Covenant, a wonderful Message for the 6000 people who heard his voice, and for the untold thousands who will read these pages.

With mighty power, given by the Holy Spirit, it entered the hearts of the people.

With an orderly but intense enthusiasm they made response.

They realized, more deeply than ever, that theirs was the inestimable privilege of hearing the words of Elijah the Restorer, and having some part in the long-prophesied work of the Restoration of All Things, which was being begun in Zion.

With great joy, then, they gathered around the Lord's Table which was spread at the close of the service. Never in Zion was communion with the Lord more real at His Table than on this occasion, in the midst of the site of His City, in the holy calm of that beautiful Sabbath evening.

SATURDAY MORNING.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

Shiloh Grove, Zion City, Illinois, 6:30 A. M., Saturday, July 13, 1901.

The meeting was conducted by the General Overseer, who said, as he began the service:

Let us first, in silent prayer, invoke God's blessing upon us, that we may be in tune with God, and in harmony with each other, that the Holy Spirit's power may rest upon the entire Feast of Tabernacles, and that on this sacred spot already consecrated to God, we may realize His power and presence: His Saving, Healing, Cleansing Power; His Presence as the Holy One.

For a few minutes all were silent as their hearts were lifted to God. All then joined in singing Hymn Number 201:

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

The morning lesson was taken from the sixty-second chapter of Isaiah.

SCRIPTURE READING AND EXPOSITION.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest.

There are some people who can rest, and there are some people who can hold their peace.

"Oh," they say, "let us alone. Now just rest and be thankful, and let the world go to the Devil, and let the Devil have it all his own way."

If we have the Spirit of God in us, we will not be able to hold our peace; we will not be able to rest; and another thing is, as you will see presently, we will give God no rest. God does not want rest, and we will give Him no rest.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her Righteousness go forth as Brightness, and her Salvation as a Lamp that burneth.

That is it. We want the Righteousness of God, which is the foundation of His Kingdom, to go forth as Brightness. The Kingdom of God is first—what?

Audience—"Righteousness."

General Overseer—And—

Audience—"Peace."

General Overseer—And—

Audience—"Joy in the Holy Ghost."

General Overseer—We will never get the Joy nor the Peace until the Righteousness goes forth. The strength of Zion is her Purity, her Righteousness; and both are from God.

GOD'S PEOPLE SHALL HAVE A NEW NAME.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her Righteousness go forth as Brightness, and her Salvation as a Lamp that burneth. And the Nations shall see thy Righteousness and all kings thy glory; and thou shalt be called by a New Name which the mouth of the Lord shall name.

That is one of the characteristics of the Dispensation, that when the fulness of Time has come, God's people shall realize that they have this New Name which the Lord shall name.

Thou shalt also be a Crown of Beauty in the hand of the Lord, and a Royal Diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah,—

That is, "My delight is in her."

—and thy land Beulah:—

That is, "Married."

—for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace, day nor night: ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

REST IMPOSSIBLE TILL WORLD IS WON FOR GOD.

Sometimes people say to me, "General Overseer, don't you take some rest?"

I say, "Yes; I am going to Ben MacDhui to take some rest."

I went over there and worked thirty-two hours at a stretch that week.

I cannot take rest when God's Name is profaned; when the Church is apostate; when the world in its misery is groaning under the oppression of sin and disease, and the powers of death and hell.

How can I rest, while the work is needing to be done, not only here but in all the lands? I cannot rest.

Rest must not be taken in one sense. Of course, we must have natural sleep, and when we get it, we rejoice in it. I sleep very soundly.

I slept until dawn last night, and then, with the first light of the morning, I awoke to bless God.

For the hues of rich unfolding morn,
That ere the glorious sun was born,
By some soft touch invisible
Were caused around his path to swell.

The night was passing, and the morning rays were going before, the dawn had come.

Then I was wideawake; no more sleep.

We ought to be in that spirit of real wakefulness: wide awake, after refreshing sleep.

WIDEAWAKENESS NEEDED.

One of the things that we must ask God for is wideawakeness, perception, the quick eye to see, the quick ear to hear, the quick heart to sympathize, and quick action to do.

We must not let an opportunity slip. When once it comes, it must be used, or it never comes again. Never!

Another opportunity may come, but that opportunity is gone.

Let us remember these beautiful words, that God has set watchmen upon the walls, and that they are never to hold their peace day nor night.

All around this earth, when we are sleeping, we thank God that already Zion is waking; and when we are waking, others that have been awake are resting, so that the sun never sets upon Zion. In that way, we shall keep awake all the time in Zion.

Ye that are the Lord's remembrancers.

We are here to remind God of all His great and precious promises which He has given to the Church in all the ages; that they shall be fulfilled now; that we shall have grace given to us to take our part in the fulfilment of these great things.

Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies.

ZION'S CORN NOT MEAT FOR GOD'S ENEMIES.

Oh, how much of the corn that you have grown has been meat for God's enemy! Now the day has come when God has said that not a plat of ground shall be grown for His enemies.

I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast labored: but they that have garnered it shall eat it.

That is the trouble today. The wealthy classes that have hitherto had the people completely in their hands, are seeing that if this movement goes forward, multitudes on every side will escape from Poverty, and from the hands of the Devil.

They see that the people will get the reward of their labor, and so they are angry, but the promise is:

Strangers shall not drink thy wine, for the which thou hast labored: but they that have garnered it shall eat it, and praise the Lord; and they that have garnered it shall drink it in the courts of My sanctuary.

Go through, go through the gates.

GO THROUGH THE GATES.

That is the command to us. The Gates of the World are open to us today if we have the courage to go through; but if we are afraid, and say there is a lion in the way, we shall be

slain in the street. Then we will be like the cowards who have given it up and allowed the Devil to have it all his own way.

But there is the command:

Go through, go through the Gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples.

Thank God, we have lifted up the Banner of Zion and will never lay it down. (Amen.) Never.

Behold, the Lord hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The holy people.

May we win that title. (Amen.)

MAY WE BE A HOLY PEOPLE.

But do not let us call ourselves a holy people.

"Let another praise thee, and not thine own lips."

The best testimony of sanctification is the testimony of the unsanctified: is the testimony of others who do not know God, but who say, as they look at the people, "Well, they are a good people; they are a holy people."

Let the testimony come from others. Let us live the life, but let us feel how weak we are; how imperfect we are; let us realize that abiding in God alone we have perfection.

The promise is that all around the world they will call us a holy people; a redeemed people.

And thou shalt be called Sought out, A city not forsaken.

May God bless His Word.

GOD HAS BEGUN TO MAKE ZION A PRAISE IN THE EARTH.

Take this thought before we go to prayer. Remember it.

"Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He make Jerusalem a praise in the earth." That means His Church.

We want God to make Zion a praise in the earth. Thank God, He has done it already in some measure, has He not?

This is only a beginning.

We will ask God to make His own Zion a praise in the earth, so that multitudes who are perishing may be won to Him.

I will ask Overseer Jane Dowie to lead in prayer, and others to follow.

Overseer Dowie then offered prayer, followed by others.

The congregation then sang Hymn Number 227:

The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears;

Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

PRAYER FOR RAIN.

Those who want prayer for rain in their localities, arise and tell us where.

From various parts of the platform and congregation, numerous persons arose and mentioned the respective communities in which they were interested, where rain was needed.

The following named places are those where droughts were prevailing and for which prayer was requested:

Southern Nebraska; Waterloo, Iowa; Harvey, Illinois; Auburn, Nebraska; Marion, Kansas; Iowa; Shelby, Michigan; South Dakota; New York; Missouri; Raymond, Kansas.

The General Overseer then offered the following prayer:

PRAYER BY THE GENERAL OVERSEER.

Almighty and Everlasting Father, whose sun shines upon the evil and the good; whose rain falls upon the just and upon the unjust; have mercy. O God, upon the drought-smitten parts of America, and grant that these brethren and sisters may join with us now in prevailing prayer.

Open Thou, in Thy great compassion, the windows of heaven. Hear us as we plead the promise which Thou didst give to Thy servant Noah: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

O God, who didst give us the seedtime, grant that the harvest may not fail. We thank Thee that in this land, though the people have been sinful, there are those who are faithful.

O God, open Thy windows, and pour out rain. (Amen.) Save the crops, that there may be bread to the eater and seed to the sower. Once more, therefore, we plead Thy promise to Thy servant Noah, when he stepped out on the earth, and Thou didst set Thy bow in the heavens: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

O God, then let not the harvest fail where we have been asking for rain (Amen), for Jesus' sake. Amen.

Elder Fockler then prayed.

TESTIMONIES TO ANSWERED PRAYER.

Now, beloved friends, we will have a few testimonies.

August Haenchen, 1810 DeKalb Street, St. Louis, Missouri, said: "I praise God that I got LEAVES OF HEALING in St. Louis. I could see right through that you were a prophet of God. My wife was taken with inflammatory rheumatism. We wrote to you for prayer; I told her to lean on Jesus, and she received healing."

General Overseer—How long was she sick?

Mr. Haenchen—"Two weeks. My family are now in Zion."

General Overseer—The Lord is opening up the way for His people to come to Zion City. Is it not wonderful?

Mrs. Miller, formerly of Waterville, Minnesota, nine months a resident of Zion City, said: "I praise God that I am permitted to be a resident of Zion City. I called it sacrifice when we sold our property in Waterville, Minnesota, very cheap, to get here, but we have long ago ceased to call it sacrifice. What a sacrifice it would be if we had to be back in Waterville because we had property there! I thank God we are here.

"We could not find anything better than an old feed-mill to live in. Elder Fockler called it a tar-and-feather house, but by patching it we have it large enough to entertain twelve persons through this Encampment."

General Overseer—Thank God.

Evangelist Fisher, you are one of the Mansfield blue-paint and tar-and-feather men; let us hear what you have to say.

Evangelist Fisher—"I am glad, General Overseer, to be here. The inspiration of Zion City has entered into me since I came. I often think as I go back and forth to Mansfield and Zion City that these are the two extremes of what God can do for a people, and what the Devil can do when he gets possession of them."

The meeting was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

SATURDAY EVENING.

EVENING PRAYER AND TESTIMONY.

Shiloh Grove, Zion City, Illinois, Saturday Evening, July 13, 1901.

The meeting was opened by singing "I Will Sing of My Redeemer."

The General Overseer read from the Inspired Word of God in the sixty-first and sixty-second chapters of the Book of the Prophet Isaiah.

May God add his blessing.

The congregation then made the woods ring with their hearty singing of the hymn, "Go Forward, O Zion!"

The General Overseer then said:

I am glad to meet you tonight. I feel as the sun is setting that the Sabbath has begun. Oh that the Sabbatic power may come upon our spirits now, and that we may realize

that this first Sabbath that we have spent together on this soil is a momentous occasion! Oh that God would make the night to be filled with sweet repose and heavenly sleep, and blessing that shall give us power for the morrow, and that this place may be filled with the presence and the glory of God!

WELCOME TO ZION CITY.

I am glad to welcome you tonight. Many have come since the morning. I say to you, in the Name of the Lord, Welcome! a thousand times Welcome to Zion and to Zion City! (Amen.)

I am so thankful that, so far as I can learn, there has been no accident to any of our people on the trains which have borne them here. In one case where there was an accident, our people escaped with the car hanging over the brink of a broken bridge. I am so thankful for that goodness of God which has brought our people safe to Zion City.

THIS GLORIOUS FEAST OF TABERNACLES WILL BE LARGELY WHAT WE EACH MAKE IT OURSELVES.

If we are "in the spirit on the Lord's Day," the Lord will be present to bless us; for He is ever willing:

There is so much to thank God for; but we can put it all into one Thanksgiving, when we say, "Thanks be unto God for His Unspeakable Gift": for Him through whom our blessings came; thanks be unto God for Jesus Christ, His dear Son; thanks be unto God for such a Saviour; for so great and good a Father, and for so glorious and great an Elder Brother, and for so tender a Comforter and guide as the Holy Spirit. Thanks be unto God that now at the close of the Dispensation He has established Zion. May God grant that that which the enemies of God everywhere fear will take place, that Zion City will be a glorious success.

Now let us pray for the sick and the sinful, and the sorrowful and the weary, and the dear ones who have come long distances to this Feast of Tabernacles to meet that Lord who met with His people at these festivals long ago. For all in Zion everywhere we will pour out our hearts now.

Overseer Piper then led in the common supplication, the General Overseer offering the special petition for God's saving, healing, and cleansing Power upon those who had requested prayer.

I wish Overseer Jane Dowie to talk to you for a minute or two. May God bless her.

WELCOME BY OVERSEER JANE DOWIE.

Overseer Jane Dowie said:

"We are very much pleased indeed to see you all here this evening.

"We thank God for the wonderful meeting we had this morning—the early morning prayer meeting.

"We rejoice tonight that we have come here together to this Feast of Tabernacles; that we have come to this beautiful site, and that ere long we shall see you all here in your homes.

"We know that this will be a City of Peace and Joy. We believe that it will be a City where we will live in Purity.

"We thank God for these blessed privileges which He has given us.

"It seems sometimes when we think of it, that it cannot be real; and yet when we look around us and see that it is real, it makes us very happy indeed.

"Our hearts are just full of joy and thanksgiving to God for His wonderful goodness to us in giving us this beautiful land, where we can build together, and serve God in peace and in unity.

"Tonight I feel that my heart is almost too full of gratitude to God to speak. It seems as if there is hardly anything lacking, and that we are going to have all the good things 'with persecutions.'

"I do not think that we will be persecuted in this City. I am sure we will not. I thank God that we have a place of refuge, a haven of rest, where we can come together and worship Him according to our consciences, and do things He would have us do.

"We pray for a blessed day tomorrow, that God's Holy Spirit will be poured out upon the people.

"May those of you who have brought your sick, and your lame, and your halt to this City, that they may have the blessing of God upon them, get answers to prayer here for them.

"How blessed it is when the lame are able to walk and to leap and to sing for joy, and the blind see, the deaf hear, and the sick are healed!

"We trust in this Encampment to see the sick healed.

"We have today prayed for one sick person who had a very deadly disease, and God answered prayer.

"We think, as we look tonight at this tent and see the people, of the little gathering that we had when we first came to this country.

"The first tent meeting that we had ever attended was at Western Springs, just outside the City of Chicago. There, you know, we had the blessed healing of our sister, dear Deaconess Paddock. She was healed in Chicago at the time the General Overseer prayed for her in the tent while the meeting was going on.

"You all know how she has, since then, been used of God in carrying the Gospel of Salvation and Healing to multitudes of sick people; how she gained entrance into the hospitals where

she herself had lain and 'suffered many things of many physicians,' only to be turned out dying.

"I know He will pour out a blessing so that there will not be room enough to hold it. There never is room enough after the first beginning. We trust that there will not be room enough to receive the blessings, even in Zion City.

"Oh how happy we shall be when we meet in the Heavenly City of the Zion above! We shall think of the happy times we have had together here in this City upon earth.

"We desire this City to be a preparation for the Zion above."

HEALED OF PARTIAL PARALYSIS. NOW AN ELDER IN THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Elder Archibald McFarlane, Marion, Ohio, said: "I praise God that I am in Zion City tonight. It is a delightful place to be.

"I cannot express tonight the number of blessings I have received since I came into Zion. I was partially paralyzed, when I was healed in Zion. I was taking drugs, and everything that I ate tasted like drugs. I threw the medicine away, and asked God to heal me. Inside of three weeks I was able to be about my work again."

General Overseer—Hallelujah!

GREAT JOY IN BEING ON THE SITE OF ZION CITY.

Rev. W. H. Cossum, Zion College and Divine Healing Home, formerly of China, said: "After having my eyes upon Zion for a number of years, after having prayed many days for this City and its prosperity, God gives me the privilege of standing upon its consecrated, sacred soil. I could not walk fast enough this afternoon, so I got on my wheel and spun around and saw everything that I could.

"My heart was filled with thankfulness to God that I was in so clean a City. I did not care if there were not many houses on the site. I said, 'The ground is here and the buildings are coming, too, soon.'

"I felt that God was here, and I thanked Him for it.

"I thanked God that I was on a piece of ground where there was no sin, no tobacco stench, no worldliness.

"Having been in almost all of the prominent cities in the United States, and having grown weary of the sin and the worldliness, it was a great joy to stand on the site of a Clean City."

CAMPERS AT FEAST OF TABERNACLES FROM ALL THE WIDE WORLD.

General Overseer—It makes me so happy to see people here from nearly all of the world. Here is our Brother Cossum from China. He is a very good brother.

There was another one here today who said he came from Cuba, and another one said, "General Overseer, I want to shake hands with you. I came here from the Isle of Man."

There was another who said that he came from Scotland; another said that he came all the way from Ireland to be here.

Then I saw one lady who said, "General Overseer, you must not pass me by."

"Why," I said, "I will not pass you by; you came from the first State in the United States, alphabetically speaking; you came from Alabama."

Then some one claimed my attention who had come from British Columbia; then a man who had come from Canada, and then another from Texas and the next minute one from Pennsylvania.

Others are here from many distant places.

There are more than a thousand people here tonight; I suppose nearly 1500.

ONE OF ZION'S EARLIEST MEMBERS IN CHICAGO.

Mrs. Sarah Thomas, Englewood, Chicago, Illinois, said: "I have been in Zion seven years, and was baptized by the General Overseer at Manhattan Beach in the first Baptism he ever administered in Lake Michigan.

"I have been faithful ever since, and have grown in grace and in the knowledge of the Lord Jesus Christ.

"The Devil has tried to overthrow me; but I praise the Name of the Lord for all that He has done for me."

GOD HEALS OF ALL AFFLICTIONS.

Mrs. Crabtree, Dows, Iowa, said: "The Lord has healed me of my afflictions. I am glad to stand before this people and witness for God."

INSTANT DELIVERANCE FROM SERIOUS TROUBLE.

Mrs. Ida Stern, Zion Building, Chicago, Illinois, said: "I praise God for a wonderful deliverance last night. I had been sick for several days with severe stomach and bowel trouble, and kept getting worse, until late in the night I had a severe hemorrhage of the bowels.

"About five o'clock this morning I asked the General Overseer to pray that it might be stopped, and immediately the trouble ceased.

"I praise God for this wonderful deliverance, and for His many mercies to me and to my dear husband."

REJOICES IN ZION AFTER BEING FIFTY YEARS A PRESBYTERIAN MINISTER.

Rev. Amos Jones, Indianapolis, Indiana, said: "I thank God with my whole heart tonight that the clouds which came and darkened my early days and life have all been dispersed and rolled away.

"As the sun is in the West and the shadows are growing longer, I bless God that He has brought me out of the malaria of the Church where I preached for many years, and brought me into the atmosphere that gives me an inspiration I never knew before.

"I thank God, too, that He has brought me out of a Church which, like all the other apostate churches, had no authority, into a Church which has authority; that centers first in God and in Christ, and also gives His power to chosen Messengers.

"I thank God that He has permitted me to live these latter days of my life under conditions that are uplifting and inspiring. I have no words to express the gratitude I feel in Zion."

General Overseer—How many years have you been a Presbyterian preacher?

Father Jones—"About fifty years." (Applause.)

General Overseer—Thank God, there is hope for others.

THANKS GOD FOR THE VIRILITY OF ZION.

Deacon W. D. Yerger, Methodist Book Concern Building, Cincinnati, Ohio, said: "I thank God for being in Zion, every day of my life.

"There is a virility in Zion that I love. There is a manliness about it; there is depth of character that I love, and it impresses me most when I get by myself and look out into life. I see the one thing that humanity needs, and Zion has it in every respect.

"That is what gives me courage in speaking to business men. I tell them, 'This is what you need—God.' We have God in the highest, sweetest, noblest way.

"I had never lived as strong and as noble a life as I have since I have been in Zion. I do not think that I was a weak man before, but my life in Zion today is infinitely sweeter, and stronger, and better than it ever was. I testify to this to God's glory.

"I bless God for giving me the teaching through the General Overseer. I have grown to love him.

"It seems to me that to take Zion out of my life would be like wiping my life out. I would not want to live twenty-four

hours without the consciousness of the life that comes to me through Zion, for I realize that it is Christianity in its noblest and best sense.

"I thank God for every moment of my life for Zion, and I deem it the highest honor that I can have to be associated with it and have my name linked in any way with that of the General Overseer.

"I bless God from the depths of my heart for the General Overseer. I do not worship the General Overseer. They tell me I do. I worship God, but I follow the General Overseer, because I believe him to be, as I told Bishop Thoburn on the streets of Cincinnati, 'the greatest man of God living today.'"

General Overseer—We love the Deacon, and we love you all. He is a very good man. He was one of the best Methodists I ever knew. For myself, I make no claims to preëminence. I am what I am, by the Grace of God.

GOD ANSWERS PRAYER FOR BALKY HORSE.

Deacon W. B. Kindle, Zion City, Illinois, formerly of Kalamazoo, Michigan, said: "We were holding a meeting on the street in Kalamazoo last week, and somebody shouted out, 'He is a Dowieite.'

"I answered, 'Yes, I am a Dowieite, thank God,' and they did not try to do it any more."

General Overseer—You ought not to have said that you were a Dowieite. You are a Christian Catholic.

Deacon Kindle—"It was the only way we could put them to silence.

"They gave us a balky horse this morning when we started out. He reared straight up. We remembered that the General Overseer said, 'Stop at nine o'clock and have five minutes of prayer.' We stopped and spent five minutes in prayer, and then we suggested to ask God to make the horse gentle and take the Devil out of him, and He did. The horse was gentle all the day and did not give us any trouble."

General Overseer—May he remain so.

SIX YEARS OF PERFECT HEALTH AFTER MIRACULOUS HEALING.

Mrs. Charles Wilson, Chicago, Illinois, said: "It is just about seven years now since I was healed. Over six years I have had perfect health, and I thank God for that. I thank God for Zion and for the General Overseer and Overseer Jane Dowie, and I am thankful that I am here, and that my two little boys are strong and well."

General Overseer—The doctors so operated upon that dear girl that they took away certain important organs which would make it impossible for her ever to become a mother. God gave her back these organs.

Tonight she is a happy wife and mother.

For years and years the physicians and surgeons had put her in nameless agony. It is a joy to me tonight to know that she is sitting there with her two little boys and her husband. Bless God for them. Hers is among the Miracles of Healing.

MANY HEALINGS AND BLESSINGS IN FAMILY.

Mr. Taylor, Hornellsville, New York, said: "I thank God tonight for this first glorious day in Zion City. I praise Him for the healing of my dear wife two years ago. I praise Him for the healing of my dear son a year and a half ago. I praise Him for the blessing He has given me through the Christian Catholic Church in Zion and through LEAVES OF HEALING. I thank Him that He has brought me to this City, where I hope to have a home amongst you and yours, and to work for my Lord and Master."

SAVED FROM SIN THROUGH ZION.

Gus Hammock, Cincinnati, Ohio, said: "I thank God for the privilege of being in Zion City. I also thank God for the General Overseer and that he sent Overseer Piper to Cincinnati. It was through his teaching that I was led into Zion.

"I had every sin on my heart except murder, and when Overseer Piper came to Cincinnati, he told me how to get right with God."

CHILDREN WONDERFULLY HEALED.

H. S. Tidd, Lima, Ohio, said: "I thank God for the privilege of being in this meeting tonight.

"I thank Him for the healings that we have had in our family. All of our children have been wonderfully healed.

"I thank God for the teaching that the General Overseer has given us."

HEALED OF HEART TROUBLE THROUGH FAITH IN JESUS.

Mrs. O. W. Farley, Pontiac, Illinois, said: "I thank God for LEAVES OF HEALING. It is five years ago last March since I first heard of Zion. I had heart trouble, but I threw away the medicines and trusted God, and I have never had any return of heart trouble since."

WAY OPENED TO COME TO ZION CITY FROM CUBA.

S. L. Benham, Cuba, said: "I thank God for helping me to come here. Two weeks ago my business was in such shape that I did not think it possible for me to come; but I prayed for the way to be opened for me to come to Zion City, and

just a few days ago I received mail from the States which put me in a position to come.

"My wife received a wonderful healing through the General Overseer's prayers, a few years ago."

NOT "DOWIEITES," BUT MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

General Overseer—I wish to break a lance with Deacon Kindle. Whenever anybody says to you, "You are a Dowieite," say, "No, I am a member of the Christian Catholic Church in Zion."

I desire that Christ's Name shall come first. I desire that the great broad word, Catholic (Universal), shall come next.

Tell them just what this Church is. It is the Christian Catholic Church in Zion, thank God.

Deacon Kindle—"I have been in the habit of rebuking people for that thing, but in this particular case, I knew I could keep that man silent.

"A preacher once said to me, 'It keeps me busy to look after Christian Science and Dowieism.'

"I said, 'Do not you say Dowieism. We do not permit God's work to be blasphemed in this way. Do not call this work of God Dowieism.'

General Overseer—Do not let any one call this work Dowieism. If you do, you deserve to have the hose turned upon you. (Laughter.) The Name, above every name, which comes first in the title of the Church, is Christian, and the next is Catholic.

All the Epistles of the early Apostles that are not addressed to special Churches, are Catholic Epistles. The Epistle of James is Catholic; that is, it is to the Universal Church. The Epistles of John are Catholic Epistles. They are called so in the original. Peter and James and Jude are all Catholic Epistles.

We believe in the Holy Catholic Church. Thank God.

THE NAME OF CHRIST IS THE NAME WE LOVE.

We will not let anybody narrow it down to Dowie, because, as a matter of fact, I do not like the name myself. It is a poor, petty sort of a name. There is much about the name that I do not like.

The Name which I love, and the only Name which we can put upon the Church, is the Name of Jesus Christ, the Son of God.

Never permit any person to call you a "Dowieite," without rebuking them. It is not that you are ashamed of me, but, beloved, do not let any one for a moment think that you belong to me.

You belong to God, as I believe; and if I should for one single moment imagine that this Church was *my* Church, then God would set me aside.

This Church is the Church of God, my Father, which has been redeemed by the Blood of Jesus Christ, my Lord, and has been brought into existence by the power of the Holy Ghost.

Who am I to allow my name to be put upon His Church?

It is His Church, and, beloved, never forget that the whole family is called by that Name: for "at the Name of Jesus every knee shall bow, and every tongue confess that Christ is Lord, to the glory of God the Father."

I AM YOUR BROTHER AND FELLOW SERVANT.

I am your minister; and for Christ's sake I want to serve you and Him.

If any one says to you, "Well, what is Zion?" you say, "Zion is the Kingdom of God, and this is the Christian Catholic Church in the Kingdom of God."

My name is a poor, puny thing alongside of the glorious Name of Christ.

Every one admires the beautiful name that God has given to this Church.

It is strange that while we have the Roman Catholic, the Greek Catholic, the English Catholic, etc., that we are the only body of people who honor the Name of Christ and place it first, and call His Church the Christian Catholic Church in Zion.

God has honored the name.

I THANK YOU TONIGHT FOR YOUR GREAT LOVE TO ME.

I know that neither dear Deacon Kindle nor any of you are ashamed of me.

I am proud of the people whom God has raised up and committed to my care. I thank such loyal people as Father Jones, who for fifty years has been a splendid minister in the Presbyterian Church, and now comes out and places himself at my direction.

I thank God for the dear young men like Elder Brasefield and Evangelist Fisher, and many others who have come out.

I thank God for the splendid missionaries like Overseer Mason, Mr. Cossum, and Elder Viking, who have come out and placed themselves so humbly at my direction, that it almost breaks my heart.

I can only tell you that there is nothing that makes me more truly your servant than the love that you are willing to bear with me. I can only thank God for giving me this Church, which Christ has purchased with His blood.

May God bless you, and let these words suffice.

I never want my name to be placed upon this Church I want my name, if it is best, to be forgotten.

Not myself, but the truth that in life I have spoken;

Not myself, but the work that in life I have done, shall pass on to ages.

Let all about me be forgotten, save the truth I have spoken, the work I have done for my Lord.

LET THE WORKER BE BURIED AND FORGOTTEN, AND LET GOD CARRY ON THE WORK.

Let mine be the name of one who wanted the Name of Christ to be put over all his work and all his life.

This is the deep-seated thought in my heart. It is not a mock humility. It is a deep, earnest longing of my heart that the Name of Christ shall be glorified, and that His Kingdom shall stretch from shore to shore and cover the earth as the waters cover the seas.

May God grant it. (Amen.)

Now let us rise and praise Him as we go home to our rest.

The Doxology was then sung, after which the beautiful duet and chorus, "A Well of Water," was sung by Deacon Judd and Conductor Rice, and the service was closed with the following

PRAYER.

O God, come and be within us a Well of Water, and flow through us to the sin-cursed cities and to all the world. By Thy Holy Spirit take Zion and, on the day of the opening of this City, lead us, and let that day be taken possession of by God, for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

LORD'S DAY MORNING.

EARLY MORNING SACRIFICE OF PRAYER AND TESTIMONY.

Shiloh Grove, Zion City, Illinois, Lord's Day, July 14, 1901.

The General Overseer presided.

He announced the Hymn, "Bless Thou the Lord, O My Soul," and in reading the lines before the singing he said:

It is not only "mercies," but what?

Audience—"Tender mercies."

Kind hearts are here,
 Yet would the tenderest one
 Have limits to his mercy,
 But thy God hath none.
 Man's forgiveness may be full and sweet,
 But still man stoops to give it.
 More complete is love,
 That lays forgiveness at thy feet,
 And pleads with thee to raise it.

THE TENDER MERCIES OF OUR GOD.

It is God who comes down in the deepest humility and knocks at the door of the sinners' hearts; the heart's door, where He has the right, in the name of the law, the Eternal Righteous Law, to batter it down.

But He does not do it.

He stands a suppliant, knocking at the door with a humility deeper than any of us would have shown had we been treated as God has been treated.

I think that there is no word in all the Bible more wonderful than that, the "Tender Mercies" of our God—the humility of an Infinite Love that comes to seek such hearts as ours. That is what I would like you to think about:

Who doth redeem thy life, that thou
 To death mayest not go down!
 Who thee with loving kindness
 And tender mercies crown!

After the singing of the hymn, the General Overseer read the seventeenth chapter of the Gospel according to Saint John:

These words spake Jesus;
 And lifting up His eyes to heaven, He said,
 Father, the hour is come;
 Glorify Thy Son,
 That the Son may glorify thee:
 Even as Thou hast given Him authority over all flesh,
 That whatsoever Thou hast given Him,
 To them He should give eternal life.

What is the extent of Christ's power? Over how much of the human flesh?

Audience—"All."

General Overseer—And the promise here that Christ repeats is that He Would give Eternal Life to "as many as Thou hast given Me." Then is not that Eternal Life for every human being?

The provision is infinite, not only in time, but in eternity: for "the mercy of the Lord endureth forever."

Neither for these only do I pray,
But for them also that believe on Me through their word.

CHRIST'S PRAYER IS FOR US WHO LIVE TODAY.

That comes down to us today. We have believed in Jesus through their word that has come to us through the apostles and saints in all the ages. So for us the Redeemer was praying in this last hour of His earthly Ministry when He was about to submit Himself to all the cruelties and agonies preceding the death on the cross. He is thinking of us whom He sees down through all the ages, sitting here today, and He says:

Neither for those only do I pray,
But for them also that believe on Me through their word;
That they may all be one;
Even as Thou, Father, art in Me, and I in Thee,
That they also may be in Us:
That the world may believe that Thou didst send Me.

The world will never believe that God has sent Jesus the Christ until the world sees a United Church.

May God make us that. (Amen.) We are that, but God make us that still more (Amen): a perfectly United Church.

The General Overseer then continued the reading to the end of the chapter. He then remarked:

More than fifty times in this prayer of the Redeemer do we have the word Father, or the personal pronoun.

Prayer was then offered, which was followed by the congregation singing Hymn Number 63.

After some further remarks by the General Overseer, another song was sung, and he then said:

Let us have a few words of praise to God from the Overseers, Elders, Evangelists, and private.

BLESSING THROUGH EDITORIAL NOTES IN LEAVES AND BANNER.

Overseer G. L. Mason, Cincinnati, Ohio, said: "I thank God for the refreshings of my spirit that come every time I read the strong, brainy editorials in THE ZION BANNER and LEAVES OF HEALING. I get a refreshing and uplifting, a humbling of my spirit, a deepening conviction that God is speaking to the whole world now."

UNHOPED FOR BLESSINGS IN ZION.

Elder Silas Moot, Lima, Ohio, said: "I thank God that He has given me more than I hoped for or than I dreamed of in Zion, through His Son and our General Overseer."

General Overseer—God bless Elder Moot. He has had a hard field.

GREETINGS FROM THE PACIFIC COAST.

Elder August Ernst, Seattle, Washington, said: "I praise the Lord this morning that I am here. We did not dream that we would have the privilege to come here. We bring greetings from our dear friends in Seattle, and Tacoma, and Portland."

General Overseer—I am going to that coast some day.

Elder Ernst—"You have an invitation."

General Overseer—Yes, I have many of them. Thank you for the latest one.

THREE YEARS OF HAPPY SERVICE FOR GOD IN ZION.

Mrs. Caroline Miller, Elroy, Wisconsin: "So far as I know, Zion is in me. I thank God for this privilege we have today. God has been wonderfully blessing us. We hope to make our home here in Zion City. We thank God for the privilege of being in Zion City and the privilege of working in Zion three years. God has kept me."

THANKSGIVING FOR BLESSING IN PERSECUTION AT EVANSTON.

Elder A. W. McClurkin, 1320 Wrightwood Avenue, Chicago, Illinois, said: "I am so glad that God gave us, I believe, a glorious victory in Evanston the other night. Praise God for that. I was never happier in my life. I enjoyed that meeting the best of any in my life, and I want to go back again."

Deacon William A. Starrett, 6837 Green Street, Chicago, Illinois, said: "I thank God that I was counted worthy to go to Evanston and to stand up there on the public square and let them throw water, and after throwing the water to take me down and lock me up in the Police Station. I am waiting for a chance to go back."

GREAT PEACE AND JOY IN COMING FROM APOSTATE CHURCH INTO ZION.

Elder C. A. Hoy, Auburn, Nebraska, said: "I praise God for the privilege of being here with a delegation of ten from Auburn, Nebraska. We praise the Lord for LEAVES OF HEALING, which brought us into Zion, and brought us healing, physically and spiritually, and brought us out of the apostate Lutheran Church.

"We praise the Lord for the peace and the joy that we have in Zion and did not have in the old hard-shell Lutheran Church.

"I know many ministers in the Lutheran Church who are on the highway to Zion. They expelled me from the Lutheran Church for 'expounding Dowieism.' What did they do that for? They knew that many were reading the Zion Literature I was sending."

HEALING IN THE EVANSTON PERSECUTION.

Miss Louise Huber, Chicago, said: "I praise God and thank Him that He kept us so wonderfully at Evanston the other day. Many of us did not have a dry stitch of clothing on us when we reached our homes that night. Some of us had to stay in the corridors of the Police Station a long time. The next morning the girls who had gone to Evanston with colds were well.

"Praise God; He healed every one of us and did not permit us to get sick."

GREAT BLESSING THROUGH LEAVES OF HEALING.

C. H. Bailey, St. Louis, Missouri, said: "I praise God for being here in Zion City, a Clean City. I praise God for LEAVES OF HEALING. If it had not been for LEAVES OF HEALING I never would have come into Zion.

"I praise God that He healed me. I was healed two years ago the 17th of this month of rupture and appendicitis, through the prayers of the General Overseer. I praise God for what He is doing for us. I praise Him for what He is doing for my wife."

HOLY JOY, PEACE, AND CALMNESS IN THE MIDST OF A MOB.

Deaconess Sophia Hertrich, Zion Building, Chicago, said: "I have only one sorrow, and that is to think that there are many who are dear to us who are not realizing the privileges and blessings that come to us through Zion. I am so glad for the experience that I had at Evanston. I have never before in my life realized the possibility of such a calm, heavenly peace in a mob.

"The thought that came to me was that if I should be counted worthy to die for the Gospel's sake and go home in that spirit and gladness that filled my heart at that time, it would be better than toiling on.

"If it is His will, I am willing to toil on. But I am so glad for the experience that I have had to know the possibility of being filled with perfect peace whilst a howling mob is doing its worst.

"I thank God for the privilege of having a little part in this great work."

THE BLESSING OF CLEANLINESS IN ALL THINGS.

Mr. Ellis, Cooksville, Illinois, said: "I thank God that God is in Zion, that we can feel assured that we are in a City of God, and that God is in our City. When we have a clean city, and a clean ministry, and a clean body, we can go to God with clean hearts and get His blessings."

HEALED THROUGH THE GENERAL OVERSEER'S PRAYERS ELEVEN YEARS AGO. WONDERFULLY KEPT SINCE.

Mrs. E. T. Milner, Sycamore, Illinois, said: "I praise God from the depths of my heart and all the powers of my being that God, in His Infinite Love and Mercy, has kept me eleven years. It will be eleven years in a few days since I first set my eyes upon Dr. Dowie and heard his teaching and received a perfect healing, after listening to two lectures.

"Through all the trials and persecutions and afflictions that he has gone through with, various foes and everything that has evil in it, I do not think that my heart or thought has ever had one ray of doubt about him. I have said from the beginning that he was a man of God from the minute he spoke, and I have said it every day since."

General Overseer—It has been a very great joy to me in this Feast of Tabernacles to have seen quite a number who heard me speak my first words in the neighborhood of Chicago, at Western Springs, eleven years ago this month. Our dear Sister Milner was at that camp meeting. She had a wonderful healing. She is a sister of Elder Tindall.

SPEEDY HEALING OF A PAINFUL INJURY.

Deaconess Carrie Krause, 7701 Goldsmith Avenue, Chicago, Illinois, said: "I thank God I am able to be here this morning.

"On Friday I fell on my way coming down from the city to my home, injuring my knees and right leg.

"When I had gotten on the cars and sat there for a time, my limbs began to ache and my knees began to swell.

"When I arrived here I asked the General Overseer to pray, and he did so.

"That swelling is all gone from my knees."

ZION NOT ONLY TALKS FULL SALVATION AND CHRISTIAN UNITY, BUT LIVES THEM.

Deaconess L. Blackmore, 39 Tregarvon Road, Clapham Common, London, S. W., England, said: "I am praising God that I am a member of the Christian Catholic Church in Zion.

I had been mixing with people who talked about Full Salvation.

"I am thankful for the Christian Catholic Church in Zion, because they do not only talk about a Full Salvation, but they have it. It is not a Gospel to be merely theorized about, but in Zion I find it lived.

"I praise God for the unity in the Christian Catholic Church in Zion. It is a matter of talk with the people from whom I have been expelled. They talk about unity, but do not possess it. Here we find it from the least to the greatest. We find this fact, in all nationalities, that we are one in Christ.

"May God cement us more and more with the Holy Spirit's power. Perhaps I am speaking too long."

General Overseer—We will consider that you represent all London.

Deaconess Blackmore—"That is a large city for a little person like me to represent, although I am not very small in body.

"I rejoiced when I saw in the papers that the General Overseer was coming to London. If ever a place needed this Full Gospel, it was London; although I find the Devil is just as bad here.

"This teaching is bitterly opposed, and especially by the majority of the Holiness people.

"I had been a member of the Baptist Chapel for about six or seven and twenty years. But I saw clearly, from reading the Word of God, that Baptism meant three immersions. I desire to be right as far as I know, and as far as God shows me I mean to obey Him.

"I was among the first to be baptized by Triune Immersion when the General Overseer held his first Baptism in London, and I praise God for it.

"I belonged to what is called the 'Pentecostal League.' There was a League here in America, but I think it has fallen through. I know that many have come out of it, even in England, of late, because they are talking of Full Salvation, talking of Divine Healing, and they do not exhibit it. As to Divine Healing, they talk about it, but they say if you do not get healing, you must go to the doctors. But Zion believes in a Full Salvation for spirit, soul, and body. I praise God. To Him be all the Glory."

HEALED OF BLINDNESS, DEAFNESS, PARALYSIS AND SPINAL TROUBLE.

Mrs. O. F. Long, Chicago, Illinois, said: "I praise God that six years ago He opened my blind eye and my deaf ear, and healed me of paralysis. I also asked the General Overseer to put his hand on my crooked back and pray. He did so, and

God healed me of my spinal trouble. We went to Florida for twelve winters for my health, and my husband paid a fortune out for housekeepers, hired girls, and nurses and everything, but blessed be God, I am healed; I am well.

"As the lady said, I love to wash and iron; I love to go around, and God does bless me, and I am well; I am real well, and I give praise, and thank God for the General Overseer. He helped me to the Lord when I was praying and reaching.

"We must not fold our hands when we come to the Saviour for healing; we must reach to the Christ; for our Saviour died that we might live and be healed. If the soul is healed, and we are God's children, He will heal our bodies, and it is so easy to trust the Lord and our Saviour, and oh, I want you all to do as I, reach to God and ask Him for faith in God the Holy Spirit, and He will come right into your body, and you will be healed and well.

"I do love the Lord Jesus, and I do love His people. Let us all serve God in the right way; let our light shine that God will know where His children are; let us all cling to the cross, and our Saviour, and love Him, and He will heal our bodies and our souls, and make our minds, and make others round about us happy."

BABE HEALED WHEN DYING. GREAT JOY IN PERSECUTION.

Overseer W. Hamner Piper, Chicago, said: "I thank God especially for the great blessing I received last night in the meeting, and also for the meeting this morning.

"I thank God for the healing of one of our little children during the past ten days, when he seemed to be dying.

"I am specially grateful to God for the opportunity of going to Evanston the other night.

"I have been wondering what was the matter with me. Every officer was being mobbed, and I was slipping through without receiving anything, but I got what I was looking for the other night.

"My desire is to go back again.

"I never enjoyed anything so much before in my life. I was calm and cool as any one possibly could be, and I rejoice in the Lord for being counted worthy of suffering a little bit for Him."

The meeting was then closed by singing the Doxology and the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.





THE GENERAL OVERSEER STARTING FROM TEMPLE COTTAGE
TO THE AUDITORIUM.

Zion's First Feast of Tabernacles.

Zion's First Feast of Tabernacles.

ZION'S First Feast of Tabernacles has passed into the history of these days of the Restoration of All Things.

It has not passed unnoticed, even by the world. Indeed, the eyes of the whole world have been on Zion City and the events transpiring there with ever-increasing interest from the moment when the location of the site was announced; for, laugh and scoff as they may, the world and the apostate Church are struck with the conviction that something of mighty import has happened.

Yet not the world, nor the apostate Church, nor even Zion herself can tell of the place which that Feast of Tabernacles may have in the events leading up to the Consummation of the Age, the Coming of Christ to reign.

God only knows the full significance of that Series of Meetings and Encampment which his servant, the General Overseer, planned and accomplished according to His will and purpose.

God's manifest Presence and blessing throughout those ten days was a constant inspiration to the thousands of His true people gathered on that hill-crest, filling their hearts with thanksgiving that He gave them such assurance of His hand in the events of which they were partakers.

While the two Lord's Days of the Feast, the Anniversary of the Consecration of Zion Temple Site, and the Last Great Day of the Feast were days of great outpourings of God's Spirit, and full of richest blessings, yet it was the meetings on the week days that Zion found the sweetest and most helpful; for at these meetings there were few if any but members of the great Zion family.

In these weekday meetings—the Early Morning Sacrifice of Praise and Prayer, the forenoon and afternoon meeting of confidential and helpful Conference with one another and with the General Overseer, and the evening meetings of Praise and Testimony—the people felt that they were given the privilege of getting into the great heart of the mighty prophet, Elijah the Restorer, whom God had sent to lead them.

The Last Great Day of the Feast, Lord's Day, July 21st, was a day of most intense heat.

Hot winds from the southwest and the fierce rays of the sun from an unclouded sky sent the mercury in the thermometers in Chicago up to a fraction over 105 degrees, at the highest point.

Yet on Zion's hill, under the shade of the trees of Shiloh Grove, the heat was greatly tempered, and there was none of the severe suffering, prostration, and death which made the day so terrible in Chicago.

While this weather doubtless kept many away, yet there were between 7000 and 8000 people on the grounds.

The Auditorium, which seats over 5000, was filled, and many people stood under the shade of nearby trees, within reach of the sound of the General Overseer's voice, at the crowning meeting of the day, held at three o'clock in the afternoon.

Led by Zion City Band, the long Processional of Zion White-robed Choir and Zion Robed Officers wound its way among the trees to the Auditorium, and, entering at the rear, marched slowly down the center aisle and mounted the steps to the platform.

As they entered the Auditorium, the ringing voices of Zion Choir took up the inspiring strains of the Processional Hymn:

On, brothers, on to the better land,
 Chanting our songs in triumphal strain,
 Shoulder to shoulder marches our band—
 On, till the golden gates we gain!
 Forward our steps to the Home beyond,
 Seeking the country yet unseen,
 Where to our hopes shall at last respond
 Glories untold in dazzling sheen.

REFRAIN—On, brothers, on to the better land,
 Chanting our songs in triumphal strain,
 On, ever onward the march of our band!
 On, brothers on!

Led by the pillar of cloud by day,
 Israel journeyed amid the wild;
 Nightly the fiery pillar's ray
 March of that lonesome host beguiled:
 God for their guardian, God their Guide,
 God 'gainst the foe for His people fought,
 God at the Jewish warriors' side—
 They to their promised land were brought.

Onward the march of the Christian host,
 On through the world's dread wilderness;
 Christ for our Captain, His Name we boast,
 Jesus the Lord our Righteousness;
 Under His banner sworn to fight,
 Journey we onward day by day;
 Comrades, we trust in the Victor's might,
 We shall be victors in the fray.
 Perils may come and the storm-clouds rise,
 Foemen may threaten, snares abound;
 God sets His rainbow in darksome skies,
 Angels our path shall compass round.
 On, let us on, till the march be done,
 Strong in the Leader's strength we stand;
 Forward we press till the prize be won—
 Rest, endless peace, the Fatherland.

The General Overseer's graphic description of that Last Great Day of the Feast nearly Nineteen Centuries ago, his striking application of the lesson of that strange occurrence to the lives of those who heard his voice, and his effective appeal to all to learn that lesson and to live it, made that service an epoch in many a life. There was scarce one in all the thousands present who did not arise and join in the earnest Prayer of Consecration with which the meeting closed.

LORD'S DAY EVENING.

Shiloh Grove, Zion City, Illinois, Lord's Day Evening, July 14, 1901.

The General Overseer presided, after a song service had been held for about half an hour.

He said:

I am glad to be here with you.

I feel just about as fresh as I did at half-past six this morning. I have had a little rest and a change of clothing.

I am just as if I had been dipped in water when I leave this platform.

I am so grateful to God for sustaining power.

Instead of reading the Scripture, I want you to recite with me the thirty-fifth chapter of Isaiah—the Song of Salvation—what next?

Audience—"Healing."

General Overseer—What next?

Audience—"Holy Living."

General Overseer—What next?

Audience—"Triumphant entry into the Zion above."

General Overseer—There are four glorious truths: Salvation, Healing, Holy Living, and Triumphant Entry into the Zion above.

The chapter was then repeated in concert by the congregation.

This was followed by singing the verse:

Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' Immanuel's ground,
To fairer worlds on high.

The General Overseer then said:

I am grateful tonight for a thousand things.

OUR ENEMIES ARE BECOMING OUR FRIENDS.

I have just had a whisper given to me by dear Overseer Mason that one of the students—a colored young man from Africa—who was fined and punished severely in the courts in London, has been converted and is on his way to Zion.

I hope that the conversion is a genuine and thorough one.

Now pray God that thousands of those who have been our enemies may become the friends of Zion.

I receive many confessions, and it is a great joy to me to forgive the transgressors.

There are some things in today's meetings that are interesting to me.

One Elder said that a gentleman had come from a certain town north of this City Site, who, so far as is known, had always been indifferent to religious matters.

He seemed to be intensely interested today.

I was told of some who rose when the call was made to consecrate themselves to God and to coöperate with me in the building up of Zion City.

One very ungodly man sprang to his feet and said, "I will."

I believe God touched that man's heart and blessed him.

I hear a great many things that interest me.

BEAUTIFUL SCOTCH CUSTOM REGARDING THE SABBATH.

My view of it is that the Sabbath begins on Saturday night with the sunset and ends with the sunset on Sunday.

That is the Scotch view of it.

The Scotch people, who are pious, gather in the Highlands of Scotland on Saturday at eventide, to have family worship.

All the children's clothes are nice and clean, ironed and brushed.

All the shirts are nicely mended, buttons on every one of them.

Everything is in good order and laid nicely across the chairs at the foot of the bed.

Everybody goes quietly to bed and rises in the morning, and the clean clothes are there.

There is a scrub just before sunset on Saturday night, and they all gather around the table when the sun is set, and worship God.

That is a relic of our Israelitish origin.

A great many customs in the Highlands of Scotland are of Israelitish origin.

The land itself is full of Hebrew customs.

I was very much interested in my visit to the Dee, to Balmoral, to that historic part of the country around Birnam.

I saw an old tree there that must have been a thousand years old, a giant of the old Birnam wood forest.

Hebraistic customs, taking you away back to before the time of our Lord Jesus Christ's birth, have lived through the ages like that old tree.

Some of the Hebrew tribes settled in the Highlands of Scotland before Christ was born, so the legends tell us, and I think they are true.

I was intensely interested in my visit to Iona,

THE SACRED ISLAND WHERE SAINT COLUMBO ESTABLISHED THE GOSPEL.

Columbo means "dove."

St. Colon, or St. Columbo, was "a very pious man."

The stories connected with him are very interesting. He was evidently a mighty man of God.

As one travels over these old lands, in England, Scotland, and Ireland, in many parts one meets traces of Israelitish origin amongst the Anglo-Saxon and Scandinavian races.

For instance, you Danes call your country Danmark, do you not?

Danes in audience—"Yes."

General Overseer—The tribe of Dan landed at the Danube, which was Dan's River.

Every place they came to they called by the name of Dan.

You can trace the tribe of Dan through all Europe.

When it got cold they drew a line and called it "Dan Mark," and said, "We go no further."

Then they came over to England, and Ireland, and Scotland, to steal; and they stole.

They left that habit of stealing in the Highlands of Scotland.

An old rule there was, in simple, plain language, "He shall take who has the power, and he shall keep who can."

They were great thieves, and they were not ashamed of it. But that was just like Dan.

Dan took to the sea in ships, and ever since that day the Danes have been mighty seamen.

They are Israelitish, every one of them, and we are the descendants of the ten tribes of Israel.

Thanks be to God, He who has called Israel will in due time call Judah.

I believe He is beginning to call them now.

May God bless the Jews. Amen.

Prayer was then offered by Officers of the Church.

The General Overseer then opened the meeting for praise and testimony.

He said:

This little gathering will be best turned into a

PRAISE AND TESTIMONY MEETING.

Let us praise God not only for Divine Healing, but also for Salvation, and Holy Living, or any testimony of what God has done for you through the various agencies of Zion.

Let us have facts we do not know and would love to hear.

I am meeting here hundreds who were dear children of God before I was born.

They are full of love.

Zion has come, in their old age, to fill their hearts and fill their lives.

I am so thankful for the love of the old people.

Many have come long distances, like our dear Father Leonard, who has come all the way from his station in New Jersey to be with us.

May God bless us.

CHIEF USHER AT CENTRAL ZION TABERNACLE BROUGHT FROM INSENSIBILITY AND QUICKLY HEALED.

John Singleton, Zion College and Divine Healing Home, said: "Four weeks ago tonight I was a very sick man in my body. I fell downstairs and was very seriously hurt. They tell me that I lay insensible five or six minutes. Elder Stevens came and prayed with me and I came to. Then Overseer Piper came and prayed.

"I was very sore through my lungs. It seemed as if every string around my heart was torn. I waited for you to come, and you prayed three times and laid hands over the parts, and, thank God, that torn feeling went away.

"The second day after that I was on my way to Springfield and the train was nearly wrecked. On account of a heated box in the tender, the wheel broke and the truck dropped down as far as the safety chain would admit. The engineer, hearing the clatter, put on the emergency brakes and no harm was done.

"I thank God for the power that is in Zion. I thank you dear General Overseer, for all your kindness to me."

General Overseer—Mr. Singleton is the chief usher of Central Zion Tabernacle and of this Auditorium, when he is here.

He was brought to me in a terrible condition, and I am so grateful that God instantly gave him blessing and enabled him to go on with his duties.

A BANK WHICH OPENS EACH DAY WITH COMMUNION WITH GOD.

Deacon W. S. Peckham, Cashier of Zion City Bank, said: "I praise God tonight for the privilege of doing business for Him after thirty-three years' connection with banks. I am now in a Bank where the day's business is started first with communion with God, seeking wisdom and guidance. It is a great privilege to be connected with men who do business in the fear of God. Tonight I rejoice in the fact that God has called me to a little work in Zion. It is not a little work, either. It is a great work for Zion. Our Zion City Bank will yet be the greatest bank in all the world."

Audience—"Amen."

General Overseer—Say "Amen."

Audience—"AMEN."

Deacon Peckham—"God has been very good to the Bank. He has carried it through something that no other bank in the world could have gone through.

"I was thinking, in connection with this Evanston matter, that those firemen were right. They did right. They were following their line of business. (Laughter.) It is their business to put out fire. The only Church that I know of today that has fire in it is the Christian Catholic Church in Zion. Praise God for that. Now those men know something. (Laughter and Applause.) They know it when they see it. They may not want to put it out, but they know it is there. Praise God it is. (Amen.)

"How good it is to be in Zion. There comes to my mind a picture that I saw in my early boyhood days. It was a picture of Mt. Sinai, and all around it were the tents. Do you remember that picture in the old family Bible? As I rode up here, I said, 'Surely the children of Israel are tenting here.'

"In this first day of Zion's First Feast of Tabernacles, how God's Spirit has rested in mighty power on our General Overseer in every service, not only in this afternoon service, but also in every service. Surely God is with us. Let us praise Him. Let us rejoice. Let us be glad that we are the children of Israel, and that God is leading us to great and mighty victory.

"He will at last crown us, for those who are faithful unto death shall receive the Crown of Life."

FATHER LEONARD MELTED INTO TEARS, ON BEHOLDING THE BEAUTIFUL PROCESSIONAL.

Elder Isaac Leonard, Vineland, New Jersey, said: "I want to say, dear friends, and dear General Overseer, that this is the third visit I have made to Zion. Every time I have received great blessing. I received one last May, a wonderful blessing; and I had a repetition of it this afternoon. I want to tell you the circumstances in which it was given me, in the Auditorium building, last May. It was the first I saw of the Processional.

"I had some little scruples. I was raised a strait-jacket Presbyterian, although I wandered away and got into the Mississippi River afterwards. I had some scruples concerning the Processional, and said, 'Does the Lord approve of this demonstration, this show, this robing and uniforming, and so forth?'

"As I sat there looking over the audience, waiting for the Processional to come in, I just turned it into a prayer: 'Lord, do You approve of this? Do You smile upon it? Can You give it Your benediction? Can You pour out Your Spirit upon this demonstration?'

"Just then the Processional began marching in, right by where I was sitting. There were the little tots with their white tunics and song books, singing the praise of Jesus. Oh such a spirit of yearning prayer came over me as I have never experienced in all my history, that God would carry these little ones into His Kingdom, and that they might march into the streets of the New Jerusalem with garments whiter than their tunics.

"Then my mind went out to the perishing world, that they might be saved. I received a great blessing. The tears ran, and I broke right down before God. All my scruples about these things vanished.

"This afternoon I wanted to get on a robe (laughter), and I went into the robing room, but there was none for me.

"As I saw them marching outside previously to marching in here, the same Divine impulse of prayer came over me.

"I made some sacrifice to get here once more, and I bless God for it.

"I pray that God will pour out His Spirit in unprecedented measure here. We have a mighty work in hand. This world is wrong side up. It wants turning right side up.

"May God bless His servant.

"I had such a spirit of prayer that the Lord would soon send Elijah, a preacher of the wilderness, to bring men back to God, to bring men back to reason and the service of the Most High.

"When I read **LEAVES OF HEALING**, and read the testimony and preaching of the General Overseer, I said, 'The Lord has heard my prayer,' and I went into Zion like one drop of water will go to another.

"I am glad I am in Zion. I tell you the Lord is blessing me. We have a little Branch in Vineland. I bring their greetings to you. I ask you to pray for them, that God will mightily pour out His Spirit.

"I met an old friend, a member of the Baptist Church. I had preached for them at a time when the church was about going to pieces, and they say I saved the church from going to pieces. I don't know about that"—

General Overseer—Was it worth saving?

Elder Leonard—"I said to this lady, 'You don't want to see a Dowie crank, do you?'

"'Oh yes,' she said, 'I want you to come and bring your wife with you. We may not agree in everything, but we want to hear your story.'

"We went, and after a few words of conversation she turned to me and said, 'Brother Leonard, you are a good advertisement of your doctrine,' referring to my physical appearance and my strength and my health.

"You see the Lord has blessed me wonderfully. People have been testifying about me. One says to another, 'I don't see that he is much better than he used to be,' and others have answered, 'Where are your eyes; can't you see?'

"Pray for us, that God may be glorified and Zion built up in Vineland. Here is my wife" (introducing his wife, who came forward on the platform at that time).

MRS. LEONARD TALKS WITH HENRY WARD BEECHER'S SON.

Mrs. Leonard then said: "I had a mission to Henry Ward Beecher's son, and I told him our story.

"He said, 'Yes, I can tell you how you got your healing. That was all perfectly natural; it was mesmerism.'

"Well, it was mesmerism that worked 800 miles away, and I had never seen the General Overseer at that time.

"Henry Ward Beecher's son pitied my husband for 'narrowing down and getting into Zion.' I told him about my husband's healing of a cancer in the face, when he put everything else aside.

"He said, 'Well, that means business.'

"I said, 'I wish you would "mean business," and preach the Full Gospel. You ministers are all banded together in fighting against us, but the Lord is mightier than you all.'

"I have talked to every minister in Vineland, except the Roman Catholic. I can't get hold of him. My ministry is among the ministers." (Applause.)

General Overseer—That is good.

Mrs. Leonard—"I praise God tonight that I am in Zion. My tongue is loosed. I am working for Zion. We have had LEAVES OF HEALING sent to us for distribution. It has been distributed, and unknown persons are sending it out. We cannot find out who they are. They are going and the work is growing.

"I do praise God that I am in Zion, and I want everybody to be there. I don't often have a chance to talk to Zion like this, but my soul is so full I cannot keep still."

ZION'S PICKET-LINE IN VANCOUVER SEES LIVELY SKIRMISHING.

Elder R. M. Simmons, Vancouver, British Columbia, said: "Zion, I bring you the good will of Zion in Vancouver, British Columbia. I bring you their greetings. I cannot tell how glad I am to be here tonight. One of the greatest surprises in my life was when the General Overseer told me he was going to send me to Vancouver. Two years ago last May we bid Zion in Chicago good-by and started for the picket-line in Vancouver—Evangelist Brooks, and my wife, myself and our children. You know the picket-line has sometimes seen lively skirmishing out there.

"You know what happened to Evangelist Brooks. He came back and got a wife."

General Overseer—He did not come; we brought him.

Elder Simmons—"The Bible says, 'He that getteth a wife, getteth a good thing.' Elder Brooks has found it so.

"He could not be here tonight, but he told me to tell you that he would like very much to come, but was willing to stay.

"I have received such a hearty welcome since I came back. All have been so kind to me, and I rejoice. I feel that there are few in Zion who have received greater blessings than we have, and I do not know anybody less worthy. I am so glad we are in Zion, head, heart, body, soul, and spirit.

"Some time ago one party wrote a letter to Vancouver, and said he hoped Elder Simmons and all the members would get out of Zion, and would not send any more tithes to Zion. I think Recorder Anderson will notice that there has not been any falling off in tithes. We are still in Zion, and are in it to stay, if you will let us.

"We have had a splendid time out there. The Devil has made it interesting for us. We have been egged, and we have been pelted with stale fruit, and stoned, and mud thrown on us. 'But we have not yet resisted unto blood.'

"I want to say that Zion is still alive in Vancouver and Victoria. But you have a tremendous magnetism down here in Zion City. You are taking some of our best members. I think we are losing about fourteen from Victoria; not so many from Vancouver, but more on the way.

"God has been with us and God has blessed us. I very often thought that the General Overseer took a tremendous risk when he sent us out there.

"I am glad, friends, that there has not been a moment since I came into Zion that I have been conscious of disloyalty. There have been a good many things I did not understand, and I assure you the General Overseer has been mighty hard on my Methodist theology. He jumped on to it with both feet. But I have kept still. I have learned a great many things. Although it seemed to break my heart to leave the Methodist Church and come into Zion, I am sure it would break it a good deal more to get out of Zion.

"I am so glad for the Zion spirit and the hearty coöperation of the people we left behind. Pray for us, away out on the Pacific coast. Pray for my two dear boys whom we left back there, and pray for the branch while we are absent. We remember you all in Zion, in prayer. We esteem it one of the greatest privileges of our life to be here in this Feast and to enjoy the good things you have."

General Overseer—We are right heartily glad to welcome the Elder back. As General Overseer, I want to say that he has merited our confidence, and held the fort, and under great strain and pressure has maintained his position and extended the work of God.

GOD SUSTAINS HIS SERVANTS AMID SEVERE PERSECUTION.

Mrs. R. M. Simmons, Vancouver, British Columbia, said: "My heart is very full of thankfulness that I can stand in Zion at Headquarters once more, and I will say that while we have been away for over two years, and while we have passed through many persecutions and some severe trials, God has been with us all the time. Tonight I feel we are nearer to God than ever before. Our lives have been made more perfect in His sight, and our home more happy. In every way God's blessing is upon us. We have seen, just recently, in a remarkable way, how God is answering prayer, and especially in our coming to Zion at this time. I thank God for this opportunity. I want you all to appreciate the little Gathering in Vancouver which has been so loyal and sent us all this way that we might enjoy these meetings. We love Zion and mean to be true."

AN OLD COLORED SAINT'S WISDOM CONCERNING ELIJAH.

General Overseer—Here is Elder Gideon Hammond. He has a Gideon's band. I heard a story, about Elijah, from an old "Auntie" who spoke in our Branch at Philadelphia the other night.

Elder Hammond, can you tell that story? I should like to hear it from you.

Elder Gideon Hammond, Philadelphia, Pennsylvania, said: "A colored woman came into our Branch a little while ago. We didn't know anything about her, but she evidently found out that we had the Spirit of God, and we found out she had the Spirit of God. I don't think she had ever heard of the General Overseer or heard of Zion.

"She was acting as a cook in an Episcopalian minister's family, and she came and listened to some of our teaching, and seemed to be right in the spirit. The people began to make fun of her because of 'Dowieism.' She could not read, but she knew a good deal of Scripture.

"About the time the General Overseer made the Declaration concerning Elijah the Restorer they said, 'Well, now, Sarah, what do you think about that? That is too ridiculous to listen to.'

"'Well,' she said, 'I dunno anything about Dr. Dowie bein' 'Lijah, but I think it's about time somebody had on de mantle.' (Laughter. Applause.)

"The good woman is a real saint of God. She has the real, true spirit of Zion. She has been out selling LEAVES OF HEALING just for a little while, and she told how she had been blessed, and how the men had been blessed to whom she had sold them.

"I have had it in my heart today, a great many times, to say a few words. I did not come to the Christian Catholic Church in Zion because of the General Overseer, but because of God. God told me to. I simply had to.

"It is in my heart to tell you and to tell the General Overseer, if I only could, how much I love him. My bosom just swells with joy and emotion as I think of Zion and as I think of him; as I think of what his life has been to me, and how much it has been to others, and how much I hear it all over the East; how much people who are not members of the Christian Catholic Church think of him; and when I find how the impulse of his love, and his ambition, and his whole soul has gone out, even into the little hamlets and valleys.

"A short time ago I spent a night forty miles north of Philadelphia, in a little settlement. There was no other house in sight except the one in which I stayed. I was with a German family who were subscribers to German LEAVES OF HEALING. They had written me a number of times, and finally I went out and found souls ripe for the Kingdom of God in Zion. They gave me their applications, and the man received a blessing that night; received strength for his paralyzed arm.

"When I see things taking hold, I am reminded of what Deacon Yerger said of the virility there is in Zion.

"The one thing upon my heart as I arose was simply to

express before you my love for Zion, and my personal love and admiration for the General Overseer himself."

A MISSIONARY IN CHINA WON TO THE FULL GOSPEL.

William H. Cossum, Zion College and Divine Healing Home, Chicago (formerly Missionary to China), said: "General Overseer, I should like to take this opportunity, which is the only real opportunity I have had, of conveying to Zion the greetings of Elder Viking in China.

"I thank God tonight that I have had the privilege of seeing the beginning of the work of the Christian Catholic Church both in China and Japan. Having been driven out of my home by the Boxer movement, I took my family to Yokohama and spent five months with Brother Cairns. I was not in Zion at that time, and I went through a struggle the like of which I have never experienced in my life. It wore me all out.

"After the first month I went to meetings with Brother Cairns in Japanese and English, and in conferences with him I was constantly receiving new light and new impetus, which deepened the struggle until, finally, I could not sleep. I could think of nothing else. This subject was thrust upon me.

"I was privileged, however, to see the developing of the work during those four months.

"I know that God is healing the sick there. I know that God has given liberty and power in the meetings.

"God has enabled us to scatter LEAVES OF HEALING and other literature very thoroughly in every foreign home in Yokohama. We did that over and over again. This teaching has gone to the ends of the earth, and it stirs up the Devil just as violently in Japan as in Chicago. I find the same thing in China.

"God is with Brother Viking. I knew him, with Brother Mason, in the Branch of the Baptist Mission in Ningpo, China.

"When I saw Brother Viking under the influence and power of Zion, I said, 'I need no other argument for the power of the Christian Catholic Church in Zion, than Brother Viking.' Those of you who knew him before and knew him after his development in Zion, will understand what I say. I lived before the argument of a life of holiness, power, sweetness, and patience in C. F. Viking, Elder in the Christian Catholic Church in Zion in China. As I lived with that man three or four months in his own home, day after day, under such trying circumstances which the Chinese can bring to you, I never saw the Spirit of God more beautifully and Divinely manifested.

"I saw him time after time laying hands upon the sick, and they were healed.

"Brother Cairns also wishes to be remembered to those who are praying for Zion in Japan."

General Overseer—We are delighted to hear Brother Cossum, whom we have received into fellowship, and we hope to receive him into our ministry.

MEDICINE LAID ASIDE FOR THE PRAYER OF FAITH.

Elder Francis M. Royall, Zion College and Divine Healing Home, Chicago (formerly Missionary to China), said: "While Brother Cossum was talking about the experiences he went through, not knowing whether to get into Zion or stay out, I was reminded of my own experience.

"It is a terrible thing to feel that you are ready to step out, and yet not knowing what to do. When I was a boy, early in the spring we would go bathing. We would go down to the water and just plunge right in. I think that is the thing to do—just jump in all over.

"I want to utter a word of praise that rum, tobacco, Secret Societies, and drugs have been given a blow by the Christian Catholic Church. Down in the Southland, my native country, where tobacco is grown, I found that they had sent cigarettes to China that came from my own State. They need the Full Gospel of the Christian Catholic Church.

"The other day I said to a lady, 'Are you a physician?' I said, 'I know something about it; I was not only a missionary, but a physician.'

"She replied, 'And you an Elder in the Christian Catholic Church?'

"'Yes; I have laid it all down.'

"'Well,' she said, 'I have been in the greatest school; I have been living in a Zion family that I have known all my life. Last winter these people's children were ill, and they did not do a thing but get down and pray. One night they had croup terribly, and I felt like going and hitting them between the eyes.'

"'Well,' I said, 'how did it come out?'

"'They went off to sleep, and by morning they were well.'

"She said, 'One of the best physicians in Chicago said no doctor ever gave a dose of drugs who knew what it was going to do. He gave me something, and I threw it out of the window.'

"I asked her, 'Why are you sending for a Zion Elder?'

"She replied, 'I have watched these people, and they get answers to prayer.'

"I said, 'What about you? Are you going to quit practice?'

"'Yes,' she said; 'I am going to put drugs away. If I were to practice on these people, I could not earn my salt.'

"She had her throat all loaded up with flannel cloths and could scarcely swallow. The tears rolled down her cheeks as she said, 'I will throw them away, and believe God will heal.'

"We went to prayer and took away the cloths, and she said, 'O, look how I can swallow! I have not swallowed for days like that!'

"Some of the friends down in the Southland said, 'If you are right, tell Dr. Dowie to send Elders down here to teach us, for we want to know the truth.'"

A DYING GIRL MIRACULOUSLY HEALED.

Miss Sadie Cody, of Rensselaer, Indiana, arose to testify, and was addressed by the General Overseer with the words, "Who are you?"

Miss Cody replied, "Miss Sadie Cody."

General Overseer—I think I know a Sadie Cody. I remember when you were carried in dying.

Miss Cody—"So do I."

General Overseer—Come up here on to the platform.

Miss Cody went up on the platform, ascending a steep flight of steps. She then said: "I praise God that I can walk up those steps as I did tonight. I remember the first time I saw the General Overseer. I was so nearly dead that I scarcely knew what was taking place around me. The doctors said, 'She will only live three hours. She cannot live longer than that.' Praise God, that was six years ago, and I have lived.

"The next day after I was brought into Zion Home, my uncle came down to make arrangements for my funeral. He has now given that up. I have it in my heart to say, 'The Lord of Hosts is with us, and the God of Jacob is our Refuge. It has been so manifest today that He is with us.

"I owe my life, under God, to the General Overseer. If it had not been for this teaching, I, as well as many others, would have been dead. I feel it is not more than due to Christ that I should consecrate myself to His service.

"I have not always been faithful, but I have for the last few years, although I have been persecuted very much. I have almost been turned out of my position in the school. Were it not for a few influential friends in that community, I would have been, because I believe in Divine Healing. But if I were to keep still, the very stones would cry out against me.

"I want you to pray that I may be able to consecrate my life to God's service.

"I do thank God that, so far as I know, I am well. I feel full of life, and I want to do more and more in God's service all the time, for God and for Zion.

"I thank God for the General Overseer and Mrs. Dowie, and I thank them for their kindnesses to me. While there are many in the world who have heard only what they consider the harsh things, there are some of us who have seen the tender side of their hearts, and it makes me almost weep when I hear them say such hard things.

"When I was brought to Chicago, I had been doctored by eminent physicians not only at my home in Rensselaer, Indiana, but by eminent physicians in Chicago, who said that six of the vertebrae of the spine were perfectly useless and decayed, and that if I should attempt to stand upon my feet it would result in instantaneous death.

"I was partially paralyzed, and one limb was three inches shorter than the other. There was a place on my spine six inches long that was discolored and dark.

"When the General Overseer prayed for me, I stood on my feet. I did not meet instantaneous death—it was instantaneous life. My limb came down equal with the other.

"A day or two after my uncle sent a physician to see me. When she turned me over to look at my spine, she said, 'O, Miss Cody?' I thought something terrible had happened. She said, 'Your spine is just as healthy as a baby's.'"

General Overseer—Well, that was a wonderful healing.

A RELIGION THAT THREATENS HOME, POSITION, AND FRIENDS.

Deaconess Helen A. Druey, Brookings, South Dakota, said: "I feel that I must praise God tonight for being in Zion. I do not believe I could go home without praising Him.

"We have stood many persecutions in our community. I have had to stand the greater share of them myself, although my people have stood beside me loyally. We have nineteen members of the Church in Brookings, with a little over a year's work. We have eight Seventy workers who are true in everything.

"When the announcement was made that the General Overseer was Elijah, some one said to me, 'You are going to have a fight. The men are going to get out.'

"I said, 'I don't care. If they don't believe the truth, they can get out. We don't want them in. Let them go back to the Baptists or the Methodists, if they want to.'

"I went home, and I said to God, 'We won't get LEAVES OF HEALING for over a week. O God, prepare the hearts of the people for that discourse. Put a spirit in them to desire to know the whole truth of Zion. Let us be banded together.'

"I thank God that there wasn't one man who went out.

"I thank God our little band is faithful. I am glad to know I live in the days when Elijah has come to Restore All Things. No one knows better the works of the Devil than a public school teacher, although I have almost lost my home and my position and my friends. We have knocked the Roman Catholic Church out of our home and the Christian Catholic Church in. My mother and two sisters are now members in this Church, and I trust God will bring the rest in."

General Overseer—I want to say regarding this sister, that she is one of a noble band of Deaconesses in places far away

from the center of Zion whose heart God has touched, and who are being made mighty by the power of the spirit of God in breaking down the strongholds of Satan.

God bless this little Deaconess.

The meeting was then closed by singing the doxology and pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one eternal God, abide in you, bless you and keep you; and all the Israel of God everywhere, forever. Amen.

TUESDAY EVENING.

Shiloh Grove, Zion City, Illinois, Tuesday Evening, July 16, 1901.

After an opening song service, the congregation joined in repeating the ninety-first Psalm.

Then at the request of the General Overseer the audience sang "All Hail the Power of Jesus' Name."

SUDDEN MANIFESTATION OF GOD'S INDWELLING POWER.

General Overseer—Beloved friends, today has been one of the hottest days of the entire season. I was very much surprised when I had finished the afternoon service to find that there was anything left of me. But I find tonight, through God's great goodness, that I am restored again.

Whether it was that they gave me too much water, I cannot tell, but the old enemy thought he could capsize me altogether. However, I got through that as I have everything else.

God is exceedingly good to me, and I realize tonight the sudden manifestation of His indwelling power, which not only sustains my spirit, but quickens my soul, and almost incessantly relieves my body.

When I called upon God, I got a very wonderful manifestation of His grace, and I was able to pray with a number of the sick ones.

I do not know that there was much that was marked in the healings which, I trust, God gave to many.

I was glad to see a young man who was lying on a couch here, walk away very lively after prayer.

Voices—"Praise God."

General Overseer—He was very largely blessed before I prayed with him. I do not know how he is tonight.

Deacon Seeger, how is your son?

A Voice—"Mr. Seeger is not here tonight. The young man is quite active. He was very hungry at supper time."

THE DIVINE NECESSITY OF CLEANSING THE CHURCH.

General Overseer—The discourse of this afternoon was intended, principally, to lay down what seemed to me to be a Divine necessity at this time.

You will see that in my discourses for some time past God has been leading me to a thorough saving of our people.

We very earnestly implored Him that if there were any unfaithful ones, He would take them out, and while they have been taken out, hundreds and even thousands have been added to the Church throughout the world.

The Declaration concerning Elijah the Restorer was the logical consequence of the Declaration concerning the Messenger of the Covenant of two years ago. Every one must have seen that Elijah was the Messenger of the Covenant in Christ's age.

The Declaration I made concerning my mission was one that God alone could enable the people to accept loyally and heartily from deep conviction and spiritual realization of this truth.

I gave you warning that I would not discuss this matter with any one.

For many years

GENTILE AND JEW HAVE DECLARED THAT I WAS ELIJAH.

I never accepted it, and I never denied it.

I do not think that I ever said "I do not know." I was, many years ago, very angry when the first mention of it was made.

But there came a time when I was silenced.

I realized within myself that the day might come when the responsibility of the Restoration Ministry might fall upon me, in which case I must be not only the Messenger of the Covenant, but also Elijah the Restorer.

The prophetic responsibility of such an office God alone could give power to bear.

The consequences of such a Declaration would be such that I realized only God could bear me through.

I postponed the Declaration until it became so clear that to have postponed it longer would have been disloyalty to God and hypocrisy before my people and my fellowmen, who were under a tremendous strain.

The moment that that came to be clearly seen, then I also saw my duty.

THE DECLARATION IN LONDON STRUCK TERROR IN THE HEART
OF THE CHURCHES.

When I unfurled the banner of Zion in London, in October of last year, many hundreds of thousands of little cards, engraved in my own handwriting, were sent out.

The first words that I wrote were these, "As the Messenger of God's Covenant, I send forth these words: I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's will."

Immediately there was a shaking among the dry bones, and a terror in all the ministry, and as the time advanced it was seen that the churches were stirred to the depths.

The *British Weekly* devoted two to four columns, and sometimes five, every week, for three or four months, before my coming, and after I came, when the fundamentals of the teaching and the story of the work began to be known.

LONDON ONE OF THE GREATEST CENTERS OF HOSPITAL WORK
IN THE WORLD.

The medical faculties became deeply stirred in London.

This city is full of richly-endowed hospitals, which were given lands as far back as a thousand years ago.

In some cases, those that were then only fields in the country, are now lands of almost fabulous value in the very heart of the City of London.

These hospitals derive immense revenues from properties in the very heart of the city.

These hospitals have made London, with its immense population of nearly seven millions of people, one of the greatest centers of hospital work in the world.

The hospitals for seven millions of people are, as you may suppose, very numerous. One contains a thousand patients. Guys, St. Luke's, and others are far-famed.

THE GENERAL OVERSEER'S WONDERFUL VICTORY OVER A MOB
OF 35,000 PEOPLE.

I never expected what followed. First, the doctors were mad, but that did not matter; for the madder they got, the more of their people came to me.

Then the medical faculty got mad, absolutely insane, and about 35,000 persons, mostly medical students and doctors from every part of London, assembled in Trafalgar Square with the avowed intention of preventing my entrance to St. Martin's Town Hall.

From there they had planned to drag me to the great fountain of the Nelson Monument and immerse me.

Their real purpose was my murder.

Had I reached that fountain I would never have come out of it alive, and they did not intend that I should.

CONVERSATION WITH INSPECTOR SMITH OVER THE TELEPHONE.

I shall never forget that afternoon when Inspector Smith, at the head of one hundred and fifty men, endeavored to hold the entrance to St. Martin's Town Hall.

Inspector Smith telephoned to me at the Hotel Russell: "Doctor, I know you are a brave man, but there are thousands upon thousands gathered in Trafalgar Square, and they are gathering still. Only a large military force could clear the Square. I have only one hundred and fifty men allowed me as yet, and I can only hold the entrance to the Hall. Doctor, I do not think you will ever reach there."

I said: "Inspector Smith, it is a lovely day. At two minutes to three o'clock expect me at the Hall. Have your cordon around my carriage, and I will enter in the Name of the Lord."

"Well," he said, "Doctor, I tell you frankly, I do not think you will get to the Hall."

"Inspector Smith, it is a fine day; good-by."

THE WONDERFUL RIDE TO ST. MARTIN'S TOWN HALL.

I then told my attendant to get a pair of gray horses that I had had before. They were great, powerful horses, full of life, which I had had upon a long journey to a distant part of London.

I remembered them and sent him to get them, and a coachman whom we knew.

Giving instructions, I got into the carriage, and at five minutes to three o'clock my carriage was sighted by the mob, who sent up a multitude of college cries.

Then my instructions were carried out.

I said, "It does not matter who stands in the way; they have no right there; go right ahead. I will go through this matter, and I will do my duty. If God permits my life to be taken, it is all right. I am going into that Hall.

"When the mob cries, you gather up the reins, and give those horses the whip, and go straight for the Hall. Never mind who is in the way—let the chariot go."

The horses leaped into the air, and cries were heard. The horses' hoofs had scattered the mob right and left.

The coachman had carried out my instructions.

He gathered up the reins and used the whip.

My attendant was by his side.

Their faces were set to carry out their duty.

Mrs. Dowie's sister, who is now in heaven, and two of my young men were with me in the carriage.

The horses, unused to the whip, sprang into the air, mad with pain. They seemed to understand, and they pushed straight through, foaming and snorting.

The people cried, and they fell on every side.

I do not know that anybody was hurt; but you should have seen that crowd, and those horses snorting, with their nostrils aflame, as if the blood was bursting from them.

They dashed on, and in less time than it takes to tell it, they had suddenly been pulled up at the Hall entrance.

The crowd was taken back with the dash we made.

There is always in the hearts of people an admiration for courage.

That had struck them as a courageous act—one man determined to do his duty in the face of 35,000 or 40,000 people.

The carriage fell back sharply, and the cordon was thrown around it.

Inspector Smith was at the door, waiting quietly. My attendant opened the door, and I stepped out of the carriage, with Mrs. Dowie's sister, calm and brave as a grenadier, leaning on my arm.

She was determined to go, and as we passed through the crowd, she looked at them and said, "God have mercy upon you men, but you do not look to me like men."

I grasped the Inspector's hand, and said, "Inspector, it is a fine day." (Laughter. Applause.)

He looked at me and said, "My God, I never saw anything like this." (Laughter.)

I said, "You will never see it again until I come back to London the next time." (Laughter. Applause.)

The crowd was taken back for a moment, and then it was when I raised my hand and said, "Boys, I am sorry that you are so wicked, and I am sorry I have not room enough to let you into the Hall. Good-by."

I entered the Hall.

THEN A GREAT RUSH TOOK PLACE.

But for the terrific fight of these one hundred and fifty of Inspector Smith's men, they would have rushed into the Hall and, doubtless, killed me.

These men were quickly reinforced by several hundred more men of the London Police, for they had been informed of the situation.

As I stood and looked out on the number, which had increased to a vast multitude, I saw that no one man, humanly speaking, falling into the hands of that crowd could ever possibly have come out alive; but God was with us. (Amen.)

We maintained possession, planted our Standard, and whipped the whole British Empire.

As a result of our Mission in London, in Grimsby, in Manchester, in Leeds, in Bermondsey, in Edinburgh, in Ballymena, in Belfast, in Paris, in Zurich, Switzerland, directly and indirectly, we now have sixty centers of Divine Healing work in these countries. (Amen.)

God is blessing. I want you to pray for our members there. They are in my heart very much.

I want you to pray tonight for the regions that are afar off. They are in my heart in connection with this City.

I love to think of the great population rising here who shall serve God and get blessing.

A TENTH OF THE CHILDREN FOR MISSIONARIES.

My principal hope is that we shall quietly train a great army of our children here. I shall not be satisfied with less than one out of every ten to send forth as Zion Missionaries, as Zion Messengers. God has a right to a tenth of everything, has He not?

Voices—"Yes."

General Overseer—He has a right to a tenth of the people, has He not?

Voices—"Yes."

General Overseer—I claim one out of every ten of your children for God.

Those who carry the Message of Zion must be prepared. To send out unprepared soldiers is just simply to send out food for powder.

What we want is men not only with courage, but with wisdom.

Although I have to tell it myself, that act of power and authority so struck the British Empire, that every paper in every hamlet of the country rang with the story.

All agreed that, no matter what my doctrine was, there was one man who came to the United Kingdom, who feared neither parson, priest, people, nor the Devil, and who did not seem to understand the word fear.

I do not know that word myself.

I CANNOT UNDERSTAND FEAR.

Some people seem to have been born with the spirit of the bondage of fear.

I came into this world, which is no credit to me, with a spirit that never knew fear, except in one case when I consciously sinned as a little boy, and then I feared because I had sinned. The moment that I had confessed my transgression, and was restored, the love came back; and but for that far-away

remembrance of fear when a little child, I have never known fear.

The most damnable thing in the world, to my mind, is fear.

The Lord is my Light and my Salvation; whom shall I fear?

The Lord is the Strength of my life, of whom shall I be afraid?

When evil doers came upon me to eat up my flesh,

Even mine adversaries and my foes, they stumbled and fell.

I have seen people falling in the streets of Chicago, on the West Side, when there were thousands and thousands gathered in a mob.

They admitted that there were 3300 students, and many thousands of the rabble.

As I passed through they stumbled and fell.

I saw people stumbling and falling in London under the horses and under the carriage wheels.

When the wicked came upon me to eat up my flesh,

Even mine enemies and my foes, they stumbled and fell.

The editors who attacked me in Chicago in the years of persecution, 1894 and 1895, are all dead. There are only two or three of the prominent ministers alive in Chicago who attacked me then. I am getting to be the oldest minister in Chicago. They are dying in thousands that attacked me.

Though an host should encamp against me,

My heart shall not fear:

Though war should rise against me,

Even then will I be confident.

One thing have I asked of the Lord, that will I seek after;

To behold the beauty of the Lord, and to inquire in His Temple.

For in the day of trouble He shall keep me secretly in His pavilion;

In the covert of His Tabernacle shall He hide me;

He shall lift me upon a rock.

And now shall mine head be lifted up above mine enemies round about me;

And I will offer in His Tabernacle Sacrifices of Joy;

I will sing, yea, I will sing praises unto the Lord.

WEARINESS PASSES AND STRENGTH ABIDES.

Here I am singing praises tonight from a body that seemed spent outright less than two hours ago; but it all comes back again, it all comes up again; weariness passes, and strength abides.

Thanks be to God who is the Strength and the Eternal Rock. (Amen.)

We are here tonight to glorify God.

At the end of a hot, trying day, I hear nothing but good things about you.

You have been tramping all around, and many hundreds of you have been looking at the site of your future homes.

I hear you have all been good children—kind and courteous to each other and to the officers of Zion Land and Investment Association.

Deacon Judd tells me that he has fallen in love with the whole lot of you.

None of you can tell the toils we have had in securing this tract of land.

I think it was one of

THE MOST WONDERFUL BUSINESS TRANSACTIONS THAT EVER OCCURRED.

I looked at this great tract of land, and the first thing to consider was, Did God want us to have it?

I prayed; then I felt that God wanted me to have it.

The next thing was, how to get it. It was just at the time when we started the Three Months' Holy War in Chicago, and we kept the papers very busy with us.

We had meetings on the North, West, and South Sides, sometimes three in one day, and it never occurred to the papers that we were engaged in a real estate deal.

It was Rockefeller, it was Frick, it was Astor, it was Carnegie, and it was even said that it was being bought for a cemetery (laughter), or that it was wanted for steel works.

Then it was said that the Wisconsin Central was buying it up for railway purposes. They never suspected that it was I.

Then a little thing leaked out, and one paper got it, but we did not say Yes or No, and they were uncertain.

If you look at a map and see this splendid piece of ground, which is four and a half miles from the lake to the western boundary, and two and a half miles from the north to the south, and almost perfect in its form for city purposes, you will see that God has greatly blessed us in the selection of this City Site.

Do you not all feel like that now?

Voices—"Yes."

General Overseer—Now we are going to use it for God, and you must help me. I am yours and you are mine, and we are all God's.

Thank God for that. (Amen.)

I am yours, am I not?

Voices—"Yes."

General Overseer—I belong to you all?

Voices—"Yes."

General Overseer—I belong to you, and you belong to me, and we all belong to God, and this spirit of love and unity has never been broken.

Those who were not of us have gone out from us, and all that we have ever heard was a few yelps from the outside, and all was still.

The "Whereasses" brayed for a moment, and then they were buried.

Pray for us.

SUCCESS INVOLVES FAR-REACHING RESPONSIBILITIES.

I see, as I stand here tonight, for that prophetic spirit is upon me which enables me to see, what I saw from the beginning: the terrific consequences of success.

You will not have to bear them, personally, to anything like the extent that I will. I am the one great sinner in the eyes of the World, the Flesh, and the Devil, and every arrow is aimed at my heart.

They have never hurt me.

God has put the shield of faith over my heart (praise God), and the fiery darts of the wicked one have all been quenched.

Oh pray that I may live to see the desire of my heart (Amen), the work of the Restoration of All Things, so far advanced that it will be time for the Lord to come and to perfect the work which we have but begun.

Now pray, and keep this steadily before you, that we are all here for our spiritual, physical, and psychical advancement and prosperity.

Prosperity in us and in our children is to be used to advance the Kingdom of God throughout the world, and to make this

CITY OF ZION THE BRIGHTEST SPOT ON ALL GOD'S EARTH.

God grant it. (Amen.)

I am glad to know that it is "A City set on a hill, which cannot be hid."

Our enemies, although they would like to snuff us out of existence, are compelled to keep writing about us.

Today, I presume, Zion and Dowie and this remarkable people are more discussed than any other one topic in all the world. (Amen.)

Thanks be to God that we can bear looking at, bear examination.

May God, my brothers and sisters, keep you pure.

It is purity of spirit, soul, and body that has made Zion what it is.

Unclean thinking will lead to unclean talking, and unclean talking will lead to unclean actions, and then the Devil has you.

Remember, above all the Beatitudes, the central one: "Blessed are the pure in heart: for they shall see God."

O God, give us purity of spirit, that every woman shall be sacred, and her purity our highest delight.

God forbid that unhallowed thoughts or unhallowed hands should ever defile in Zion.

We will take care to do our part.

Any one who attempts to defile this sacred place will be gently and kindly escorted to Waukegan, but they will not be permitted to stay in Zion City.

We are going to have one spot on earth where

NEITHER THE WHOREMONGER NOR THE HARLOT SHALL HAVE
ANY PLACE.

We cannot have them. We will do what we can to save them from sin in the large cities, but no infernal business of that kind shall ever be, for one moment, permitted in Zion City.

God keep this people perfectly pure. (Amen.)

My heart tonight is crying out for you. You and I have a great and glorious privilege, being the first to lay the foundations of this great City. It is worth our lives, not alone our money, is it not?

Voices—"Yes."

General Overseer—All that we get we give.

"He that loseth his life shall"—

Audience—"Find it."

General Overseer—"He that findeth his life shall"—

Audience—"Lose it."

General Overseer—Let us use our lives for God. Let us throw them into His service, never measuring what we give, and God will give back to us full measure, pressed down, running over.

He will render unto us our desires.

Multitudes shall be attracted to Zion.

Zion shall be a great spiritual lodestone.

We will pray for the best in all the Churches, in all the land, in all the earth.

Pray then that we may do our duty, and God will bless us in this city. (Amen.)

May he make us humble, simple, honest, faithful, intelligent, skilful, active, pure, wise, strong, kind, tender, patient, meek, looking forward, and looking upward.

God help us to go on.

Sing, "Go Forward, O Zion!"

Prayer was then offered, following which Hymn No. 318 was sung.

The congregation then listened to a short talk by

DEACON H. WORTHINGTON JUDD, SECRETARY OF ZION LAND AND
INVESTMENT ASSOCIATION.

Deacon Judd said: "We have had another day of joyfulness in Zion. I think there were, perhaps, one hundred and fifty people in all out today, notwithstanding that we had a very hot day.

"I did not see one unhappy person. Everybody was full of joy. We sang hymns almost all the way. It was a remarkable time."

General Overseer—Did you have any beer?

Deacon Judd—"No beer—we had some good artesian well water."

General Overseer—You did not have the things that most real estate promoters have? You did not get the people drunk?

Deacon Judd—"No, sir. No balloon ascensions or fireworks.

"I never had such experiences in selling real estate, where all the people are so anxious to buy as they are here. It has usually taken a great deal of coaxing when a person was in the world, but it does not take long to do business here.

"The greatest experience of all is to see so many coming in and saying, 'Well, it don't matter where I go; just you go and take my certificates, and give a selection of lots for me yourself.' That shows that God has brought us to the right place, and in the right spirit of truth."

The meeting closed with the Doxology and

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

WEDNESDAY MORNING.

Shiloh Grove, Zion City, Illinois, Wednesday Morning, July 17, 1901.

The General Overseer presided.

The meeting was opened, precisely at 6:30, by singing Hymn Number 142:

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, oh, how free!
Loving-kindness, loving-kindness,
His loving-kindness, oh, how free!

Prayer was then offered by the General Overseer, after which the congregation united in singing "Blest Be the Tie That Binds."

The General Overseer then began the reading of the Scriptures as recorded in Matthew, beginning at the fourth chapter,

twenty-third verse. He continued to read, without comment, until he reached the fourteenth verse of the fifth chapter, when he said:

THE LIGHT IS SHINING IN THE PALACE OF KINGS.

Ye are the light of the world.
A City set on a hill cannot be hid.

Think of that. It is true.

I do not want to boast of Zion, but I boast of God. (Amen.)
He has made Zion.

Although it be a little candle, it is shedding its beams across the waves. It is shining upon the high mountains and down in the valleys, bringing light into the homes of peasants and into the palaces of kings.

There are many things about Zion that we cannot tell.

In the palaces of the kings, as well as in the huts of peasants, the little light is shining and guiding human hearts to seek God.

We are so glad that the Light of Life which shines upon the humblest, shines upon the highest with equal rays, and blesses all.

Oh that it might reach all men and women in every station, and in every nation.

Ye are the light of the world.

If we called ourselves the light of the world, it would seem a piece of impudence and a piece of assumption; but when Jesus tells His people that they are the light of the world, they must believe it and realize the responsibility.

CHRIST'S FOLLOWERS MUST BE THE LIGHT OF THE WORLD.

We are, literally, "A City set on a hill" that "cannot be hid."

Let us Go Forward until Zion Temple shall rise, and until the light from its clear white dome shall shine over all these lands and its beams shall be seen in Chicago and Milwaukee; for we are exactly half way between these cities.

Literally a light from its dome must shine across the lake, so that in the darkest night the mariners shall say, "Yonder shines Zion."

But, above all, I want known the spiritual fact that this City shall be on a hill that God has placed, even God's Holy Hill of Zion.

Ye are the light of the world.

Christ says it. Do not forget it.

Reading the sixteenth verse of the same chapter, the General Overseer said:

My brothers and my sisters, good words are worth much, but they cost little; but good works are worth more, and they sometimes cost a great deal.

It costs us much, sometimes, to pick up the poor harlot, whose moral and spiritual natures are so depraved that she realizes there is no hope, no help.

The light has gone out, and the night has come.

Steeped in sin, she only longs for the time when she shall sleep to wake no more.

Despair has seized upon her, and when once she is awakened she feels her misery and shame.

It takes long patience, in many cases, to win them from sin.

The good works cost time, zeal and self-sacrifice.

We cannot do the good works unless they cost us much, and sometimes work for God will cost us all.

They cost the day; they cost the night; they cost our most precious things, and the things which no money can buy.

We cannot do the things that others can do, for the good work of God must be done.

The sinner must be saved.

The sick must be healed.

The wanderer must be brought back to the Father's Home.

The nations that are sitting in darkness and in the shadow of death must see the great light.

The world must know.

WORKS MUST FOLLOW TRUE DISCIPLESHIP.

We must work, WORK, WORK! while it is day; for "the night cometh when no man can work."

Work, WORK, WORK! And let your works be so done, your good works be so wrought by God and in God, that men, seeing your good works, whatever they may say about your words, will glorify your Father which is in heaven, because of your good works.

Let us have *work*.

Words are cheap.

Sometimes they are worth much, and it costs little to say a kind word.

Say it, for that kind word is worth a great deal to some poor, weary heart.

But, with the kind word, do the kind deed.

Do not simply tell them you are sorry, but link your hand in theirs.

Put your arm around the harlot.

She was once a sweet little babe that a mother loved; that a father loved.

Do the work of God; bring her out of darkness and despair; bring the young man who has wandered with her into the toils of the Devil out of his shame and sorrow and hopelessness.

Work, WORK, WORK! and men will glorify you and God.

While they may fight the words of Zion, they will never be able to fight the good works of Zion.

We will win the hearts of the world if we do the work of God.

Work, WORK, WORK! Let your light so shine that it shall not be merely words, but words that are accompanied with works.

That is why I ask God to give money to Zion, that we may be able to back up our words by the works that should follow.

God has done it already; but it is only in a little degree.

So let your light shine before men, that they may see your good works, and glorify—not you, but “glorify” the God who saved you; the Father whom they have forgotten.

May sinners turn from the swine-trough and be led back to their Father who is in heaven, saying, “Father, I have sinned against heaven, and in Thy sight: I am no longer worthy to be called Thy son: make me as one of thy hired servants.”

When you can tell them that He brought you out of the howling wilderness, from the “enemies’ country,” from the swine-trough, and from sin and disease, then they will listen.

When you say, “Come with me. I have been over the road, and I will help you over its rough places. I will never leave you, and I will take you to a people who will never give you up,” then they will listen.

“Work till the last beam fadeth.”

WORK! DO NOT ONLY TALK.

When you do talk, let your words be Divine words, and they will be mighty.

Back your words with works; works that cost even more than words; for great as were Jesus’ words, what would they have been without His works?

Work, WORK!

Jesus worked. He said, “We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.”

We can work now; we can win now. The thing that is telling in the world is not merely our words.

But the world is saying, “Well, you can say what you like about their words, but their works are good; the family life is happy; it is clean and it is good; and their works amongst the sinful and sick and wandering, and the heathen in their darkness, are good.”

Oh, let us be renowned, not only for sweet words and beautiful songs, but for mighty works (Amen) that will tell upon this world that is sick of words and wants works; wants something to be done.

May God help us to do it.

The General Overseer then continued the reading to the twentieth verse of the same chapter, and closed the reading of the Scripture by saying:

O my God, do not let us imitate the scribes and Pharisees.

Do not let us be talkers who do not back up our words with good works:

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

May God help us to enter in: therefore, we must work.

This Scripture reading and exposition was immediately followed by the congregation singing "Work, for the Night is Coming."

Prayer was then offered, and was followed by singing Hymn Number 209:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

A Baptismal service had been announced to be held in Lake Michigan that morning, and at this point of the meeting the General Overseer said:

BURY YOUR SCRUPLES AND BE BAPTIZED

Some people, I am told, have scruples about Baptism.

Old soldiers, rise! (A number of men who had been soldiers in the War of the Rebellion arose.)

If you had scruples in battle when you got a command, what did you do with the scruples?

Voices of the Soldiers—"Threw them away."

General Overseer—Did you hold on to the scruples? If you had held on to the scruples, what would have been done with you?

Answer—"Been court-martialed."

General Overseer—And shot?

Answer—"Yes."

General Overseer (again addressing the audience)—You have some scruples, have you?

I am a Commander in God's Army.

The Apostle Peter, at Cæsarea, when the Holy Ghost came down, said, "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Nobody said anything.

If you like to look up the tenth chapter of the Acts of the Apostles this morning, you will see that they lost all their scruples.

The scruples were all cut short.

It is written, "He commanded them to be baptized in the Name of Jesus Christ."

He was God's Commander then and there.

Am I Commander here?

Audience—"Yes."

General Overseer—Have I not a right to command?

Audience—"Yes."

General Overseer—I command you to bury your scruples in Lake Michigan this morning, and be quick about it.

"Well, but, General Overseer, I have the scruples still," some one says.

All right, if you will only tell me you have scruples, I will dip you very deep, and I will pray very hard.

But, listen! The only thing to do with scruples when you get an order is to put the scruples aside, for if you will go on having scruples, you may get, spiritually, shot.

I mean what I say.

God has set His seal upon this ministry.

The heroic spirits in Zion work are, without a single exception, obedient to God in Triune Baptism.

There is no question about Triune Baptism.

No man worth his salt has ever opposed it.

You will notice that the teaching of Zion upon this question is absolutely unchallenged by the Baptists in any formal discourse.

It is a fact that there are many Baptist ministers who say, "Dr. Dowie is right."

Some of them are attempting to steal my thunder by baptizing by Triune Immersion. I hope they are all honest.

There are even Methodist ministers who say, "I will baptize you any way you like. I will sprinkle you; pour you; dip you once, or dip you three times; anything, so long as you will remain a Methodist."

That is not honest, is it?

Audience—"No."

General Overseer—If sprinkling is right, sprinkle.

If pouring is right, pour.

If one dipping is right, dip once.

If dipping three times is right, dip three times.

But all four modes cannot be right.

The Word of God says, "Baptizing them into the Name of"—

Audience—"The Father."

General Overseer—"And of"—

Audience—"The Son."

General Overseer—"And of"—

Audience—"The Holy Ghost."

General Overseer—I will defy you, in accordance with this command, to baptize with one dipping, any more than you could dip this handkerchief into the black, and the blue, and the yellow (illustrating) by one dipping.

BAPTISM A COMMAND; NOT A MATTER OF THE BELIEVER'S CHOICE.

I command you to be baptized in the Name of the Lord Jesus Christ.

What are you going to do about it?

When the command came to you from your captain, did you disobey it, old soldiers?

Answer (by several old soldiers)—“No.”

General Overseer—You knew it came from the Colonel, knew it came from the General, knew it came from the Commander-in-Chief, away back, and you obeyed.

I do not say I am the commander-in-chief: for Christ is that alone. But I am *a commander*, and I command you to be baptized in the Name of the Lord Jesus Christ, and to be quick about it.

What are you going to do about it?

If you disobey today, you may not have another chance tomorrow. You may be worse tomorrow, and may be harder and more disobedient tomorrow.

HEALING LOST THROUGH DISOBEYING COMMAND TO BE BAPTIZED.

Deaconess Mary Walmsley, Eau Claire, Wisconsin, said: “General Overseer, will you permit me to give an example on that point?”

“A woman came down here to the meetings in February last. She was a very sick woman, but she received an almost perfect healing. There was an opportunity for Baptism before she went away.

“I had left before, but urged her to stay and get baptized. She refused, made some little excuse, and was not baptized.

“She came back to her home in Eau Claire, Wisconsin, and gave a wonderful testimony. Presently she lost some of her healing, and our faithful Deacon told her she had been disobedient, and she became angry with him.

“After a time she began to think that the General Overseer was not all right, and when I came here to these meetings this time I left her on what I believe was her dying bed, because she refused to obey God in Baptism.”

A BAPTIST MISSIONARY'S STRUGGLE OVER TRIUNE IMMERSION.

Elder Francis M. Royall, 1254 Michigan Avenue, Chicago, Illinois, said: “I was a Baptist missionary and had been baptized by single immersion.

"When LEAVES OF HEALING came to us away out in China, my wife had been studying Triune Immersion for a long time. She thought Triune Immersion was right, and I said I knew it was not.

"We were talking about it a few days after coming here, and she said, 'I know the General Overseer is right in that matter,' but I still disagreed.

"I know now that I have been baptized, because I have been baptized by Triune Immersion.

"Some time ago I was visiting in Reidsville, North Carolina, with some friends. In talking with one of them he said to me, 'Our old pastor, Dr. Wright, a very godly old man, talked with me about this six years ago, and he said Triune Immersion was right. He said to take all the authorities, and to take his encyclopedia, which was there in his room, and look it up. We did so and found it to be as he said.'

"We have the authority not only from the Bible, but a great many people who were not Christians left the record that Triune Immersion was the practice of the early Church.

"We want God's truth, and if that is God's truth, let us do what God has told us to do and not waver and tremble about it.

"As Overseer Speicher said to me after I came here, 'Suppose you are baptized by Triune Immersion, there is no possible chance for any one to rise up and say you are wrong, because you have gone to the fullest extent of the law.'

"I knew if I was wrong, I wanted to get right.

"I found I was wrong.

"The General Overseer says he commands you to be baptized, and as an officer under him, I, too, command you to be baptized by Triune Immersion."

General Overseer—Every officer in this Church who repeats the command, stand. (All officers of the Church present at the meeting stood.)

General Overseer—Now say to these people, "I command you, in the Name of the Lord Jesus Christ, to be baptized." (This command was then repeated in concert by the General Overseer and all the officers then standing.)

AN AGED PRESBYTERIAN'S STRUGGLE.

Rev. Amos Jones, Indianapolis, Indiana, said: "I noticed that the General Overseer said that some of his dear friends and fellow-workers were slow about getting into Zion. He did not mention my name, but the stroke hit me right between the eyes.

"When he baptized me a year ago last April, he said that he did not complain of me for taking about six years to study him up.

"I think I am a relative—I do not know whether very near or distant—of the two who went to Emmaus. They walked

with Jesus and He talked with them, but their eyes were holden and they did not know Him; and towards the last He uttered this reproof to them, 'Oh foolish men, and slow of heart to believe in all that the prophets have spoken!'

"As a Presbyterian minister I have preached 'perseverance.' I had preached that until I had become stereotyped and hardened. It took me a good while to get switched off the wrong track.

"I have had something of the owl in me. When the sun rises the owl cannot recognize the light, and the light that I saw when I first met our General Overseer blinded me. It had a certain glare about it, and it took me a good while to get my eyes open.

"It took a strong power to bring in a Presbyterian minister who is like a great, great tree four feet across, bending over, and the roots growing twenty feet into the earth.

"I have discovered an attribute of the General Overseer's character: he is a man of wonderful patience. He is a man of marvelous patience. He bore with me six years."

General Overseer—I simply repeat that since you believe that God has made me the Messenger of the Covenant, and the Restorer, you must follow me in the Restoration of True Baptism.

PRIMITIVE BAPTISM MUST BE RESTORED

Dr. Jones knows it; Elder Royall knows it; Brother Cossam knows it,—and he kicked me hard, and he could kick hard, too, because he is a strong man; dear Overseer Mason knows it, but he did not kick when he saw it.

Brother Mason, a man of about my own age, one year younger, was set in his views; but when he saw the Word of God, and when he saw my claim that for nine centuries there was no other Baptism even tolerated in the Church, he set to work as a scholar and dug it all up.

Elder Kennedy found it, also.

Elder Kennedy, did I not send you to all the libraries to look up this subject of Triune Immersion?

Elder Kennedy—"Yes, sir."

General Overseer—And he was only half convinced about Baptism by Triune Immersion when he went into the investigation; but when he came out it was as one fully convinced that the History of the Church proved it to be the Primitive Mode of Believers' Baptism.

Rev. W. H. Cossam, Zion College and Divine Healing Home, formerly of China, said: "I would like to mention the fact that Brother Kennedy and I discussed this matter in China. I am glad he has been under the water at last.

"He was a Presbyterian then, and I was trying to convert him to single immersion."

General Overseer—That was, as you know now, a poor thing, Brother Cossum. You will not find an authoritative work for the first nine centuries in the Christian era in favor of single immersion, and you will find that the universal practice in the days of the apostles, and immediately succeeding, was Triune Immersion.

I want to restore a Real Baptism; not the form merely, but the spiritual reality of Death to Sin, Life in God, and Power for Service.

Elder Francis Royall, 1254 Michigan Avenue, Chicago, Illinois, said: "General Overseer, may I say one more word?"

General Overseer—All right. You are a "Royal" fellow, and "royalties" have the right.

Elder Royall—"I want to say some words about coming into the Christian Catholic Church in Zion.

"After you are baptized, do not go back into the apostate churches.

"I have traveled amongst the churches, Baptist, Methodist, all over the Southland, and the people in the churches are as dead as dead can be.

"When you are baptized, don't go back among the Methodists, Presbyterians, Baptists, Lutherans, etc., but make out your application and come into the Christian Catholic Church in Zion."

A GENUINE REPENTANCE PRECEDES A TRUE BAPTISM.

The General Overseer then said:

Some persons think that they should not be baptized until they have made everything right.

That is wrong. If you truly repent, and make your vow to God that you will make the confessions of wrong to your fellowmen and will put the wrong right, no matter what it costs, God will accept your penitence.

He will accept your vows, and you can be baptized this morning: only the vows must be kept, or else that Baptism would be your damnation.

Do not wait until you have put everything right.

GREAT BAPTISM IN LAKE MICHIGAN ON ZION CITY FRONTAGE.

This meeting was then closed, and in a short time the people began wending their way to Lake Michigan, where the baptismal service was begun at 11 A. M.

The General Overseer addressed the candidates as follows, while standing in the water's edge:

Beloved, there are times when few words are best. Our God, who has so graciously sprinkled the road for us this morning (referring to a light shower which had passed over Zion City Site a short time before), has at the very hour of Baptism spread an umbrella above our heads (referring to the fact that thin clouds were covering a large part of the sky), and so many little things in connection with our work show how graciously He provides for us.

CHARGE TO CANDIDATES FOR BAPTISM.

My brothers and sisters, I have to ask you certain questions which you must answer, and answer truly, and if you cannot answer them truly, you must not be baptized.

You can only be baptized if, before your God and mine, you answer these questions truly.

So far as you know your hearts, have you truly repented of all your sins? Can you say, I have?

Candidates—"I have."

General Overseer—So far as you know your own hearts, have you made restitution to the extent of your power, and confession to any whom you may have wronged? or, if you have not done this, have you made that vow which you will rather die than break, that you will put the wrong right? Can you say, By the Grace of God, I have?

Candidates—"By the Grace of God, I have."

General Overseer—By the Grace of God, I will.

Candidates—"By the Grace of God, I will."

General Overseer—Are you trusting in Jesus Christ, our Lord and Saviour, and in Him alone, for Salvation? Can you say, I am?

Candidates—"I am."

General Overseer—Are you determined, by His grace, to trust Him, not only for Salvation, but to rest in Him for Healing, Cleansing, and Keeping power? Can you say, I am?

Candidates—"I am."

General Overseer—Are you prepared to be a loyal and true member of the Church of God, and to obey those who have rule over you, so far as they obey God? Can you say, I am.

Candidates—"I am."

General Overseer—Is it your earnest desire that I shall baptize you by a Triune Immersion, "into the Name of the Father, and of the Son, and of the Holy Ghost?" Can you say, It is?

Candidates—"It is."

General Overseer—Then it is my joy and my privilege and my duty to do this.



ZION WHITE-ROBED CHOIR IN PROCESSIONAL AT ZION'S FIRST FEAST OF TABERNACLES.

I will not defend this Ordinance. God Himself has defended it.

Our enemies in the apostate churches are on every side compelled to confess that Baptism by Triune Immersion was the primitive mode of Baptism.

This is admitted even by scholars who write in encyclopedias, without any prejudice in favor of denominationalism.

The Encyclopedia Britannica and all the learned encyclopedias of the world admit that, as far back as they can find records of the early Christian Church, for centuries they had no other form of Baptism than Triune Immersion.

Indeed, for seven centuries there was only one form of Baptism for the Church in all its branches.

Even the Church of Rome demanded it, for one of the early Popes declared that he would excommunicate any Archbishop, Bishop, or Priest who baptized in any other way than by Triune Immersion.

It is the practice in the Greek Catholic Church today.

I thank God we are not only getting back the form, but getting back the substance of this Baptism.

It is not only "into the Name of the Father, and of the Son, and of the Holy Ghost," but, says Paul the Apostle, "as many as were baptized, were baptized into the likeness of His death."

He also says that as "we have been planted together in the Likeness of Christ's Death," "we must also be planted in the Likeness of His Resurrection," and we are to "walk with Him in Newness of Life."

WHAT A TRUE BAPTISM ACCOMPLISHES.

There are three things accomplished in a true Baptism: first, Death to Sin; second, Life in God, and third, Power for Service.

May God give you these today.

From this moment may a spiritual power come, which shall make you dead to sin and alive unto God.

May you be purified in spirit, soul, and body by the Holy Ghost, that you may have power to walk with God in Newness of Life.

This is the great purpose of this Baptism.

It is not merely immersion in these lovely waters.

I rejoice today that Zion has a right to these waters for two and a half miles—a glorious baptistry, 338 miles long and 80 miles wide.

Do not forget it in the future days.

When you talk of this Baptism, say "I was baptized in a baptistry 338 miles long and 80 miles wide." (Laughter.)

I believe that the shores of this lake will often be filled in this way.

We shall only baptize in Zion Temple when the weather is unsuitable for this.

I am going to have something erected to make baptisms by the shores of the lake delightful, as they are today even with us.

My brothers and sisters, remember, then, as you enter these waters, that you are to seek for three things; first, Death to Sin.

What did I say?

Candidates—"Death to Sin."

General Overseer—Second, Life in God.

Candidates—"Life in God."

General Overseer—Power for Service.

Candidates—"Power for Service."

General Overseer—That you may walk with God in Newness of Life.

Candidates—"That we may walk with God in Newness of Life."

General Overseer—I command you, therefore, to obey God fully in all things, and to do all you can to win the sin-stricken and disease-smitten world to God.

May God bless you.

Elder W. G. Voliva then offered prayer, immediately following which the General Overseer administered the Ordinance to one hundred and thirty-four believers, and to twenty-two persons who had been baptized by apostate Elders.

WEDNESDAY AFTERNOON.

THE GREAT CHAPTER ON DIVINE HEALING.

Shiloh Grove, Zion City, Illinois, Wednesday Afternoon, July 17, 1901.

The meeting was opened by singing Hymn Number 161:

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

CHORUS—Sing, oh! sing, of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free.

Prayer was then offered by Elder Leonard.

The General Overseer then said:

Brothers and sisters, there are few of you in Zion who do not know a great deal about the eighth chapter of Matthew:

And when He was come down from the mountain, great multitudes followed Him. And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched

forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

During more than twenty-five years of ministry, no words have been so powerful to me, especially in connection with the Ministry of Divine Healing, as those seventeen verses of Matthew 8, which Mrs. Dowie read to you yesterday. I suppose I have delivered thousands of addresses from them. There were many years of my ministry in which I delivered three Divine Healing discourses a day, on an average.

The Ministry of Divine Healing has never been told, so far as connected with myself.

I was led into this Ministry in a marvelous manner.

God saw that there was no other way that He could write my commission upon the imperishable tablets of hundreds and thousands of human spirits, souls, and bodies.

The imperishable record has begun to be kept in a small measure. These records are so marvelous to many, that they seem to be incredible when read. Yet they are not one tithe of a tithe; not one-hundredth part of the story.

It seems to me that these words, which record the Mighty Ministry of Healing of our Lord, contain the *multum in parvo*, much in little.

THEY CONTAIN THE ENTIRE SWEEP OF DIVINE HEALING TEACHING.

These healings took place after very prolonged teaching.

In this ministry of ours, healing has always followed teaching and preaching.

The reason God's people do not know Christ as their Healer is simply because they have not been taught.

Let us refer to the fourth chapter of Matthew, twenty-third verse:

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

OBSERVE THE DIVINE ORDER.

What was the first thing?

Audience—"Teaching."

General Overseer—What was the next thing?

Audience—"Preaching."

General Overseer—What was the last thing?

Audience—"Healing."

General Overseer—Mark the Divine order: First, teaching; second, preaching; third, healing.

Also in Matthew 9:35 we read:

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness.

First—

Audience—"Teaching."

General Overseer—Second—

Audience—"Preaching."

General Overseer—Third—

Audience—"Healing."

General Overseer—That is the Divine order.

Teaching is far greater than preaching.

All the fifth chapter and the sixth chapter and the seventh chapter of Matthew were—what?

Audience—"Teaching."

General Overseer—We read at the end of the seventh chapter:

And it came to pass, when Jesus ended these words, the multitude were astonished at His doctrine: for He taught them as one having authority, and not as their scribes.

What is that word "doctrine" in the Revised Version?

Audience—"Teaching."

General Overseer—That is just the meaning of the word doctrine in plain English today; it simply means teaching.

When He had finished His teaching, they were astonished at His doctrine, for He taught them as one having—what?

Audience—"Authority."

General Overseer—"And not as their scribes." They did not have any authority.

The trouble about the ministers today is that they seldom teach and they have no authority.

The great object on the part of the ministers is to teach

PREACHING IS VERY MUCH LESS IMPORTANT.

It is simply the proclamation of a certain truth.

That is all it is, simply a proclamation.

The preacher is like a herald who cries, "The King is dead; long live the King." He proclaims the death of one King, and the ascent to the throne of another.

A short, sharp proclamation is made.

That is all there is to it. It is the proclamation of a fact.

Properly speaking, therefore, preaching is simply the declaration of certain facts in the Name of the Lord.

"Christ was born in Bethlehem. He was conceived by the Holy Spirit, and lived a pure life.

"Christ was baptized by John the Baptist, received the Holy Spirit with immeasurable power; entered upon His ministry, raised up multitudes of enemies, who hated Him for the truth, and the good He did.

"Christ died for our sins; arose again, and ascended to heaven. There He intercedes as our great High Priest.

"He is coming back to reign as King."

This is preaching. It is the short, sharp proclamation of truth.

These are facts.

It is not teaching at all.

Preaching is, therefore, the result of teaching.

In order to understand the facts of preaching, you must be taught.

FALSE TEACHING THE GREAT BARRIER TO FAITH.

You must have your mind dispossessed of the whole mass of false teaching which you and I and all our fathers for centuries back have been fed upon by an unfaithful Church.

That Church lost the gifts of the Holy Spirit in consequence of its transgression.

It has endeavored to make up for that loss by intellectual exhibitions of allegorical and philosophical, historical and philological, geological and paralogical talks. (Laughter.)

The world is sick of preaching. It does not amount to a row of pins. (Amen.)

A little chap at school was going to write an essay on pins.

He pondered over it very much, and at last produced this essay: "Pins have saved many people's lives."

The teacher said: "Now, Johnnie, that is a very short essay; tell us what you mean. How do pins save a great many people's lives?"

And he said, "By not swallowin' them." (Laughter.)

A very stupid little story, but it has its application.

I am reminded here of a lady in New Zealand, who was in the most excruciating torture you could imagine.

She had suffered for about ten years.

She was wasted to a skeleton, and her body was broken out. In many places abscesses formed.

The strange thing about it was that a yellowish discharge accompanied it, just like the poison that gathers upon brass.

I looked at the case and I saw the clot taken away.

I investigated the cause of her sickness, and I had a strong conviction when they told me about her having swallowed a very large pin when she was doing something with her needle.

She had her pins in her mouth, and she swallowed this large pin.

I said: "The whole trouble is there. When we find that pin, she will be well."

Well, the doctors laughed at what I said; but I prayed for her, and the very next day, when they were removing the clot, they saw the head of the pin, and put their finger down into

the decayed flesh and drew out the pin. She began to mend from that hour.

So I want to say that a great deal of sickness comes from "swallerin' things."

I am serious when I say that there is a great deal of disease caused by swallowing pins, but that is a small thing compared to the diseases that are caused by swallowing other things.

The curse of humanity is to think, like babies, that everything they can grab must go into their mouths.

GET THE THOUGHT THAT TEACHING IS THE IMPORTANT THING.

When we teach concerning Divine Healing, it is a very different thing from preaching.

In teaching you have to begin at the beginning.

The first thing that you have to know if you are a good learner, is that you do not know anything.

The first thing you have to do, if you are a good teacher, is to suppose that the people do not know anything—and you will not be far wrong. (Laughter.)

In speaking today some people will probably say, "My, the Doctor is speaking very childlike on fundamental things."

It is just there that the power of teaching lies. If I were to teach you Greek, I would not begin by asking you to read a chapter in the Bible, in the Greek Testament.

I should not say, "Translate for me 'Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν.'"

"Well," you would say, "you begin too far up for us, General Overseer. We do not understand that."

I should at once agree, of course, that you could not understand by my starting with the fourteenth chapter of St. John, from which I have just given you a few words in the Greek language, because you have not had the alphabet.

A great many Christians are so stupid that if you start to teach them they say, "We know all about it."

That is the reason they never learn anything.

THE FUNDAMENTALS OF DIVINE HEALING MUST FIRST BE TAUGHT.

I am speaking largely for the benefit of Elders, Evangelists, Deacons, Deaconesses, and members of Seventies, all of whom have more or less to do in Divine Healing teaching.

Do not start with the Eighth reader; start with the First.

You, my brothers and sisters, who have lost your way in connection with Divine Healing, may have to be taken to the fundamentals and taught the alphabet. If you are humble, you will get blessing; and if you are not, you will learn nothing.

I propose this afternoon, instead of asking you to translate the fourteenth of John into Greek, to teach you the alphabet, as it were.

I will show you what the characters are, just as if I were to teach you the Greek alphabet, and then if you are very quick you can spell out the words before you leave me today.

Get this word truly in your heart: Humility. It is always the humblest, the most ignorant, and the poor who quickly realize the Word of God and get the healing.

"The common people heard Him gladly."

They received His Word gladly.

They learned the alphabet and spelled out the word.

He taught them the answer to His question, "Wilt thou be made whole?" They said, "I will."

I talked about the leper yesterday afternoon as worshipping Christ, and the recognition of Christ's Divinity being fundamental.

The General Overseer was handed a telegram. After reading the same, he said:

Pray for an afflicted daughter, who is about to lose her mind.

THE VITAL DIFFERENCE BETWEEN A THING LOST AND A THING STOLEN.

Why do people write these stupid telegrams?

Nobody ever lost his mind; his mind was stolen; he did not lose it.

There is a great difference between a thing being lost and a thing being stolen.

I do not know anything about this case, but I will take it up for a moment.

I get many stupid telegrams.

I hope what dear Brother Jones has said is true, that I am a very patient man.

I have learned that Jesus said He was compassionate to the ignorant.

I know nothing about this case, but I will take it as an illustration.

PRAYER MUST BE DIRECTED AT THE CAUSE OF A SICKNESS.

When I start to pray I just say, "O God Almighty, have compassion upon the ignorance of the person who sent that telegram, who said this dear girl was about to lose her mind.

"Help her to see that it is not a question of her mind's being lost, but of its being stolen by the Devil.

"O God, perhaps this poor girl has met a boy whom she has idolized, and the boy has gone away with another girl and her idol is smashed; and so, Almighty God, the poor girl has let the Devil steal away her heart, and steal away her mind; or else, O God, she has been going to school somewhere and has joined one of these dirty Greek-letter fraternities. She has met girls who have taught her dirty little tricks until she has

become a filthy self-pollutionist and has turned her fidelity away by filthy vice.

"She is not losing her mind, but having it stolen by her sin; or else, O God, she is the offspring of a miserable, dirty stinkpot of a father, or a whiskypot or a beerpot; a dirty dog running after unclean flesh.

"Perhaps she has a poor, vain mother, who, when that child was within a few months of her birth, wanted to go to a ball, and laced her body up so tight that the poor little thing's head was crushed before she was born, and her poor little brain was all distorted, and she has had a hard fight to be able to think straight about anything, owing to that fool of a mother whose waist was thirty-two inches, who was trying to compress it into twenty-four."

If I should pray about that thing I would think all around it.

THE SIN OF THE PARENTS.

I would say, "O God, this child's mind is being stolen, and perhaps that theft was committed before she was born. Perhaps the vanity of her father and the folly of her mother might have given her a blow before she was born."

But I will not pray as that telegram asks me to.

I will not pray as if her mind were something that could be lost, like a pocketknife, and dropped on the earth.

People have their minds stolen because they have gone to the Devil, or their fathers or their mothers have gone to the Devil. He is stealing their minds because of their transgressions.

So every time I receive a telegram like that, I go right down to it, and I say, "Thou seest that sin lies at the bottom of this sickness. Help them to see it and to confess it, to forsake it, and in Thine infinite mercy heal the person."

"Well, Doctor," you say, "it takes a long time to pray like that."

You are mistaken. I can think all that out in a quarter of a minute. Why? Because I have to pray for tens of thousands, hundreds of thousands of such cases, and the whole thing is by me like a book.

I am going to pray.

Let me say to the officers of this Church who are around me:

NEVER PRAY JUST AS THE PERSON ASKS YOU TO PRAY.

In nineteen cases out of twenty you will get something, if you look into it, that will help you to pray as you ought to pray.

It will not be the way people ask you to pray.

There are many people who always pray just as anybody asks them, and consequently their prayers are never answered.

I will pray for this girl. They say she is about to lose her mind.

I want you to pray.

"Pray for an afflicted daughter."

I stop there and I ask, "Afflicted"? Who afflicted her? God or the Devil?

Audience—"The Devil."

General Overseer—Well, could the Devil have afflicted her unless she had been willing, or unless she was the inheritor of somebody's else sin?

Audience—"No."

General Overseer—In one form or another, by inheritance, or by actual transgression, that word "affliction" can be hunted home to the Devil.

When I pray, I pray that God will destroy that work of the Devil in that daughter.

Then I go on, "about to lose her mind."

I ask, "How do you know?"

Why, it seems to me that she probably has had her mind stolen already.

I ask God, "Help her father and her mother to get down into the cause, and have it removed."

A REMARKABLE CASE OF DECEPTION.

"My dear son, such a good boy, is afflicted," said a father to me one day.

"He is such a faithful Christian, he is such a beautiful character, but he has fits. Oh, he is such a lovely boy; always in the Bible Class in the Sunday School. The minister thinks he is a none-such. O, dear Doctor Dowie, won't you see him and pray for him?"

I said, "Describe the case," and he described it.

I said, "I am going to astonish you. Do you think that is a good boy?"

"Yes."

I said, "My brother, are you ready to hear some plain truth?"

"Yes," he replied.

"Well," I said, "he is a dirty little devil."

"Doctor," said the mother, jumping up, "how dare you speak so about a boy whom you have never seen?"

"But that does not matter," I said. "I can tell you where epilepsy of that kind comes from. I have asked you about the boy's birth, and he was all right, and he lived up to such an age all right, and I know how the rest is."

"But, Doctor, he is a perfectly saintly character."

I replied, "He is a dirty little devil, and I won't see him at all unless you will promise not to tell him what I said, and bring him here, and leave him in my hands for ten minutes."

Well, they were very indignant and went away. But after a year or more of doctors they came back to me again and said, "We feel sure you are wrong about our son, but will you see him now? We will leave him with you for ten minutes."

I said, "All right, bring him along."

A VILE HYPOCRITE UNVEILED.

They brought him in. After a minute or two I said, "Your mother and my wife will retire; I want to see you alone."

"Oh," he said, "I don't want to see you alone."

I said, "I know you don't want to, but you will have to do so."

"I won't stay," he said.

"Do you see that," I said to his mother.

So she turned and said, "You will stay."

She walked out of the room.

I locked the door and put the key into my pocket.

He said, "I want to get out."

I said, "You cannot go. I know your father and I know your mother, and I know you."

He said, "You never saw me before."

I said, "I know that, but I know you. Sit down there, you dirty little dog," and then I gave it to him straight.

He said, "That is not true."

I said, "It is true; how dare you deceive your parents? If you do not admit the truth, I am going to pray God Almighty to let the Devil have you, and to stop the misery you are causing in that home by your diabolical hypocrisy."

"You have destroyed your own life. You are a filthy fellow and I am going to have the truth."

With that, presently his face began to work, and he went into a terrific fit. He was foaming at the mouth, biting at his tongue, and lay down on the floor.

I looked at him. "Well," I said, "I do not know how many devils are in you, but they have got you."

I watched him rolling around there, kicking and biting at himself. I cleared all the things away and made a study of him for about five minutes.

I did not mind his hitting his head. I watched him.

His mother came to the door in great alarm.

"Go back," I said.

"I won't."

I said, "You will go; you cannot get in. I have this case now."

THE DEVIL CAST OUT.

Presently I got down and put one hand on each side of his temples, and I said, "Thou unclean devil, get out of him."

In a moment he was still.

There were five distinct gasps.

I think there were five distinct devils.

Presently I saw he was asleep, and I let him sleep for five minutes; then I said, "Open your eyes."

He did so, and asked, "Where am I?"

I said, "Just on the borders of death and hell."

"My God," he said, "I will tell you all the truth. Who are you?"

I replied, "I am God's minister."

He said, "I will tell you all the truth. I have never told it to anybody."

And then I got such a story. He was not only a dirty dog, but he was also a defiler of many girls, while he was only seventeen or eighteen years old, and a highly pious, greatly esteemed Baptist.

He was a dirty little devil.

He told me all the truth, and he cried and asked, "How did you find it out?"

"Find it out!" I said, "Any minister who had his eyes open, and knew he was a child of God, and understood the works of the Devil, could have told you. What are you going to do about it?"

He answered: "I am going to confess my sin, as you demanded some time ago, to my mother and my father, and to my pastor."

"I am going to stand up in the Bible Class and tell them what a dirty dog I have been, and ask their forgiveness; for," he said, "if I do not I am going to hell."

Well, you see, God had done something, had He not?

Audience—"Yes."

General Overseer—I called in his mother. I said, "Sit down now and hear the story," and she could not bear to hear it.

She put her hands over her face, burst into tears, and rushed out of the room in uncontrollable grief, crying, "O, God! O, God! how can I bear it?"

A VICTIM OF HEREDITARY OR PERSONAL TRANSGRESSION.

I know nothing about this girl, but I am as certain as I live that one of two things is true: Either this dear girl is suffering in consequence of the devilish possession of her own father or mother, born a poor victim of the Devil, or else she has been sinning against herself and against her God.

She is not losing her mind, because she gave her mind to the Devil, and he is taking it away. It is his property. She gave it to him.

She read dirty novels; she listened to dirty talks; she yielded herself to dirty things, and she is losing her mind

because she lost her heart ; or it is transgression, one of the two.

I want you men and women who have to pray for people, to get back to causes with them. Do you hear? (Amen.)

PRAY INTELLIGENTLY.

Our Father, for Jesus' sake, by Thy Spirit, let something of what we have now said be communicated to this town in Indiana, and let this girl be made to confess her sin, or let her parents confess theirs, and let them see that it is the Devil's work; that she is not losing her mind, but that her mind has been stolen by the sin of the parents or the sin of the child. Let the sin be taken away. Let the Devil's work be destroyed, if it be possession or oppression, and let there be a gracious answer immediately, for Christ's sake. Amen.

You say, "Do you take as long as that for every petition?"

Yes. I take as much pains as that for every one; but I think of that inside of half a minute, and it takes me a quarter of an hour to say it.

Learn to think quickly. Some of you cannot think quickly because you are stuffed up with too many novels; stuffed up with too many conceits of your own.

You do not think. You are always ready to be influenced by other people's thinking.

I want to see you with the ability to think quickly and correctly.

GOD'S THOUGHTS AND WAYS AND WORKS ARE IN HIS WORD.

In the Word of God we have the thoughts of God in the story of the healings; we have the record of how God thinks, and what God does, and how He does it; and if you study these records until they become a part of yourself, you will understand God's Way.

As God has formed all human hearts alike, whether they are in China or Africa, America or Australia, you will find the same principles apply to mankind in every country, in every age, and in every time.

The same old Devil in China and in America; the same old Devil in Africa and in Europe; the same old Devil who tempted Eve, who fell in Eden; the same old Devil who made Abraham a coward, made him hide behind his wife's petticoats, and say that she was his sister, and bid her tell a lie to save his skin. The same dirty old mean Devil that made Judas Iscariot, the Apostle of Christ, a thief, a liar, and a betrayer; the same Devil that made Peter the Apostle deny his Lord, when he said, "Though all men forsake Thee, yet will not I."

The fact is this: There is no difference; it is the same old drunk all the way; the same old Devil all the way; the same enticing into sin, and the same Way to get healing.

That is an illustration I did not look for; but I will get back to my point.

WHAT ARE THE FUNDAMENTALS OF DIVINE HEALING?

I shall ask you to write down twelve points, and I shall make the rest of my talk on these points.

GOOD;	EVIL.
JESUS;	SATAN.
SALVATION;	SIN.
HEALING;	DISEASE.
LIFE;	DEATH.
HEAVEN;	HELL.

Do you believe that Satan exists?

Audience—"Yes."

General Overseer—Who is the author of all evil?

Audience—"Satan."

General Overseer—Is God the author of evil in any way?

Audience—"No."

Elder Royall—"My theological professor did not teach me that."

General Overseer—I know he did not.

Elder Royall—"If he had, I would have been further along than I am now."

General Overseer—There is a whole volume of theology in these points. You work on them for a year, and you will find they will work out real.

Do you believe that God is the author of evil?

Audience—"No."

A LIE THAT HAS BOUND HUMANITY IN CHAINS OF SUFFERING.

General Overseer—You know the Church is not teaching that, as Elder Royall says, and you have only to turn to the Church of England prayer book, to read this petition: "Forasmuch as it hath pleased Almighty God in His infinite love and wisdom to lay His afflicting hand upon you, for whom the Lord loveth He chasteneth; and forasmuch as God is the author of all things, life and death, sickness and health, I therefore beseech you to confess your sins to God, and acknowledge His great goodness in chastening you with this sickness for your good."

That is a mass of abominable lying; but that prayer has been taught not only by the Church of England, but by all the apostate Churches for centuries, so that the people have it fastened in their minds that God is the author of evil as well as of good.

If God is the author of evil, He has no right whatever to punish me for doing the thing that He puts right in my path.

Should He punish me for doing that of which He is the author?

Audience—"No."

General Overseer—If He is the author of sin, then He is the author of disease; and if He is the author of sin and disease and death, then He is the author of hell, and He has no right to ask me to repudiate His own creation. Is that right?

Elder Leonard—"Yes, sir."

General Overseer—That is not how you used to preach. (Laughter.)

Satan, then, is the author of evil.

What was the first thing that Satan produced?

Audience—"Sin."

General Overseer—Sin is the transgression of law.

Is God the author of the transgression of law?

Audience—"No."

General Overseer—How could He punish with any justice if He had created men and predestined them from all eternity to be sinners and vessels of wrath.

What justice would there be in His punishing them for being just what He made them?

Vessels of wrath! Sinners predestined to be sinners from all eternity, and to spend all eternity in hell for being something that they could not help being.

Is there any sense in that?

Audience—"No."

General Overseer—That has been the teaching of the Churches, has it not?

Audience—"Yes."

General Overseer—I smite the lie.

When sin entered, what was the next thing?

Audience—"Disease."

General Overseer—The next is disease, and disease is death. "In the day that thou eatest thereof, dying thou shalt surely die."

Disease entered. Disease is the work of—whom?

Audience—"The Devil."

General Overseer—What is the first thing on your second list?

Audience—"Evil."

General Overseer—Who is the author of evil?

Audience—"Satan."

General Overseer—Disease is whose work?

Audience—"Satan's."

General Overseer—Because disease is the offspring of Father Satan and Mother Sin. Is not that so?

Audience—"Yes."

General Overseer—The Church has not taught that, has it ?
Audience—"No."

General Overseer—It has said, "Your Heavenly Father, for great and good purposes, has afflicted you with this disease." That is a lie. There would have been no disease in the world itself but for Satan and sin, and in a great many cases you yourselves are the direct causes of your own afflictions.

You yield to the Devil's temptation, and you are the direct causes of your own diseases by yielding to these temptations and sins. Is that true ?

Audience—"Yes."

General Overseer—Then it is a lie to say that disease is the work of God, is it not ?

Audience—"Yes."

General Overseer—What is the next thing ?

Audience—"Death."

General Overseer—Father Satan and Mother Sin have produced disease and—

Audience—"Death."

General Overseer—Is death God's work ?

Audience—"No."

General Overseer—Yet the Church has said it is, and has sung all kinds of sweet poems to death. "Sweet Death"; "Blessed Death."

But "the Wages of Sin is"—

Audience—"Death."

DEATH BELONGS WHOLLY TO SATAN.

General Overseer—The Book has taught us that "He that hath the power of death is the"—

Audience—"Devil."

General Overseer—Yet the Church has taught, and the Christian poets have sung of "sweet death."

That dirty, stinking, foul thing, death, they have endeavored to idealize and make a white-winged messenger of God. That is a lie. "Christ hath abolished"—

Audience—"Death."

General Overseer—"And brought life and incorruption to light through the Gospel."

Father Satan and—who is the mother ?

Audience—"Sin."

General Overseer—Hath produced—

Audience—"Disease and death."

General Overseer—And their home is—

Audience—"Hell."

A CLEAR, CONCISE STATEMENT.

Satan came from hell and brought sin with him.

When he got a man to let him into his heart and spirit, and soul and body, he brought sin in, and they produced disease

and death. The object of Satan is to drag back everybody with him to hell.

Have you got it?

Audience—"Yes."

General Overseer—Now we will go to the other side. What is at the top of that line?

Audience—"Good."

General Overseer—What next?

Audience—"Jesus."

General Overseer—When was Jesus born?

DO NOT BEGIN AT THE MANGER WITH CHRIST.

Jesus, the Lamb of God, was slain from the foundation of the world, and it is a limited conception just to think of Him as born at Bethlehem.

That is the time that He was born in the flesh, but when was He born into existence?

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

"All things"—

Audience—" 'Were made by Him.' "

General Overseer—"And without Him"—

Audience—" 'Was not anything made that hath been made.' "

General Overseer—Therefore He is God, without beginning of days, or end of life.

That is the kind of High Priest I want. A High Priest after the order of Melchisedec, without beginning of days or end of life.

Get your thoughts broadened about Jesus. Do not start at the manger.

There is too much starting at the manger. When you start at the manger, you bring Jesus down to a very small level.

If I start at the manger, I do not see why I should count Jesus anything more than any man. That is the trouble.

THE FALSE PRACTICE OF THE CHURCH.

The Church begins with the manger, and ends with the sepulchre, and it has a dead Christ.

The Church of Rome today has only three forms of Christ. The one is the little Baby born in a manger, in the Virgin Mary's arms; the other is a dead man on a crucifix; and the third is the biggest lie that ever was born of the Devil, namely, that you can create Christ by a hocus-pocus, by the priest stamping out a bit of white flour, and creating the body and blood and bones of Jesus Christ.

That is a lie of the biggest Church in this world, the Roman Catholic Church; that is a lie of the Greek Church; that is a lie of the Episcopalian Church, to a very large extent.

That is the lie that has made France a country of infidels, and has made the Mohammedans hate the name of Christian, because they say, "You Greeks and you Latin Christians worship a bit of bread, and you are idolaters."

Mr. Federmeyer—"I was a Roman Catholic from my birth, and for fifty-four years I never saw the inside of a Bible."

General Overseer—"You saw the mass, though."

Mr. Federmeyer—"Yes."

General Overseer—"You were a thoroughpaced infidel, because you were born in a country where they offered you a god made of flour and water."

Unless the Bible is a lie, Jesus Christ is the Eternal Spirit of God, without beginning of days or end of life. Therefore He is older than the Devil, is He not?

Audience—"Yes."

General Overseer—"He is mightier than the Devil, is He not?"

Audience—"Yes."

General Overseer—"And He that made the world made man, did He not?"

Audience—"Yes."

General Overseer—"All right. Is it not wonderful that He should come into our humanity and start to redeem us?"

So He entered into the test with Satan, did He not?"

Audience—"Yes."

SIN DID NOT BEGIN IN ADAM.

General Overseer—"How can you or I imagine that sin began with Adam or Eve? Did not sin enter into the host of fallen angels?"

Audience—"Yes."

General Overseer—"Does not that precede Adam and Eve?"

Audience—"Yes."

General Overseer—"I believe that this world was that portion of the heavens where Satan and these fallen angels dwelt; and for this reason we read that they were cast out and thrown into hell, and then God took the chaotic mass, after He had driven out Satan and the devils, and remade it."

It was without form and desolate, and He reconstructed it and destroyed the darkness which surrounded it. Then the light shone on it, and an electric belt was created to produce vegetation.

By the decay of that vegetation the foundations of all our coal beds were laid.

Then he burst the electric band and let the sun shine upon it.

Just as Saturn at this time is surrounded by rings of light which shut out the sun, so this earth had light at the beginning before the sunlight reached it, and that made the great and rapid growth.

Then God reconstructed the world, made man, put Him upon it, and said, "Be fruitful and multiply, and"—what?

Audience—" 'Replenish the earth.' "

General Overseer—Well, does that not mean that the earth had once been full?

Audience—"Yes."

General Overseer—The very same words to Noah, "Be fruitful and multiply, and replenish the earth." Does not that mean what it says?

Why didn't you teach that (to Elder Leonard)?

Elder Leonard—"I did not see it."

General Overseer—Why was it? Because if you had seen it there would have been an eruption in the Baptist Church. So you old fellows kept your eyes shut; you did not mean to compromise, but you just took what you were told, and did not look at the Book.

You had no teacher, no authoritative teacher; and when there is no prophet, the people perish.

THE PEOPLE IN DIRE DISTRESS.

There was no prophet between Malachi and John the Baptist, and the people went to the Devil.

It has been a long time since there has been a prophet to stand upon this earth for God, and the people have been perishing.

It is time that a prophetic voice should speak (Amen), and I do speak as a prophet.

I say today, as God's prophet, that that horrible lie that Jesus is to be looked at and worshiped as a babe, or a dead man on a crucifix, or a bit of flour hocus-pocused by a priest, has caused the decay of Christianity.

Four hundred millions of people today have swallowed that infernal lie, and we must smash it, God helping us. (Amen.)

How much has Protestantism been doing to smash it? Very little.

The lie is stronger now than the protest.

THE CHAIN OF SALVATION, HEALING, AND HOLY LIVING.

Now the first word is GOOD; the next word is Jesus, our Saviour, slain before the foundations of the world were laid.

He sought for sinners, wherever Satan had gone.

He seeks for sinners still.

He seeks to save through earth and hell, and all the Universe, and will seek until the last wandering sheep is brought back to God.

He must seek until He finds.

The next thing is salvation.

Did not sin come through unbelief and through doubting God?

Audience—"Yes."

General Overseer—Through obeying the Devil?

Audience—"Yes."

General Overseer—And does not Salvation come through faith?

Audience—"Yes."

General Overseer—Through believing God?

Audience—"Yes."

General Overseer—And obeying God?

Audience—"Yes."

General Overseer—Repenting of sin?

Audience—"Yes."

General Overseer—Trusting in God's mercy?

Audience—"Yes."

General Overseer—And receiving the Holy Spirit when you obey Him?

Audience—"Yes."

General Overseer—Thanks be to God for the one hundred and fifty-six who obeyed Him this morning in Baptism.

May you receive the power of the Holy Spirit.

I believe you did in a measure. Stir up the gift that is in you.

The next thing is Healing.

Is not that the opposite of Disease?

Audience—"Yes."

General Overseer—How did Disease come?

Audience—"Through Satan and Sin."

General Overseer—How does Healing come?

Can you get Healing before you are saved?

Audience—"No."

General Overseer—Can you be made holy before you are healed?

Audience—"No."

General Overseer—Are you holy when one part of you is saved and the other part is in the grip of the Devil?

Audience—"No."

A TRUE SANCTIFICATION INVOLVES SPIRIT, SOUL, AND BODY.

General Overseer—If you are to be perfectly sanctified, does it not mean spirit, soul, and body?

Audience—"Yes."

General Overseer—Then Divine Healing was purchased by Christ, who purchased our Salvation, in which we have our Healing; for "Surely He hath borne our sicknesses and car-

ried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted."

CHRIST WAS NOT SMITTEN OF GOD.

It was the Devil who struck Him.

It was the Devil who smote Him.

It was the Devil who afflicted Him.

He was crucified by the hands of wicked men, and He said, "This is your hour, and the power of darkness."

It was no power of light.

It was no hour of God.

It was the hour of the Devil; the hour of the apparent triumph of darkness. But as in every case where the Devil thinks he wins, he loses.

Christ was able to sing the conqueror's cry, *tetelesti*, "It is finished."

He gave up His life. It never was taken from Him.

He said, "No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again."

He laid it down willingly; a Voluntary Sacrifice.

The Devil could not have taken it, but He gave it. He gave it! He gave it!! He gave it!!!

He gave His own life that He might conquer death and hell, and if He had not, it never could have been taken from Him. Therefore we have that glorious privilege that by His stripes we are—what?

Audience—"Healed."

General Overseer—And Jesus Christ, who purchased Salvation and Healing, is He not the same?

Audience—"Yes."

General Overseer—Yesterday?

Audience—"Yes."

General Overseer—Today?

Audience—"Yes."

General Overseer—How long?

Audience—"Forever."

General Overseer—The doctors and theologians say He is not.

Are they true?

Audience—"No."

General Overseer—Is God true?

Audience—"Yes."

General Overseer—Is the Church true that says He has ceased to heal?

Audience—"No."

General Overseer—It is a lie of the World, the Flesh, and the Devil. That has been the teaching of the apostate Church, and the apostate Church is going to be smashed.

The Salvation Army has not taught that God heals today, has it?

Audience—"No."

General Overseer—Then the Salvation Army must be smashed, and it is being smashed.

The General was greatly troubled in London when he found some of his most prominent and deeply spiritual officers attending our meetings.

When he expostulated with them, they told him to hold his peace or they would go right over to Zion.

They will be here, too.

I tell you, the Salvation Army is falling to pieces and the best pieces are coming to Zion.

DENOMINATIONS FALLING TO PIECES.

Methodism is falling to pieces, and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Baptists are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Presbyterians are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Congregationalists are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—I was a Congregationalist myself. (Applause.)

The Christian Disciples are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Church of God is falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Crusaders have gone to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Mennonites are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The United Brethren are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—The Lutherans are falling to pieces and the best pieces are coming to—

Audience—"Zion."

General Overseer—We are tumbling the whole lot of them into one vast melting pot. We are stirring them up and keep-

ing the fire hot until every bit of dross is gone, and the silver is refined for God.

The papers, in trying to crush me, have done what foolish persons do who think they can destroy the ointment by pouring it out. The fragrance fills the world. When you throw the incense into the fire, the odors go through the earth.

All the persecution of Zion has only made her more powerful than ever before.

HEALING OF THE BODY PRECEDES FULL LIFE.

The next thing after Healing is—what?

Audience—"Life."

General Overseer—That means Holiness, because you cannot have life and sin ; you cannot have life and disease. They do not dwell together.

You may have spiritual life, but you cannot have life in every part of you, spirit, soul, and body, if the Devil is in charge anywhere.

So, therefore, life means life everywhere—life in spirit, life in soul, and life in body.

Life in the heart and in the home. Life! LIFE!! LIFE!!!

Not a dead creed, but a living God. That is the difference.

Not a dead Gospel, but a living Gospel.

Not dead Christians, but "living epistles known and read of all men." Life!

And the next thing is—what?

Audience—"Heaven."

General Overseer—That is the continuance of life.

Look from one side to the other.

What is opposite Good?

Audience—"Evil."

General Overseer—Jesus?

Audience—"Satan."

General Overseer—Has Jesus conquered Satan?

Audience—"Yes."

General Overseer—Strike that link out. Run your pencil from the word Jesus across the page to Satan. Run it from Jesus to Sin. Run a line from Jesus to Disease. Run a line from Jesus to Death. Run a line from Jesus to Hell.

Now count it.

For the Lion of Judah
Shall break every chain,
And give us the victory
Again and again.

Now I want you to make two chains.

Put a round ring at the end of the word Evil; another ring at the end of the word Satan; another at Sin; another at Disease; another at Death, and another at Hell. Run a line connecting these links.

Now run another chain. Connect Good and Jesus; link Jesus and Salvation; now link Salvation and Healing, and Life and Heaven.

CHRIST BREAKS THE CHAIN OF EVIL FOR BELIEVERS.

What has become of the Chain of Evil? Has Christ broken it?

Audience—"Yes."

General Overseer—For those who believe, for those who obey; not for any other. Some of you have believed and you are saved, but the bondage of disease and the powers of death and hell are still upon you. Ask God to help you to trust Him and obey Him for the breaking of all the other links.

Beloved, every one of you who believes that teaching, hold up your hand. (Nearly every hand was raised.)

PRAYER OF CONSECRATION.

My God and Father, bless that teaching. Help me to see that Jesus Thy Son made an atonement for my sin, my sickness, and gives me victory over Satan and death and hell, as well as sickness and sin. Give me power to persevere; to live pure; to obey fully, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Live it.

BENEDICTION.

The grace of our Lord Jesus, the love of God, the fellowship of the Holy Ghost, be with you and keep you ever. Amen.

THURSDAY AFTERNOON.

THE MARVELOUS POWER OF ZION LITERATURE.

Shiloh Grove, Zion City, Illinois, Thursday Afternoon, July 18, 1901.

Overseer Piper presided.

The meeting was opened by singing Hymn Number 201:

All hail the power of Jesus' Name!
Let angels prostrate fall,
Bringing forth the royal diadem,
And crown Him Lord of all.

Overseer Piper then read the fourteenth chapter of St. John, with comments.

After singing Hymn Number 170, prayer was offered by Overseer Speicher.

Overseer Piper then said:

I am satisfied that I state the truth of God that no other publication, with the exception of the Bible itself, has done so

much in the extension of the Kingdom of God, in so short a time, as Zion Literature. Let me ask you a question.

You came from the East and West, the North and the South; how many of you know of a single person who was ever born into the Kingdom of God through reading a denominational church paper?

All who do, put up your hands. (One hand up.)

Overseer Piper—What paper was that?

Answer—"The War Cry."

Overseer Piper—Oh, that is not a denominational *church* paper.

Answer—"I know of several saved through the German *War Cry*."

Overseer Piper—To my mind the driest thing ever read is a denominational church paper.

Voice—"That is true; there is nothing in it."

Overseer Piper—You are right; there is nothing in it.

Voices—"Patent medicine advertisements, lucky rings, lies, No-Tobac."

Overseer Piper—Yes, and Chew Tobac.

Voices—"White-washed religion, baking powder, silver-plated knives and forks, Ferris hams."

Overseer Piper—You never see them in any of 'Zion's publications.

But going back to the original question, have you ever known of anybody born of God through reading denominational church papers?

I don't know of one, and they have a hard time to keep up their circulation.

All present who were saved either directly or indirectly through reading LEAVES OF HEALING, stand. (About two hundred arose.)

Overseer Piper—All who were saved before, but were more abundantly saved through LEAVES OF HEALING, stand. (Almost the entire audience arose.)

Christ came not only that we might have Life, but that we might have it abundantly.

Thank God, then, for the abundant Life.

No other printed matter ever came from the printing press, so far as I know, that has accomplished so much in so short a time for the extension of the Kingdom of God, as Zion Literature.

ZION LITERATURE SAVES MEN IN ALL RANKS AND WALKS OF LIFE.

One of the strongest evidences that God is back of this entire movement is the fact that men in all walks of life have been convicted of sin and brought to a real Repentance, and a real trust in God their Father, through faith in Jesus Christ.

LEAVES OF HEALING is doing the work that no other paper at any time in the history of the printing press has accomplished.

I suppose that nearly all of you present received about the holidays a letter from myself asking for a special subscription for ten weeks, the first ten weeks of this year.

I think you may expect something of that kind again.

I do not see why you should not be asked for some kind of a Christmas present.

It may be interesting to know that, in answer to that call, we received 22,000 subscriptions, and that out of these 22,000 we have received something like 5000 permanent subscriptions. (Applause.)

How many people have been saved because of that special offer only God Himself knows.

The work has not ceased, because these 5000 will grow into another 5000, and it is simply like dropping a pebble into the ocean or into a body of water, and the concentric rings begin to form and continue to form until they break themselves on distant, and opposite, shores.

So in this, there have been started by that process waves of Divine blessing and spiritual power which will continue to widen and deepen and broaden and strengthen until they break upon the boundless shores of Eternity itself.

BRANCHES THAT PUSH THE LITERATURE ARE MOST SUCCESSFUL.

It is worth while to work; it is worth while to spend the afternoon on Zion Literature.

The Officers and Conductors of Gatherings, and they who are in charge of Branches and Gatherings, who spend the most energy on circulating LEAVES OF HEALING, have the Branches where God is bringing the most blessing to the people.

I can gauge a man's work without making very much of a mistake, by looking over his report sheet which he sends in each month, and see how many copies of LEAVES OF HEALING he has ordered for the month.

I can tell what to expect, with other items on that report sheet.

The man who sends out the most LEAVES, baptizes the most people, has the most people saved and healed, brings the most applications to Headquarters and sends the most tithes and offerings to Headquarters.

You cannot do anything better than circulate LEAVES OF HEALING. We might just as well be humble enough to admit that it can preach the Gospel far more eloquently than you or I.

Those of you who are looking around for something to do whereby you can extend the Kingdom of God, have a work right at hand, and that is to sell the LEAVES; scatter it wherever you have an opportunity.

It does not make any difference whether it is wanted or not, work on.

Scatter it; cast thy bread upon the waters, and after many days it will return to you in a geometrical ratio; and if you are too timid and backward to circulate the *LEAVES*, it is evident that you have not been touched by God sufficiently.

It has been a greater blessing to me than anything produced by man that has ever been published.

THE WONDERFUL STORY OF A NICKEL.

All of you have read my little "Story of a Nickel." Just think what that one nickel has accomplished, and it is only the beginning.

Elder Reiff is in the Christian Catholic Church today because of that same nickel.

Dear old Father Leonard is here today, in a large measure, because of that nickel.

The Christian Catholic Church has been established in Philadelphia by that same nickel; the Christian Catholic Church was established in Oak Park through that same nickel; the Christian Catholic Church was established in Cincinnati, in a large measure, through that same nickel, and in no small measure was the Christian Catholic Church established in the City of Cleveland through that same nickel.

It would be difficult to tell how any nickel could be spent to accomplish more in the extension of the Kingdom of God than that nickel has been accomplishing.

There are a number of people sitting within the sound of my voice this afternoon who, under God, have been saved and brought into His Kingdom through that nickel; who were living in sin at the time I went to Cincinnati, but who since have been made clean and are leading pure lives.

It has all been brought about by that nickel, because seven years ago next October, some one sent a copy of *LEAVES OF HEALING* to a member of the Church of which I was then a member, in Philadelphia, which brought Salvation to myself and Healing to my wife.

It brought us into the Christian Catholic Church, and has been the start of placing me in the office to which God has called me.

I know that these circles of which I have spoken have only begun to form, and that the work that has been started will be carried on and on and on.

I feel to bear the testimony that I am what God has made me through reading *LEAVES OF HEALING* and through the personal ministry of John Alex. Dowie. (Amen.)

Thank God for Zion Literature. (Amen.)

When I make the call for subscriptions to the *LEAVES* next year I want 50,000.

Do not forget to say Amen. (Amen.) And you have to answer your own prayers.

A farmer had just sat down to the table and prayed: "Oh Lord, bless the poor people in this neighborhood, and feed them." Very soon after, there was a knock at the door and a poor neighbor came in and asked the farmer for a bushel of potatoes.

The farmer began to make all kinds of excuses. He had fifty bushels of potatoes, and his little boy said, "Papa, there is a chance to answer your own prayers."

Now say "Amen" again, every sinner of you. (Amen.)

Some of you did not say "Amen."

A Voice—"They were not sinners."

Overseer Piper—They were the biggest sinners of all.

The meeting was then thrown open for testimony.

THE FIRST OF A SERIES OF MOST INTERESTING TESTIMONIES.

Rev. George L. Mason, Overseer of the Christian Catholic Church in Zion, in China, said: "About 1895, when I was a Baptist missionary in Huchow, a Baptist Deacon in Chicago, who is still a Baptist, sent me a copy of Dr. Dowie's 'Divine Healing Vindicated: A Reply to Dr. Chapman, of Oakland, California.'

"It came at a time when there was sickness in our family, and it was a great refreshing to our spirits, and it helped us to hold on to God, for we had already taken Him as our Healer, or were *trying* to do so in a Christian Alliance method.

"I had made a definite promise, for myself, never to take medicine, but we still gave it out to the Chinese, and were not quite sure that our children did not sometimes need simple remedies.

"That 'Divine Healing Vindicated' freed me wholly. I did not know then that there was such a paper as LEAVES OF HEALING.

"I sent to the Baptist Deacon in Chicago and got ten copies more of 'Divine Healing Vindicated.' I sent one to Mr. Viking, and think it had something to do with bringing him to where he is. I do not know whether I sent one to Brother Cossum or not. Did you get any?"

Rev. W. H. Cossum—"Yes."

Overseer Mason—"In 1896, Brother Cossum got hold of a copy of LEAVES OF HEALING from a Baptist and sent it to me. It was food to my spirit; it was strength to my bones; it was joy to my family.

"Through my teaching, it began to have effect upon the Chinese, for scores of them soon willingly gave up the use of tobacco and rum, when we taught them that their bodies were the Temples of the Holy Spirit.

"I thought I would take this beautiful new teaching and graft it on to the Baptist tree, but it was a hot climate, and the wax melted. It didn't work. (Laughter.)

"I worked at it two years. LEAVES OF HEALING would bring me down on the study floor, and drive me out into the fields, crying to God in prayer.

"I would go to my wife and say, 'That is where we belong; we belong to that man; we belong to that man. That is where we ought to go.'

"Then would come in the reasonings and doubts and consultations, and so on.

"We read the LEAVES every week, and it spoiled our appetite for other religious papers.

"We eagerly watched for this paper, and when it came, it was read at midnight and at daybreak.

"After trying two years to get Divine Healing Teaching into the Baptist Churches, we surrendered.

"One morning about five o'clock—the paper had come the night before and I had read a little in it—I got up and began to read aloud the General Overseer's Message to the Seventies; the instructions he gave when he first sent out the Seventies, 'Peace be to this house.'

"I read that message to my wife, and as we read our spirits were greatly moved, and we said that while we did not understand this matter, while we did not know certainly about it, surely Dr. Dowie was a man of God. He might be mistaken on many things, but this much was clear: we could not remain in the Baptist Mission. We could not stay and compromise. We must resign.

"Immediately after breakfast we wrote our letters of resignation, and in a few months we were on our way to Zion.

"We thank God from the bottom of our hearts.

"I subscribe most heartily to what the Overseer-at-Large has said about the practical value of LEAVES OF HEALING.

"I had a few months' experience in Cincinnati. It would astonish you if you knew how much our people there pay in tithes and offerings. They have been taught by LEAVES OF HEALING.

"These people pay for eight hundred copies a week. They were well trained by Overseer Piper, Elder McClurkin, and Elder Voliva.

"God has certainly let some of that good seed fall on good ground.

"I want every man and woman here to get into the habit that God has helped me to form, and that has been a great source of blessing and continual joy to my heart—when you go down town on business, or wherever you go, form the habit of always carrying tracts with you. Have tracts in your pocket; carry a

ZION BANNER and LEAVES OF HEALING, and everybody will know you, and some will hate you.

"Spend your last dollar, as I have done more than once, circulating LEAVES OF HEALING."

ANOTHER LINK IN THE GREAT CHAIN.

Rev. William H. Cossum, Missionary from China, Zion College and Divine Healing Home, said: "I want to link my testimony with Brother Mason's. Brother Mason has been praying for ten years that he and I might work together for China, and God has just brought that about now, so I want to link my testimony to his.

"I was assigned to Huchow by the Baptist Board, and he was assigned to Ningpo.

"He did not return to China, his daughter, Pansy Mason, being ill.

"He had an introduction to Divine Healing at that time. He left his sick daughter in the hands of God.

"The first time I heard of Dr. Dowie was in reading 'Divine Healing Vindicated.'

"I laughed, I cried. I felt that I had struck oil, as they say.

"I knew the power of God was with that man.

"I knew he was not a man like other men.

"The power went through and through me.

"Then, later, came LEAVES OF HEALING, rejected by the man to whom it was sent, the Rev. J. R. Goddard, the head of our Board.

"I knew he was displeased with it, and I said, 'Will you please let me take that paper?'

"He said, 'Yes, I do not want it.'

"I would read it and Brother Viking would read it. We got together, and asked God to give us light on these things.

"We saw the things said about denominationalism were true, and finally I had quite an experience with sickness, having thrown medicine away, which ended in my return home.

"Before this we had concluded to send for LEAVES OF HEALING for two years. I at that time was just about ready to return home.

"Brother Viking is now in Zion. Brother Viking reached out and touched Elder Kennedy, who is now in Zion. Overseer Mason had the start of all of us, and finally the Lord has led me.

"When I came home I had LEAVES OF HEALING with me.

"I went to my wife's home, a little country village.

"I felt after I read these papers I must not keep them.

"A college friend was calling on us, with his wife. She seemed a little interested in Divine Healing. I said, 'I am sure you will be interested in these papers.'

"There was a friend of hers who had been on her bed for a long time; not been able to walk for years.

"I went out West, labored a year in Vancouver, and came back.

"This confirmed invalid was walking and praising God. I had never met her, but this other lady had given her LEAVES OF HEALING, and said she had written to the General Overseer. He prayed, and she received healing.

"So the links are added. They began over in China with 'Divine Healing Vindicated.'

"The whole Baptist work is going to pieces in Eastern China. We have each to praise God for Zion."

THE LAST LINK THAT BECAME THE FIRST.

Elder E. B. Kennedy, 50 National Avenue, Detroit, Michigan, said: "I thank God this afternoon for the very wonderful blessing that LEAVES OF HEALING has been to a number of us who were once together in the work in Ningpo.

"The Bible says, 'the first shall be last, and the last shall be first.'

"I was the last one of the four to receive LEAVES OF HEALING, but I preceded the other three into Zion."

Overseer Piper—Good.

Elder Kennedy—"I thank God for the three years I have been in Zion.

"I had the great joy, a few months after I came, of welcoming Elder Viking and his wife, in Zion Home, and a short time after that Overseer Mason and his wife. Now I have the joy of extending a welcome to Brother Cossum and his wife.

"We were together this forenoon speaking of these great blessings, and I think it was Overseer Mason who reminded us that we all spoke the Ningpo dialect, and that God had not brought four of us from that one district without a special providence in it. Our hearts warmed as we talked together of a speedy return to China. May God hasten that day. (Amen.)

"Brother Cossum spoke today of the wonderful blessings God had given Elder and Mrs. Viking in Shanghai; some most wonderful healings in answer to prayer.

"Some of the leading Chinese pastors and men of influence in Shanghai have already cast their lot in the little Zion Branch in China.

"I also had the joy of welcoming Evangelist Fisher, who was a very dear friend of mine in the Seminary before we went to China. He returned to America, passing through Chicago. I met him and urged him to come to Zion Home. He came to stay a few days, but stayed two weeks. Still he would not yield. He went away for two months, came back, and has been in the work ever since.

"God is bringing others of our personal friends into Zion.

"I praise God anew for LEAVES OF HEALING. It means much to me."

ANOTHER LINK IN THE CHINESE CHAIN.

Elder Francis Royall, Zion College and Divine Healing Home, said: "To finish the Chinese Story, may I speak right here? (Applause.)

"LEAVES OF HEALING came to us, also, away down in China. It came from a friend of ours in the South. We would read it and throw it aside. It would stir us up, but we could not help but read it.

"The first healing that came was for our little girl. The Devil afflicted her in her knee, and she had terrible pain.

"I was a physician and a missionary. I had read medicine, and had been dealing it out to the Chinese.

"We threw it aside and anointed our little girl. The pain ceased, but she could not walk. Before that she was all drawn up with terrific pain.

"After a time she was playing around on the floor. She would try to straighten her knee and could not. I thought it was time she should walk.

"She was on one side of the room and I was on the other.

"I said, 'Nellie, will you do what I tell you?'

"She said, 'Yes.'

"I said, 'Walk to me, Nellie,' and she walked across.

"She said, 'Oh, I can walk; I can walk; God has made me walk.'

"She has been walking ever since.

"We came to America from China, still reading LEAVES OF HEALING and throwing it aside, but still having some of the blessing and the teaching.

"We were brought back here, praise God, and saw the apostasy in the Churches, and were brought out from them.

"We left some LEAVES OF HEALING among the Chinese.

"We since received a letter from a telegraph operator in Inland China, who says, 'I have learned to read my Bible daily. I have learned that God does not make people sick, and that all the pain and sickness come from the Devil. It is such a joy to read LEAVES OF HEALING.'

"Yes, we get blessing from it. I may as well say that we were brought into Zion through reading LEAVES OF HEALING and Zion Literature.

"This friend who sent it to us said, 'I had been a Christian for years, but was brought to true repentance through reading LEAVES OF HEALING, and through the teaching of John Alex. Dowie as never before in my life.' He has been one of the leading workers. Blessing has come to him, and he has been

brought out from Masonry and other things shown to him by the Spirit, through LEAVES OF HEALING.

"Scatter the LEAVES! Scatter the LEAVES to the four corners of the earth, and let all the nations know about God.

"Let them know that God is not only the Saviour, but the Healer of mankind. Wherever there is sin, and wherever there is disease and darkness and death, let there come Leaves of Healing from the Tree of Life."

HOW A BAPTIST PASTOR IN OHIO BECAME A LINK IN THE CHAIN.

Elder Daniel Bryant, Zion Building, Chicago, arose.

Overseer Piper—Do you belong to this chain?

Elder Bryant—"I do indeed. I want to say just a word in connection with Overseer Mason's coming into Zion.

"When I was pastor of the Baptist Church at King's Creek, Ohio, there appeared in the *Journal and Messenger* a most scurrilous article written by Dr. Johnston Meyers, of Chicago. Whether he maliciously or ignorantly wrote of Zion as he did remains to be settled at the Great White Throne. I was at the time attending a social at one of our member's, and having previously been at Zion, when a Baptist, and knowing the truth concerning the work, I hastily wrote a reply to this article and sent it to the editor.

"The article was printed, and fell into the hands of Overseer Mason, who was then in Shanghai, China. I received a letter from him, in which he made many inquiries concerning the work in Zion and the condition of the Baptist churches.

"A correspondence started up between us, which resulted in my going to Cincinnati to see Overseer Piper, and I was soon in Zion. One of the members of my Church came into Zion. She kept my study pretty hot with LEAVES OF HEALING. I used to be very angry, for the Baptist topics especially were always marked. I visited this sister today in the Camp and asked her if she had repented of what she had done (laughter), and she does not seem to have repented.

"In speaking of the effect of LEAVES OF HEALING on a Baptist minister who was hunting for truth, I saw two great things Zion Literature was doing for Zion people. First of all, I saw it was getting certain great definite Gospel truths into the hearts of the people. I saw how they were teaching Repentance and getting it into the heart, and also the great doctrine of Divine Healing with its kindred truths. I came to see that modern pulpit preaching is a scattering fire which fails to establish fundamental truths in the heart."

ANOTHER LINK IN THE CHINESE CHAIN.

Evangelist Sarah L. Kennedy, 50 National Avenue, Detroit, Michigan, said: "I am a link in the chain, and I thank God for LEAVES OF HEALING.

"Zion literature reached me five and a half years ago.

"When it first came to our home we threw it away. We thought we knew too much to read LEAVES OF HEALING.

"A very old lady who was visiting us one day, said, 'LEAVES OF HEALING came just as I was leaving home. I brought it along and I want you to read it to me.'

"I felt so disgusted, but I read the paper through; and when I had finished it I said to myself that either the General Overseer was a man of God or else he was a fraud, but I could not believe he was a fraud. I said that I would accept this teaching, and I did from that moment.

"I have been greatly blessed in spirit, soul, and body.

"I studied my Bible until God healed me.

"I belong to the China chain. God showed me it was His will that I should go to China, but I did not want to go.

"Now I am willing and I want to go.

"I think it is a good thing we did not go last year, for then I would not have gone willingly.

"Do not forget to pray for us. We never forget to pray for those who are so far away."

ZION LITERATURE BRINGS GREAT JOY.

Elder Emma Mason, 533 West Ridgeway Street, Cincinnati, Ohio, said: "The first of our General Overseer's writings I remember having read was 'America's First Fruits.'

"I rejoiced so much at what I read in that book; that Jesus was just the same today, and that He was the Healer today as He was in olden times.

"But I did not take to LEAVES OF HEALING as my husband did.

"I confess there were times that I hid it away because of the bitterness that was in the hearts of our colleagues against it.

"I used to wish my husband would not keep it lying around so exposed, because I knew how our colleagues would feel.

"It seemed to me that God had blessed us in that city. We were the first missionaries there, and had gathered about us a band of Christians who were like our own children.

"We seemed to see Salvation breaking down the walls of unbelief, skepticism, and higher criticism; and while I knew we ought to be in the Christian Catholic Church in Zion, I contended that we ought not to leave the little band. So it was harder for me to send in my application, but I did so at the same time my husband did.

"When we got to Shanghai on our way here, we heard some terrible things.

"I felt we had made a mistake, and said, 'As long as we are going to Zion, why didn't we wait until after we had seen the workings of Zion before we sent in our applications?' I praise God we didn't wait. I do not know what might have happened.

"I feel I have a confession to make. I have criticised, and I want to tell what my experience has been.

"When I have had these critical moods, they have been the unhappiest hours I have spent since coming into Zion.

"A year ago last February, at the Anniversary occasion, an excursion was made to this site.

"It was very cold weather, very stormy the day before, and I felt quite out of sorts about it.

"It seemed to me it would be very wrong for the children to go, but the General Overseer insisted that the children should go, and they, of course, felt it was all right for them to go.

"So I resolved that, in spite of the kind invitation I had received, I would remain at home and keep the two younger children with me.

"The day cleared off beautifully, and when my husband and oldest daughter came back they were just filled with joy.

"It was a most wretched day to me, so it does not pay to go against the General Overseer's wisdom. It is safe to follow him."

CHINESE RECEIVES FULL SALVATION IN ZION.

Deacon Samuel Gan Sing Hong, Zion College and Divine Healing Home, said: "I am a Chinese.

"I got Full Salvation in the Christian Catholic Church in Zion through LEAVES OF HEALING.

"Ten years ago I was living in sin. I was an idol-worshiper. I went to church, but I was not satisfied in the Church.

"Two years ago one who belonged to Zion gave me LEAVES OF HEALING.

"I read it, and I knew that teaching was the truth. It told me about the people getting healing, and I believed it.

"The teaching went into my heart, and I thank God that I got this Full Salvation.

"I never repented of my sins until I came into the Christian Catholic Church in Zion. I confessed all my sin and got right with God.

"I thank God that my beloved General Overseer loves our Chinese so much. He is thinking of our China. So many people do not know about Jesus Christ.

"I want to do God's work and save our Chinese."

GOD LEADS INTO ZION DESPITE STRUGGLES AGAINST HIM.

Mrs. William H. Cossum, Zion College and Divine Healing Home, said: "I am a link in this chain.

"I used to find a great deal of fault with Mr. Cossum because he would read LEAVES OF HEALING. Whenever it would come into the house, it was the first thing that had to be read.

"When I would speak to him about it, he would say, 'I notice you read it as soon as you get a chance.'

"Last September I saw that I was going toward Zion in spite of myself, and I just prayed God He would perform a miracle, if necessary, to keep us out of Zion." (Laughter.)

PREPARING TO BE A MESSENGER OF ZION TO CHINA.

Deaconess Pansy Mason, Zion Building, Chicago, said: "I thank God for the privilege of having a share in this good work of Zion, and for the privilege of attending this First Feast of Tabernacles.

"Pray for me, that I may be prepared for the work in China. It has always been my aim in life to spend my life there among those people."

WONDERFUL POWER OF LEAVES OF HEALING.

Rev. Lemuel Hall, St. Louis, Missouri, said: "Something over a year ago I met a Southern Methodist preacher on the streets of St. Louis. We were talking about Zion.

"Dr. J. W. Lambeth, one of the missionaries from the Methodist Church South, had just returned from China. While they were in China Bishop Wilson was smoking.

"The missionary said to him, 'Bishop, I would be glad if you would not smoke in the presence of these converts, because I have had a hard time to get them to give up the opium.'

"The Bishop replied, 'My brother, I did not come to a heathen country to learn morals. There is a man in America by the name of Dowie. He publishes a paper called LEAVES OF HEALING. All our missionaries are getting it, and they are getting dissatisfied. We are having more trouble from him than we are from anything else in the world.' (Applause.)

"Over a year ago my wife was traveling through Mississippi. A faithful worker for Zion came to her and said, 'Would you read some papers published by Dr. Dowie in Chicago?'

"She said, 'Why, yes, I would be glad to get them.'

"She sent them to me, and I started in to read them.

"It was the number answering the lies of the *Ram's Horn*. Midnight came, and along toward morning came before I got through. I said, 'This is the most wonderful thing I have ever read.'

"From that day to this, I have been reading every one I could get, from cover to cover.

"I thank God for the wonderful paper, LEAVES OF HEALING.

"They call a denominational paper *The Christian Advocate*, but they had better call it *Swift's Specific Advocate*, or *Advocate of Pink Pills for Pale People*.

"They are not Christian Advocates. They fight God's truth. I thank God I do not read one of them.

"I sent in my first order before I came into Zion for ten copies each of LEAVES OF HEALING and THE ZION BANNER for ten weeks.

"The next week I increased it to fifty each, and the next week to a hundred LEAVES OF HEALING and thirty-five ZION BANNERS, and the next week to two hundred LEAVES and fifty BANNERS. Still we cannot keep in papers. I thank God there is a hungering for this truth and God is blessing.

"I went up into the tower of my church and caught some pigeons. They were black and white, and brown and white, and brown. Among the number was one pure, snow-white. I said, 'You shall not be killed.'

"There was something about it that was so pure.

"We killed all the others and saved the snow-white one.

"I thank God that spotted papers are going to be killed, but that the Little White Dove shall be saved.

"I thank God that all the devils in hell and in the apostate churches in this world cannot stop the flying of LEAVES OF HEALING, for it flies to every land that the sun shines on, and blesses every one who reads it with an honest, prayerful heart.

"I love it and the truths that have come to me from that blessed paper, and this one more than any other, that Christ's work is bigger than the length of Time, but that in the blessed coming ages every knee shall bow and every tongue shall confess that Jesus is the Christ to the glory of God the Father; that none shall be lost, but that He will seek until He finds every lost one and brings him back to God." (Amen.)

LEAVES OF HEALING LEADS INDEPENDENT PREACHER INTO ZION.

Elder Archibald McFarlane, Marion, Ohio, said: "I thank God for the Little White Dove. The first copy I received was handed to me in Salem, Nebraska.

"I had just resigned a good position at a good salary, because I could not preach that which I believed in the churches. I stepped into a little church that I had held a meeting in, to take just what they could give me.

"A tract on 'Job's Boils' was handed me. I read it. I saw that the General Overseer said that he had been teaching this for twenty-five years; that he had believed it at least that long. I said, 'The man who has taught for twenty-five years, surely can teach a man who has never taught it, and never understood it.'

"I prayed earnestly that God might close every avenue in which He did not want me to go, and open the way in which He wanted me to go. I remained all forenoon in prayer.

"I did not think the doors were going to be closed so soon.

"In less than three weeks one lady who had run that Church for three years turned up her nose—and it wasn't a very big

nose, either—and walked out while I was preaching upon Divine Healing.

"I finished my little work there, and said that if I had money to go to Chicago, I would go.

"My way was paid and I came.

"When I got here the General Overseer was holding a meeting. I went into the meeting. He slapped me all over.

"I was like a barrel with the hoops falling off, I was so dried up with theology.

"I said I would go home and run an independent mission.

"I went home and began preaching the Full Gospel. I thought the woods were full of believers in Divine Healing and you could shoot them off every limb. They came, but went out. I went on preaching on the street.

"I was called everything but a Christian. The result of some of my work is here today.

"I thank God for Zion Literature. We have put it into the saloons. Five Zion women were struck with the fist and put out by a saloonkeeper.

"A doctor took me by the hand and said, 'I believe what you preach on the street. The time has come when we will all have to receive it.'

"May God help us to sow the seed by all waters, and to be His servants."

LEAVES OF HEALING KINDLES THE FIRE OF THE HOLY SPIRIT.

Elder David Reed, Great Bend, Kansas, said: "I am very thankful this afternoon that LEAVES OF HEALING reached me. When we read it, it put fire into our bones. It really put fire through me.

"My wife thought I was going crazy and would drive every one out of the Church.

"All I wanted was more of the fire; more of the real Spirit of God.

"LEAVES OF HEALING has been doing great things in Kansas.

"A lady who got hold of the tract 'Do You Know God's Way of Healing?' was a poor cripple. She walked on her hands and knees, hardly able to step on her feet as she used her crutches.

"While she was reading this tract, she clapped her hands together and said, 'If God would do that for me, I would be with that people.'

"She began to feel the warm glow running down through her limbs and feet.

"Both she and her husband used tobacco, and by reading that little tract, they both gave it up, and broke up their pipes.

"She felt the life of God coming into those feet, but waited until the man went out. Then she got up and walked to the

door, and then she walked back, and has been walking ever since.

"BLÄTTER DER HEILUNG went into another one of the homes in Fort Dodge, Kansas.

"A lady was in such a condition that she could not walk. That lady was healed by God's power. She received one copy, and was healed and blessed.

"I went to the Fort and preached purity, preached against tobacco, and secret societies, and the works of the Devil. The Commander drove me out, and will not allow me to step my foot on the land."

LEAVES OF HEALING GREATLY BLESSED IN ENGLAND.

Deaconess Blackmore, London, England, said: "I came into Zion simply through reading LEAVES OF HEALING. A commercial traveler went through a village in Surrey and left the paper with a friend of mine.

"She is blind. She wrote me that she had some papers she wanted me to read to her.

"I was very much confused the first time I read the paper, but that paper brought me to my knees. I always find it the best plan to settle everything before God.

"At first I could not understand the terms used by the General Overseer. I could not believe that such language was of God. I did not see how it could be.

"I was up before three o'clock the next morning deciding that question. I came to the conclusion that he was either a very wicked man or that he was Divinely inspired.

"The more I read, the more convinced I was that the General Overseer was a man whom God sent with a Divine Message and purpose.

"What he would turn out to be I did not know.

"I had seen clearly that Elijah was to come again before the end of the age, but where he was to come from I could not tell.

"The lady whom I visited and her husband and sister have joined Zion through LEAVES OF HEALING.

"It was blessed to me.

"My niece, who lives with me, was suffering at that time with what the doctors called creeping paralysis.

"I asked this lady for a paper to take home to my niece. She said I might have two.

"There was a little tract, 'If It Be Thy Will.' She read this and some LEAVES, and it was the means of setting her perfectly free when the doctors said she was gradually getting worse and worse, and would be a confirmed invalid.

"She is in Zion.

"The following Christmas I visited some relatives in Sussex. I took the papers and circulated them there.

"I was asked to visit a lady who had been lying on her bed for six years with chronic neuralgia. She was fearful and timid. She was troubled about it and inwardly resolved that she would trust the Lord, and would not have another doctor.

"I left the teaching with her, and during that year I frequently sent her LEAVES OF HEALING, and an occasional letter.

"The following Christmas I went down there and she was prepared to receive God's truth. She has been wonderfully blessed.

"She arose from her bed. About four days after she traveled seventy or eighty miles without the slightest pain in her back.

"She and her husband are both in Zion now. They were both baptized in London.

"His brother and his wife read LEAVES OF HEALING and have both come into Zion through it.

"If we get the Spirit of God in us, He will quicken us in spirit, soul, and body so that we can live to be a praise to His glory.

"May we all be so filled with His glory." (Amen.)

LEAVES OF HEALING LEADS INTO LIGHT AND OBEDIENCE IN
SPITE OF OPPOSITION.

Deaconess Florence Waddington, Zion Building, Chicago, said: "I was brought to Zion through reading LEAVES OF HEALING.

"Five years ago a sister of mine, who lives in this State, sent me two copies of LEAVES OF HEALING.

"I read the papers and was very much impressed with what I read. I subscribed for the paper for six months, and was thoroughly convinced that what the General Overseer was teaching the world was true, and that these testimonies were true, and I said I would rather see it than anything else.

"God took all fear out of my heart, and gave me power to withstand the opposition of all my family and all of my friends, and to resign my position as teacher.

"I had a very nice position at my home in Salem, New Jersey. I resigned, and without having seen a person who had ever been in Zion, I left home and came to Zion.

"I stayed there. In a few days I wrote a letter to my cousin, who is now Deaconess Hill, and told her what I thought of the work.

"Within a week she was in Zion, and you know what has followed her coming.

"I stayed and listened to the teaching for about six months, and at the end of that time I was baptized. Before this I had been a member of the Society of Friends, and what is known as the Hicksite Branch. It is a very difficult thing to convert a Hicksite Quaker, especially to get one baptized."

Overseer Piper—They are very much “sot” in their ways.

Deaconess Waddington—“If there was one thought I was sure of, it was that God did not mean water Baptism; it was only spiritual Baptism.

“But I yielded. I said I would do it because the General Overseer told me to do it. I had no special light on the subject in my natural mind; I stood just as I did before, but it was to me one of the most precious experiences in my life.

“In that Baptism God put within my heart love for our General Overseer that has been to me as an anchor. My little bark has drifted up and down on the waves many times in these five years, but, praise God, it has never dragged anchor.

“At the end of six months I went back home. I carried LEAVES OF HEALING with me.

“I stopped in Baltimore. I met an old friend who told me she was going the next day to a friend of hers who had been an invalid from childhood.

“She carried with her LEAVES OF HEALING. That household consists of four; two were professing Christians. Four of them were converted and are now members of Zion.

“There was also a young man, a member of that household, at that time, who was brought into Zion.

“He had a brother who was in Johns Hopkins Hospital in Baltimore. He went and taught his brother the truths of Divine Healing.

“His brother was converted and brought out of the hospital.

“As the years have gone on, God has brought me back to Zion, where I hope to stay.

“I praise God for Zion.”

LEAVES OF HEALING AT FIRST SEEMED TOO WONDERFUL TO BE TRUE. HAS BEEN A GREAT BLESSING.

Miss Lulla Waddington, Salem, New Jersey, said: “When I first read LEAVES OF HEALING, I half believed it, yet it seemed too wonderful. I was really afraid to come out for fear God would call me to do something I did not want to do; but He brought me out, much against my will.

“When I first came here, I was bitterly opposed in my own heart. I would often say to myself that I did not believe the testimonies I heard, but by the time my two weeks’ stay in Zion was up, I was thoroughly converted, ready to be baptized, and I never have for one second regretted that step.”

WHAT ONE COPY OF LEAVES OF HEALING DID FOR A PRESBYTERIAN MINISTER, AND ALSO IN ENGLAND.

Elder A. W. McClurkin, 1320 Wrightwood Avenue, Chicago, Illinois, said: “I am where I am because LEAVES OF HEALING was brought to me in Port Huron, Michigan, first of all from the hands of the first member of the Christian Catholic

Church in Zion in Port Huron, now a member of the Detroit Branch.

"LEAVES OF HEALING circulated in the Eastern part of Michigan are responsible for the beginning of the work in the whole of Eastern Michigan. The friends at Port Huron came to me one day and asked me if I would come to Zion Headquarters and investigate, and get properly investigated.

"I came, and was properly spanked and investigated by the General Overseer. I returned to Port Huron convinced by the Spirit of God, under conviction by the Spirit of God, that I had to come out of the Church of which I was then pastor.

"I resigned as pastor and entered into the work of the Christian Catholic Church in Zion.

"The testimony of Miss Fannie Law has had something to do with the bringing in of A. W. McClurkin, for that was in one of the first papers that was brought into my home.

"Through that same paper, that very same issue, has the work been established and founded in Birmingham, England. It went out through the work of Elder (now Overseer) Piper because of his work in Cincinnati, Ohio.

"Alfred Hall wrote to his sister in Birmingham, giving his testimony concerning his Salvation and Healing through the work of Elder Piper in Cincinnati.

"He asked us to advise him how to reach his sister over there. I said, 'Bundle the LEAVES all up and send them to her. Send her a year's subscription.' The gentleman did so, and now they have a Branch in Birmingham, England.

"The last I heard there were ten applications came from Birmingham and vicinity. The work began there through the LEAVES that were sent to Alfred Hall, and because of that nickel which Overseer Piper invested."

HOW THE LEAVES BLESSED FIVE.

Miss Gilmore, Zion City, Illinois, said: "I took the papers to a certain family living in my vicinity, and today three members of that family are in Zion.

"They loaned the papers to another lady and she is in Zion.

"I took them to an old Methodist lady, and she said she felt the Holy Spirit going through her from head to foot whenever she read the paper. Today she is in Zion.

"The Devil has kept me out of Zion. I have been a friend of Zion and paying tithes for many years."

Overseer Piper—You are like Noah's carpenters.

Miss Gilmore—"The Devil has made me believe I have had no Christian experience, and perhaps I have not had any; but if Zion will take me in, I will come into Zion."

Overseer Piper—Have you repented of all sin?

Miss Gilmore—"I have."

Overseer Piper—Confessed wherever it is possible and necessary?

Miss Gilmore—"I have."

Overseer Piper—And are fully trusting in the Lord Jesus Christ?

Miss Gilmore—"I am."

Overseer Piper—Then fill out your application, no matter whether you feel like being saved or not. God has saved you, any way.

LEAVES OF HEALING OVERCOMES THE MOST STUBBORN PREJUDICE.

Elder J. C. Reiff, 434 Thirteenth Street, Toledo, Ohio, said: "I owe it to my sister, one of Zion's stenographers, that I came into Zion. She wasted several dollars sending me LEAVES OF HEALING. I was worse than a Hicksite Quaker. I was a very stubborn and mean Dunkard preacher, but God led me by His Spirit into Zion."

Evangelist Mary Reed, Great Bend, Kansas, said: "My husband said I opposed him when he first began to read LEAVES OF HEALING, but I tell you I got some of that same fire into me through reading the LEAVES."

GOD, THROUGH LEAVES OF HEALING, HEALS A PARALYTIC WHEN PHYSICIANS FAIL.

Rev. A. Jones, Irvington, Indiana, said: "One from our Gathering in Indianapolis, a man who has been in railway service some twelve or fifteen years, was afflicted with something like paralysis in one side.

"The doctors treated him for a long time, but utterly in vain. His mother-in-law, a dear friend and member of the Church, gave him a copy of LEAVES OF HEALING.

"While taking the medicine he rejected this teaching and fought against it, but when his physician, a very eminent man, sent him a letter telling him, 'We can do no more for you; medicine is utterly worthless,' he took LEAVES OF HEALING and the Bible, and on his knees studied them.

"He saw the truth of God and accepted it, and said it seemed as if a great load rolled off his side that had been useless. His mouth, which had been twisted, was made straight. About ten days ago he returned to his work on the railway."

AGED MINISTER OF GOD FINDS HEALING AND BLESSING THROUGH LITTLE WHITE DOVE.

Elder Isaac Leonard, Vineland, New Jersey, arose and was thus introduced:

Overseer Piper—The oldest officer in the Christian Catholic Church in Zion.

Elder Leonard—"The 'Story of a Nickel' stirred me to the depths of my soul, and brought back to my remembrance wonderful things.

"The Little White Dove came sailing down on the sands of New Jersey, to my first observation and knowledge of the man who originated and edits it.

"I was an afflicted man.

"I was endeavoring to help the pastor of the Church in Clayton in a series of meetings, but we could not make a convert. Something was wrong.

"I felt all along that something was wrong with the churches. Something was lost somewhere. There was no power in the Church to bring sinners to the feet of Jesus.

"D. Wilson Moore came from Chicago at about that time, and brought with him some of the LEAVES of the Tree that is for the Healing of the Nations.

"He dropped one or two copies of these LEAVES in my hands. I was living in his house.

"I read them, and they were a Godsend to me; the fulfilment of a long-cherished desire and prayer on my part that God would send a preacher of the Wilderness who would cry aloud and spare not, and rend the heavens and bring down the blessings on a lost world.

"I was afflicted with cancer just under my right eye.

"I was afflicted with rheumatism so that I could not take off or put on my coat without help.

"I was in a miserable condition otherwise, with weakness of bowels and stomach.

"I wrote to the General Overseer.

"He did not know there was such a man in the Universe as Isaac Leonard.

"He prayed for me, and before a week was up the cancer had vanished like a morning cloud and was gone. (Praise the Lord.)

"Again he prayed for me, and through my internal organs went a most delightful sensation of healing. I have been preaching that Gospel ever since, blessed be God, and the work of God is going on in South Jersey."

Overseer Piper—Dear Father Leonard is eighty-two years old.

Elder Leonard—"In two months I will be eighty-three."

The meeting was closed with the Doxology and

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the

grace of our Lord Jesus, the love of God our Father, the Fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THURSDAY EVENING.

THE REALITY OF THE UNSEEN.

Shiloh Grove, Zion City, Illinois, Thursday Evening, July 18, 1901.

The meeting was opened by singing Hymn Number 408:

He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

The thirty-fifth chapter of Isaiah was then repeated in concert by the congregation.

This was followed by singing "We're Marching to Zion."

After singing other hymns, the General Overseer led in prayer, and then spoke as follows:

AN AFTERNOON OF REFRESHMENT.

I did not have the pleasure of being with you this afternoon.

As I told you this morning, I handed myself over to Mrs. Dowie, and she took me to the lake front, and, while you were bathing here in rivers of delight, spiritually, I was bathing in the waters of Lake Michigan, physically, and I feel very much refreshed.

I had three hours with my family, nearly one of which I spent with them in the sparkling blue waters of the Lake. It was a most invigorating hour; and I rejoice that Zion City has so glorious a lake frontage of two and a half miles.

As we came up, we saw a fire had started in the grass on our northern boundary.

I am informed that we have now gotten it under control.

It was sweeping down the sloughs along the lake shore.

Of course there was some possible danger to the Lace Factories, if it got hold of the forests down there, so we sent our men to investigate.

The newspapers of Chicago have been trying to make trouble all week between Camp Logan, which is just north of us here, and Zion. They have been falsely stating that the Union Jack was put above the Stars and Stripes.

One paper had it that a regiment in camp there had marched over here and pulled down the Union Jack.

Our men whom we sent over to see where the fire was went into Camp Logan, and the officer in charge said, "I am sorry

to see that fire. If you need help call upon us, and we will send every man in the camp." (Applause.)

The newspapers who have their snakes in the grass around here will not publish that tomorrow.

But these newspapers are most amusing creatures.

They do not know what to make of the Opening of Zion City.

Some papers say it is a great success.

Others say it is a funeral and a fizzle.

It is very amusing to read them.

I do not read them much. I simply glance over them.

Of course these accounts are brought to my attention.

However, we have something better on hand than bothering ourselves about the newspapers.

I am glad we are having such a delightful time.

I am happy. Are you?

Audience—"Yes."

General Overseer—I left Chicago, as far as possible, behind me.

I determined I would be present, God helping me, at every meeting possible, and I think I have only been absent on one or two occasions.

I have been with you every morning and evening.

FERVENT PRAISE AND THANKSGIVING.

What have we to thank God for specially tonight?

We have so many things to praise God for that it seems to me as if we are lost in wonder, love, and praise at the overwhelming goodness of our Father. Numberless as the sands by the seashore are the infinite mercies of God.

Oh how wonderful! That sad poet, Edgar Allan Poe, sang:

I stand amid the roar,
Of a turf-tormented shore;
And I hold within my hand
Grains of the golden sand.
And I weep,
While they creep
Through my fingers,
To the deep.
Is all that we see or seem
But a dream within a dream?

That was the way he sang, as he stood there with the golden grains sifting through his fingers, back into the sea again—"a dream within a dream, a dream within a dream?"

A LIFE IN WHICH GOD HAS ALWAYS BEEN SUPREME.

I do not often obtrude my personal experience, but the thought came to me tonight that I could make you, and especially the young men and the young women here, realize something of what life is.

"Life is real, life is earnest."

It is not "a dream within a dream" when we live to Divine purpose and for God.

If I were to pass away from this earth before the morning dawn should gild the eastern sky, and the glorious hues light up the crystal waters of the lake and awaken every bird into song, I would know then, what I know now, that my life has not been a dream.

I really never knew the time when God was out of my thoughts, nor do I know the day when Christ did not fill my life.

I have always felt that He abode with me.

With Him I walked and talked, and I seemed to know Him so well.

There has been no day in my life when He has not been supreme.

There has not been a morning that I have not prayed to my Father in Heaven, and sought to see, by faith, the face of the beautiful Christ, my Friend and Advocate, my Lord and my God.

I have always sought by the inspiration of the Holy Spirit to be what my Lord would have me be.

I have walked all through my life without a day when it was not so: for I always knew His Will and His Way were always right.

I have asked that I might begin the day with God, and when it closed, mourning as I have mourned over so little done, I yet could always say that something had been done, something had been said, something had been written and printed which would never die.

I had not missed the opportunity, altogether, of witnessing, not only by the silent obedience to duty and performance of daily duty, but also in some way to maintain the honor of my Lord and to own His cause, and identify myself with His operations.

It seemed to me from my earliest years that life would not be worth living for an hour or a day unless I lived, not to please myself, but to please God.

It seemed to me, as the angels in heaven did not need my prayers or my efforts, and as the saints in bliss did not need my intercessions, that I had only one thing left, and that was to help on this earth the men and women, youths and maidens, and little children for whom my Lord had shed His blood.

It seemed to me that there was a glorious possibility of living to extend His Kingdom.

I never could understand any one's being ashamed of Jesus.

That always impressed me as something so detestable that I failed to understand how it was possible for any mortal being

to be ashamed of Christ, the Son of God, or blush to own His Name.

I could not understand it; and I do not understand it yet.

Had I no sins to wash away, no soul or spirit to save, no fears to quell in the world around me, and none to bless, I might then be able to do without Him; but to be dependent upon Him for all things, and yet not to acknowledge Him who freely gave me all, seemed to me to be impossible.

I take no credit for this. God's own Faith, Hope, Love, and Fearlessness were in my spirit all the time.

THAT SPIRIT AND POWER FOR WITNESSING WAS IN ME FROM A CHILD.

I remember when my entire income was not more than six cents in a whole week, that it was a great joy to invest that income in sugar balls, of which I faithfully gave nine-tenths away to boys to induce them to come to meetings where Christ was proclaimed, where they could sign the pledge against opium, alcohol, and tobacco.

Strange to say, Brother Mason, that the pledge of the British League of Juvenile Abstainers, which I signed in 1853, if I remember correctly, when I was only six years old, in Edinburgh, my native city, embraced not only alcohol and tobacco, but opium—which is the curse of China.

The founder of that League for Children wept over the introduction of opium into China, and prayed God to help the people in Great Britain not to come under its spell.

Often I heard that eloquent man say that England and the civilized nations of Europe would one day reap what they were sowing in China, when they were forcing the opium trade on China against the desires of the Chinese statesmen who fought it and bled in trying to keep it out of their country.

It was Christian Europe, so-called, that forced opium upon the Chinese, and it has made the demoralization, already great through heathenism, ten times greater through that accursed poison, which has opened the door to tens of thousands of foul and cruel devils.

The very remedy which the missionaries have carried to China, the use of morphine for the cure of the opium habit, has simply added to them another thousand devils.

The drugs that they have introduced have done the same thing.

I am glad that I started when I was six years old with a solemn pledge to my God that I would fight those accursed narcotics—opium, alcohol, and nicotine.

I have kept that vow, thank God, and have in many things been a Nazarite from my birth.

God helped me in that fight.

As I went on in life, life became increasingly real.

I had to earn real bread. I needed to earn it to live.
I had to earn real money, and win it in a real, honest way.
I had to put real toil into daily life.
I did it joyfully, because everything seemed to me real.
I had no dreams.
I had no illusions.

I saw realities: a real God and a real Devil; a real heaven and a real hell; real sin and real salvation; real sickness and real healing—although that came a little later—through faith in Jesus.

Divine Healing did not come until I was between sixteen and seventeen years old. When I knew I was dying, I found the Lord as my Healer, after man gave me up.

I KNEW A REAL LIFE AND A REAL DEATH.

I knew a real army of the Living God and a real army of the Devil, and a real conflict in which it was my duty to take part.

I must endeavor to save perishing humanity from the devils that were enchaining them by evil habits and false teaching, and leading them down to damnation after having destroyed their spirits with all kinds of filthy thoughts, so far as purity was concerned.

These devils had changed the Truth of God into a lie, and made men to be worshipers of their own bellies, their own base passions, their own self interests.

God was not in all their thoughts.

So I came to see that life was a very real thing, and that there were real joys, real sorrows, real needs, and real supplies for those needs; real oppression and real deliverance, real darkness and real light.

It seemed to me all my life through as if I have never lost sight of the fact that I was living amid realities.

The most real thing in all the world to me has not been the thing I saw, nor the thing I felt, nor the thing I could touch.

I have seen all my life that the "things that are seen are temporal, and the things that are not seen are eternal."

With the unseen Spirit I have walked in the invisible, enduring as seeing Him who is invisible, really appreciating the fact that the hosts of heaven and the hosts of hell were in conflict for men.

I saw that the real wrestling was "not against flesh and blood, but against principalities, against the powers, against the worldrulers of this darkness, against the hosts of evil spirits in the upper air."

Nothing is so real to me tonight as the thing I do not see.

I saw by the eye of faith that if I could get this teaching between the teeth of the swift-moving printing press, and

could send it to all the world in some such paper as that which I produced—**LEAVES OF HEALING**—suffering humanity would not fail to recognize the Voice of Him who came to save.

I SAW HUMANITY'S ESCAPE FROM SUFFERING.

The unseen thought possessed me, of a real healing by an unseen God, of an unseen pain, of an unseen disease.

Pain is invisible and disease is mostly invisible, showing now and then on the surface, the real root of the disease being invisible.

I knew that if I could get this truth out to the world, and if I could get witnesses to testify to it, that the day would come when, in the first real battle with the Devil, I should get a real victory for God and hosts of men and women to stand up with me and follow me, so far as I was faithful, to death or victory. (Applause.)

Today I see that host.

Today it is only a few tens of thousands, but tomorrow it will be hundreds of thousands, and in a few short years Zion will count her millions. Zion shall be a world power, stronger than any nation in existence. (Amen.)

"The little one shall become"—

Audience—"A thousand."

General Overseer—"The small one"—

Audience—"A strong nation."

NATIONAL ISRAEL FORMING TO MEET HER KING.

General Overseer—And within every nation there shall be a national Israel, so that when Christ comes back, He will find a nation ready to welcome their King.

These things are real to me. They are very real.

They are more real than you are.

The realities of the unseen world, the powers of the world to come, the invisible might of the Spirit of Life and Light and Love, are more real than all I see or hear, or taste or smell, or feel. I want you to be real.

The only way that you can be real is by letting God make you to see the joy that is set before you.

That joy lies in the battle to be fought and the victory won in the salvation, healing, and cleansing of humanity and the restoration of an afflicted Church.

That Church has been led astray by false doctrines and false shepherds, and by those who have received false teaching, and did not know how false it was.

THE REALITIES OF THE UNSEEN WORLD.

If you will open your eyes and let God show you, by His Spirit's power, the realities of the unseen world, you will be the most practical men who have ever lived.

I have heard it said that much spiritual perception and philosophical conception were only possible to the intellectual dreamer.

But the most powerful side of my life is the subjective, in which I commune with God, and recognize the two invisible powers, good and evil.

When I have gone down into the Valley of Death to pray for the sick and dying, I have held my breath and been as a man who puts his arm around the great Destroyer, even Death himself, and wrestles with him until Death has to get beneath his feet.

It is real.

Be real, and Satan and sin and disease and death and hell will be beneath your feet.

Be real, not visionary.

Do not let your life flow away in talk.

Turn your words into deeds.

The world does not like Reality.

APOSTATE SHEPHERDS WHO DO NOTHING BUT TALK.

The apostate Church does not like it, because its conception of the ministry is that of a man who gets up and talks and talks and talks and talks. He goes to sociables, and runs the church as a musical, literary, and social club, and takes very good care that he never offends anybody.

The curse of God rests upon the faithless, and the ignorant, and the weak, and the miserable men who have never gone down into the valley to help the weeping and dying; who have never fought with the great enemies of sin and disease and evil, nor felt the horrid pollution of the breath of death breathe in their face; who have never felt that the powers of hell were around them.

They have never felt the Strength that God supplies.

They have never known the Joy it is to conquer all the foes who confront them, and lead the captives to Christ.

That is what I want you to be: men and women who attend to your babies and see that they are properly clothed and fed, and who attend to the daily duties.

Be the smartest workmen.

Be the best wives and mothers, and the best tradesmen and the best teachers in the world.

With all this, have a spiritual reality that will make you an army so mighty that all hell itself is fearing even now, as they hear the steady Tramp! TRAMP! TRAMP!

You must have the step of an army whose ranks are not broken, and who go forward to sure and certain victory.

Let that army be ours.

Let that reality be ours.

The World, the Flesh, and the Devil fear the reality of Zion.

It is real in its spiritual life.

It is real in its psychical life.

It is real in its physical life.

It is real in its educational life.

It is real in its business life.

It does not evaporate in talk, but it goes forward in action.

That is the power of Zion.

May God help us to show the whole earth the real power of the real God in Zion, from this day forward as never before.

I do not know whether or not I have impressed your mind with my thought, but it is this:

BE REAL. LET EVERYTHING BE REAL TO YOU.

Be really good, and really God's, and really earnest, and really at work, and you will be happy all the time, and sing the song which our fathers used to sing:

Steep and thorny is the way,
Straight to heaven, our home, ascending.
Happy he, who every day
Walks therein, for Christ contending.
Happier, when the conflict's o'er,
Conqueror he to Christ shall soar.

May the chariots and horsemen of God sweep low and take into glory, you, who have triumphantly fought faithfully the battle of your King on earth when your day of toil is over.

Sweep low, O chariots, sweep low!

When my life is done, let me see the chariots of Israel, the horsemen, and the angels descending.

Once more let me hear the shout of myriads attending, as they sing, "Let the victor in; he comes back again out of the conflict with death and hell and sin. Let the victor in!"

BE VICTORS OVER YOUR OWN HEARTS AND YOUR OWN EVIL TEMPTATIONS.

Be victors; and when you have won the victory, do not forget who gave it to you.

Sing as the angels and the ransomed hosts around the throne sing tonight:

Thanks be unto God, who giveth us the victory,
Through our Lord Jesus Christ. Amen.

The General Overseer then called for prayer, and a number led.

This was followed by singing Hymn No. 422, after which the General Overseer said:

My brothers and sisters, let me clinch what I have said.

The only way in which you can glorify God and make happy the heart of your Redeemer, is by remembering and

realizing in your life the words of Jesus, "Herein is my Father glorified that ye bear much fruit."

Oh, what wonderful fruit-bearers Zion people already have been!

I suppose there are well-nigh 1500 persons here at this Evening Sacrifice of Praise and Prayer.

I can only think of what 1500 fruit-bearers might do ere the harvest of earth is ripe.

What cannot God do through you?

When you go back to the homes, which most of you are soon going to leave to become citizens of Zion City, I hope you will do all you can.

Do your utmost; bear much fruit, and ere the harvest of this earth is ripe, Zion will reap a harvest for her Lord that will make every true child of God on earth and every angel in heaven shout the triumphant song, "Let the Victors in!"

Will you not ask God to make you fruit-bearers?

May God cut away the dead wood.

May God take away from you the things that hinder fruitfulness.

May God help you.

Be like the tree in which there is not a dead limb, a dead sprig, or a dead leaf.

A FERVENT PRAYER FOR DEEPER SPIRITUAL SENSE.

Oh, Father in Heaven, who art the Husbandman, come into Thy vineyard and prune us, no matter how sharply the knife may cut, that we may bring forth fruit to Thy glory.

May we have real power to see the unseen; eyes to see the invisible; ears to hear the inaudible; a tongue to taste the sweet, far sweeter than honey; the power to feel far keener than any human touch.

Give us the sense to smell the heavenly odors, as they are wafted from the Garden of God.

Give unto us sight such as the natural eye never possessed.

Give unto us hearing such as the natural ear never had.

Make us, by Thy grace, what the natural man can never be.

Swallow up our mortality in Thy immortality.

Quicken our flesh, by Thy Spirit.

May God grant it.

When you go to your tent, knee, and pray:

O God, may I endure as seeing Thee who art invisible; O Father, let Jesus be to me a living, bright Reality:

"More present to faith's vision keen,
Than any earthly object seen;
More dear, more intimately nigh,
Than even the dearest earthly tie."

Let Christ be supreme, and then you will be better wives, better husbands, better fathers better brothers, better sisters, better and purer lovers.

God help us all to be pure lovers of each other in Christ; but let the damning lust that translates human passion into hellish, brutal lust perish forever.

O God, smite that serpent wherever it raises its head in Zion. (Amen.)

I thank you for your love, and feel tonight its reflex in my heart.

As I talk to you, you breathe back to me the respiration of your sympathy.

Overseer Mason led in final prayer.

After singing the doxology the meeting was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

LORD'S DAY AFTERNOON.

Shiloh Grove, Zion City, Illinois, Lord's Day Afternoon, July 21, 1901.

INVOCATION.

God be merciful unto us, and bless us,
And cause Thy face to shine upon us,
That Thy Way may be known upon earth;
Thy saving health among all nations,
For the sake of Jesus. Amen.

After the Invocation Hymn Number 44 was sung:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counsellor
The Great and Mighty Lord!
The Everlasting Prince of Peace
The King, the Son of God.

The Apostles' Creed was then recited:

I believe in God the Father Almighty,
Maker of heaven and earth;
And in Jesus Christ His only Son our Lord:
Who was conceived by the Holy Ghost,
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He arose from the dead;
He ascended into heaven,

And sitteth on the right hand of God the Father Almighty;
 From thence He shall come to judge the quick and the dead.
 I believe in the Holy Ghost;
 The Holy Catholic Church,
 The Communion of Saints;
 The Forgiveness of sins;
 The Resurrection of the body;
 And the Life Everlasting. Amen.

Zion's White-robed Choir then sang Stainer's inspiring anthem, "The Radiant Morn." It is seldom that the Choir has sung so faultlessly as on this occasion, and as the sound of the music swelled out through the grove, the hearers were impressed with the Divine grace which permeated the opening services in God's Natural Tabernacle.

READING AND COMMENTARY ON JOHN 7:1-44. CHRIST AT THE
 FEAST OF TABERNACLES.

The General Overseer then said:

Let us read in the inspired Word of God, in the Gospel according to St. John, the seventh chapter:

And after these things Jesus walked in Galilee: for He would not walk in Judea, because the Jews sought to kill Him. Now the Feast of the Jews, the Feast of Tabernacles, was at hand. His brethren therefore said unto Him, Depart hence, and go into Judea, that Thy disciples also may behold Thy works which Thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world.

MARVELOUS LACK OF SYMPATHY IN OUR SAVIOUR'S HOME.

One of the marvels, in connection with our Redeemer's life, was His absolute isolation in His own family.

Joseph had passed away, and Mary, Mother Mary, full of fears, with the shadow of the Cross ever upon her, was eager to have her beloved Son keep away from danger.

There were four sons and three daughters born to Mary, besides Jesus.

The names of the sons are given in the Gospel according to St. Mark: James, Josés, Simon, Judas, but the names of the three sisters are not given.

Now, so far as we can ascertain from the four Gospels, there was not one of these brethren of Jesus who had any confidence in Him whatever, as the Messiah, until after His resurrection from the dead, when apparently they all believed.

But here they are speaking and saying to Him: "If Thou doest these things, manifest Thyself to the world." It is written here, too, "For even His brethren did not believe on Him."

MIRACLES ARE A PRODUCT OF FAITH, NOT FAITH A PRODUCT OF
MIRACLES.

Seeing is not believing.

Many saw the miracles that Christ wrought, His own brethren included. But faith is not wrought by miracles, but miracles are wrought by faith.

You do not believe because you see, but you will see because you believe.

Jesus said: "Said I not unto thee, If thou wouldst believe thou shouldst see the glory of God."

The glory of God is never seen by the unbelieving heart. The Jews saw all of Christ's miracles, yet they believed Him not.

The Jews saw Lazarus raised from the dead, and they conspired to put Lazarus to death again.

Believing is seeing, but seeing is not believing.

There is no more fallacious statement than the worldly statement that seeing is believing.

It is not so.

You must believe before you can see.

Miracles are wrought by faith, but not without.

I call your attention to this striking fact, that until Christ was risen from the dead, and the Holy Spirit came on Pentecost, His own brethren, trained in His own family, cared for by His own toil, as the carpenter of Nazareth, did not believe in Him.

So they said:

If thou doest these things, manifest Thyself to the world. For even His brethren did not believe on Him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready.

The time of the unbeliever is always ready. He never recognizes that God has any Time at all, or that God has any Purpose at all. An unbeliever is the embodiment of disorder and impudence as to God's Time and Purpose. An unbeliever wants miracles to his own order, and sneers if God does not take up his impudent challenges.

An unbeliever's life is as erratic as it is possible to make it.

He wants God to accommodate Himself to him, instead of obeying God himself.

So Christ properly rebuked His unbelieving brethren, when He said to them, "My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil."

THE WORLD HATES THE MAN WHO REPROVES EVIL.

That was the difference between Him and His brethren.

The world did not hate His brethren.

The world rather loved His brethren.

The Devil patted His brethren on the back, because of their unbelief. Therefore, the world did not hate His brethren, but the world hated Christ, because He reproveth it.

If you do not reprove the world, you will get on all right; but if you reprove the evil works of the world, then you have to fight the World, the Flesh, and the Devil.

May God lead you into that good fight of faith. (Amen.)

It is easy to go with the tide.

It is easy to go with the multitude, but, thanks be to God, Zion is what it is today because I went against the multitude.

I will continue to do so (Amen), for the multitudes are gone to the Devil.

They are not going, they have gone. They obey the Devil.

They do the things that are evil, and Zion must reprove the unfruitful works of darkness.

The Apostate Church has gone to the world, and the world has gone into the Apostate Church.

For the most part the churches and the world agree, and are going down to damnation together.

Here and there there are those in the churches who protest and will not go in the way of the Apostasy, but they are comparatively few.

They are like those in Christ's day—the multitude of the professed followers of God went in the ways of the Devil, they went as their fleshly desires prompted, with the world, and so it is today.

Jesus said:

The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, He abode still in Galilee.

But when His brethren were gone up into the feast, then went He also up, not publicly, but as it were in secret. The Jews therefore sought Him at the feast, and said, Where is He?

FRIEND AND FOES SEEKING CHRIST.

Yes, the time came when all men sought Him, friend and foe.

The time has come when all seek Zion, friend and foe.

You cannot leave Zion out.

You are compelled to feel its power, and you are compelled to deal with it: for "the Lord dwelleth in Zion," and the last words in the book of Joel are thus being fulfilled.

Christ had become a factor in the ecclesiastical, the legal, the social, the medical, and the moral and spiritual life of the nation. And He is all this in Zion today.

You cannot leave Christ out today.

The Name of Jesus, His life and works are the mightiest in interest and power on earth today. (Amen.)

Thank God for that. (Amen.)

And there was much murmuring among the multitudes concerning Him: some said, He is a good man: others said, Not so, but He leadeth the multitude astray.

That is always the way. You never can get the people to be of one mind about a man, until you have him in the grave.

Then the people say, "How good he was."

This Nation was divided about Abraham Lincoln until he died for it. Then all men said, "What a mighty man was Abraham Lincoln."

So it is always.

Howbeit no man spake openly of Him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the Temple, and taught. The Jews therefore marveled, saying, How knoweth this man letters, having never learned?

That is the way some folks reason.

They say, "That man does not know anything. He has never been to Chicago University. He has not been to Harvard or Yale, McCormick or Chicago Theological Colleges, or anywhere else."

Well, I do not suppose that my enemies are saying that about me: for I have had some little training in schools of learning, the most of which was "a load of accumulated ignorance" that it took a long time to get rid of.

It would very little matter if they did speak of me as illiterate.

A MAN IS UTTERLY USELESS UNLESS HE HAS HUMILITY.

A man's capacity is not simply to be judged by university or collegiate training.

While God can use a Paul, if he is consecrated, and make him the greatest Apostle of all, yet God can take the weak things and the foolish things of the world, because they are humble.

These foolish Jews imagined that all theology and wisdom was inside of their Rabbinical Schools, just as some foolish people still think.

So they said, "He never studied here; He never got a degree here."

"How knoweth this man letters, having never learned?"

They said that about the Son of God.

Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill Me? The multitude answered, Thou hast a devil: who seeketh to kill Thee!

Just as the papers answered today. Although from their own columns scores of attacks inciting to murder can be taken, they calmly say, Who seeketh to kill thee?

I will tell you who seeks to kill.

THE SECRET SOCIETY DEVIL SEEKS TO KILL.

The liquor Devil seeks to kill.

They are beginning to realize that Zion is the greatest Prohibition and Temperance Society in America, and that they have got more to fear from Zion than from any other one source of opposition, for abstinence from evil is in the foundation of our organization.

No man can be a member of this Church who either sells or drinks liquor.

We should ask such a man if he could sell it to the glory of God, and if he could drink it to the glory of God.

He could not do that.

We shall have no man in Zion who cannot eat and drink and do business to the glory of God. (Amen.)

If you are going to glorify the Devil, you stay out of Zion.

No man shall ever belong to the Christian Catholic Church in Zion and deal in that damning liquor; it is liquid fire and distilled damnation.

No man shall ever belong to the Christian Catholic Church in Zion and deal in nicotine poison, the smoke of the torment of which ascendeth forever and ever.

No man shall ever belong to the Christian Catholic Church in Zion and breed and feed and sell that damning flesh of which God said, "Their flesh ye shall not eat, and their carcasses ye shall not touch,"—the filthy flesh of the swine, breeding cholera, tuberculosis, trichinosis, scrofula; the cursed flesh that is full of poison; fed on filth, and is but filth, whether sold in the whole carcass or by the pound.

No man shall stay in the Christian Catholic Church in Zion who takes the scavenger of the sea, the dirty, stinking oyster, which lives upon the filth of rivers and which, when eaten, directly incites to sensual passions; the dirty, filthy thing kept at every theater and saloon to help incite the passions of harlots and adulterers and whoremongers.

These sins are directly promoted by alcoholic drinks, nicotine tobacco and unclean food, such as swine's flesh and oysters.

God helping us, we shall eat and drink to His glory. (Amen.)

You cannot bring your dirty muck here to Zion City.

There is one spot of earth which, by the Grace of God, will not be contaminated with it. (Amen.)

Jesus answered and said unto them, I did one work, and ye all marvel.

Whom had Jesus healed?

A man at the pool of Bethesda, who had been thirty-nine years impotent.

The trouble was, He did it on the Sabbath Day.

STRANGE IDEAS ABOUT THE SABBATH DAY.

I have noticed that the strictest Sabbatarians are the most unspiritual of people.

The Jews who crucified Christ and lied about Him and demanded His crucifixion as a bad man, were strict Sabbatarians.

They went to Pilate and said: "Pilate, we cannot have that body hanging on the cross; you must take it down, for tomorrow is the Sabbath!"

It was the Seventh Day of the week, and they could not have the body hanging on the cross. They could murder Jesus, but they could not break the Sabbath!

Yes, there are some men who could crucify Christ Himself, but they would keep the Sabbath. Hypocrites!

The Sabbath was made for man, and not man for the Sabbath.

All that is good, every work of necessity and mercy, everything in which you can serve God better, can be done on the Sabbath, on the Lord's Day or on the Seventh Day, whichever you keep as the Sabbath, and such works ought to be done.

Keep it holy, and see that what you do on the Sabbath is for God's glory.

For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the Sabbath ye circumcise a man. If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with me, because I have made a man every whit whole on the Sabbath?

ONLY WICKED HYPOCRITES GET ANGRY AT DIVINE HEALING.

I might go further and say, Why are you angry with me, you doctors, you newspaper editors, and you people who are against Zion?

Is it because God has used me in healing people Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday—all the year around? (Amen.)

What is the trouble?

Why are you angry?

If you loved the people, you would be glad to know that God healed them.

You are a pack of hypocrites, and you know why you are angry.

You are angry because the prayer of faith saves the sick in Zion.

You do not dare to attempt to offer prayer for the sick in the apostate churches, because you know you have not a scrap of faith behind the prayer, and God would not answer.

You will not risk prayer for the sick, because, though God said "the prayer of faith shall save the sick", you have the impudence to put in, "This is all done away."

God said: "I am the Lord that healeth thee."

"I am the Lord, I change not."

But you say, "He was the Lord that healed, but He is changed now."

You are a pack of hypocrites when you say that, and at the same time pretend to believe in the authority of the Bible as the rule of faith and practice.

You know you are fighting God when you are fighting Zion, and that you are fighting God's Word.

Judge not according to appearance, but judge righteous judgment. Some therefore of them of Jerusalem said, Is not this He whom they seek to kill?

Did not that prove that they were wanting to kill Him?
Yet they just denied it.

And lo, He speaketh openly, and they say nothing unto Him.

Yes, that is their trouble.

A brave man who has a message from God will speak openly.

He is not afraid if every tile of every house in Chicago were a Devil. He will speak what God tells him to speak. (Amen.)

So the Christ spoke.

It did not matter to Him what they thought or what they threatened, or what they did.

Nor does it matter to me.

Is not this He whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know themselves that this is the Christ?

Can it be that the ministers themselves know that

I AM THE MESSENGER OF GOD'S COVENANT?

Can it be that they know that God has given me this Mission of Restoration?

I tell you they do know it. They are afraid to own it.

Afraid, because their churches would go to pieces like houses of cards!

They are going to pieces, too.

"Can it be," said the people, "that the rulers indeed know that this is the Christ?"

Yes, they knew it, but they shut their eyes and ears, gave themselves over fully to the Devil who took away their knowledge, and filled them up with hatred, until they wanted to murder the Christ.

But they were religious people, and Christ said to these religious people: "Which of the prophets did your fathers not slay?"

You have murdered every prophet sent to you, as far as you could do it.

That is a fact.

An Apostate Church does not like to hear the voice of a prophet.

They murmur, they rebel, and at last they proceed to murder.

But God upheld the integrity of His prophets, and did His work. He does it still.

Howbeit we know this man whence He is.

They thought they knew all about Him, did they not?

He came from Nazareth, and was the son of Mary.

They thought they knew all about John the Baptist, because he was born near Jerusalem, and was the son of Zacharias and Elizabeth.

You think you know all about me, but you do not know any more about me than they knew about Christ, or John the Baptist.

Jesus therefore cried in the Temple, teaching and saying, Ye both know me,—

That is, they knew that He was indeed the Christ by His work.

And so it is with myself today. They know me as one who speaks the truth, and whose works bear witness that I am God's Messenger: for they dare not attempt even to dispute the thousands of healings detailed in the nine volumes of LEAVES OF HEALING.

You know by a man's work what he is.

With all their enmity, all their spite and hatred, they have never been able to put one black spot upon my character. (Thank God.)

THE LIES ABOUT THE STARS AND STRIPES AND UNION JACK.

They know that they manufacture lies, as they did last Sunday.

Going back to the city, one reporter was heard to say to another, "By Jove, we have not much that is sensational to tell about the old man. What shall we do?"

One said, "We must get up public enmity against him; that is our instructions."

"Well," said one, "suppose we just say that he has hoisted the Union Jack above the American Flag. That will make the boys at Camp Logan and the boys that are thirsty for beer at Waukegan and Kenosha mad, and perhaps they will go and do him damage."

They made up that lie.

They said the next day that we had put the Stars and Stripes beneath the Union Jack.

Did you see it? It never happened.

Audience—"No."

General Overseer—Did any one see it?

Audience—"No."

General Overseer—It was a lie of the paper, and they began to improve on that lie.

Some of them said that the Second Regiment at Camp Logan had sent me a threatening message.

Another said that the Second Regiment at Camp Logan had sent a deputation, and torn down the flag, the Union Jack.

The trouble was that they were such liars they did not take the time to find out where this Second Regiment was. All the time it was in camp hundreds of miles away at Springfield. (Laughter.)

Others of them said that the regular troops at Ft. Sheridan were sent here, and that they quelled the "riot," otherwise blood would have been spilled, and, indeed, some papers said blood had been spilled in a fight between the National Guard and Zion Guards—all of which were utterly baseless lies.

Did you see these things, you have been here all the time?

Audience—"No."

General Overseer—Those lies have been telegraphed all over the world, and are, of course, intended to make the world believe that I am a mad man and a fool.

There are millions of people who believe that I was so weak as to insult the country in which I stood, by putting its emblem below the country in which I was born.

But I got ahead of them. I had long been contemplating taking out my papers as an American citizen.

I went and did it, and I am now under the Stars and Stripes. (Applause.)

They lied. Their lies will die. Zion lives.

I AM AN AMERICAN CITIZEN.

I arranged to do that, as my attorney knows, before I went to Europe, and in fact some years ago.

I simply put it off because of being so very busy; scarcely having time.

Moreover I did not care to go up to the County Court House in Chicago.

I had been there several times, and the remembrance of how it stinks with nicotine, etc., stayed with me.

I went to Waukegan, and I want to testify that the Court House there does not stink nearly so much. It stinks a little, however, of nicotine; but there is not as much of the *etcetera*.

KINDNESS OF TROOPS AT CAMP LOGAN.

I want to say right here in contradiction to the lies of the press that our relations with our neighbors at Waukegan are very pleasant; also at Winthrop Harbor, Kenosha, and at Camp Logan.

This week some boy started a fire that ran down our lake front. The officer in command at the Camp sent me a kind message that if I wanted immediate help, every man at Camp Logan would help put out the fire on Zion City front. (Applause.)

Thank God for the Boys in Blue who are so kind.

The officer in charge of that Camp has been a most courteous neighbor, and all that has been published regarding trouble with them was fabricated by the press.

What kind of a press is that which will be so unfair as to attempt to create trouble that never existed?

Is it not a press to be held in detestation by every man in this and every country?

Audience—"Yes."

General Overseer—Why do you buy their papers?

Voices—"We don't."

General Overseer—Why do you read them?

Voices—"We don't. We have quit."

General Overseer—I am glad, for they are a mass of lies.

By the way, they have been saying, this last week, that we have had a great "fizzle and funeral" here about the land.

I will admit the fizzle, for all the land we have ready has fizzled out.

We have more applicants for land than we have lots ready.

Thank God for that.

As for the funeral, I will admit that also; but the funeral is not ours.

It is the papers! We have buried a great many of the lies.

We will go back again to the story of nineteen centuries ago.

The same old fight; nothing different.

Jesus therefore said, Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me.

Ah, friends of the press, you will seek me one day and not find me, for I shall have gone back to my God from whom I came.

The world was a great deal darker to those who loved Christ when He went, and perhaps it will be a little darker, too, when

I go, because when I go that will be the Signal for the Day of Vengeance of our God.

My mission lasts right up to the Great and Terrible Day of the Lord, so you may reckon when I go, that God's vengeance quickly follows.

"Ye shall seek Me, and shall not find Me," said Christ to His enemies, "and where I am, ye cannot come."

The Jews therefore said among themselves, Whither will this Man go that we shall not find Him, will He go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that He said, Ye shall seek Me, and shall not find Me: and where I am, ye cannot come?

They were troubled; for Christ lost is real trouble.

Now on the last day, the Great Day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

May God bless His Word.

The choir then sang the *Te Deum*.

Prayer was offered by Overseer Jane Dowie, after which the General Overseer presented the petitions for the sick and sorrowing.

The announcements were then made, after which the General Overseer said:

A COURTEOUS WARNING FROM A PRESS ENEMY.

I do not often have to thank the press. I may just as well tell you that Mr. Irving Ward, of New York, is not here. I owe it to the editor of the *Chicago Tribune*, who sent me a very courteous letter to let me know that Mr. Irving Ward is a fraud and that he had apparently gotten up the story of his dream, which I published, and was endeavoring to do us harm.

The editor plainly said that Mr. Irving Ward had offered, for money, to come and ingratiate himself with me and then write an article to do me harm, and that the *Tribune* refused it, and that he made a similar offer to the *New York Herald*, and they refused it.

I owe it partially to the *Chicago Tribune* that we have been warned in time, and, therefore, although I sent that man his expenses, as he asked me, he has not come here. If he has, he has not made himself known.

I have no doubt, from other confirmatory information, that the statements of the *New York Herald* and the *Chicago Tribune* are true.

When I think of how wicked the *Chicago Tribune* has been, it affords me great pleasure to tell you when it has been good,

and I begin to wonder whether I shall not yet see all these press enemies become my friends, because it is written:

When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.

May that be fulfilled in my case.

I have no desire to keep up the fight with the press if they do right, but as long as they do wrong, I will spank them, and spank them, and spank them. I will get the best of it, too, as I always do; for the battle is the Lord's.

I do not like to fight if I can do without fighting, but if I have to fight, I can fight just a little in the Conflict of all the Ages of Right against Wrong.

I bless the Lord who taught my fingers to fight. I am thankful that I have always fought in the light, and thank God that I have never fought meanly, nor under cover of darkness.

I am always thankful to any one who helps me to find out a bad man. Irving Ward I knew nothing about, except what he wrote me. It is clear, from all accounts, that he concocted that dream and vision, but thanks be to God, Zion has not been dreaming any nonsense.

God revealed this matter concerning the Declaration I made on June 2d long, long ago, and Zion believed it before I declared it. Is not that so?

Audience—"Yes." [This affirmation came with an instantaneous and thrilling shout from the thousands present.]

Thank God for your love and confidence.

But it would not make it true if it were not true, and it would not make it false if it were true—no, not if all the world opposed.

Time has told already. Time is telling every day. Time and all good angels are fighting on the side of Right, and I want only Right and Truth and God to prevail.

The tithes and offerings were then received, after which the Choir sang the anthem, "Awake! Awake!"

THE HOLY SPIRIT: RIVERS OF LIVING WATER.

The General Overseer then delivered the following address:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, for Jesus' sake, Amen.

The Seventh chapter of the Gospel according to St. John, the thirty-seventh verse:

Now on the Last Day, the Great Day of the Feast, Jesus stood and cried, saying, If any man Thirst, let him come unto me and drink. He that

believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

The Feast of Tabernacles will acquire a new meaning from this time in Zion throughout the world. The old Feasts have gone forever.

The old Paschal Feast has gone forever.

The old Pentecostal Feast has gone forever.

We no longer need a Paschal Feast of the old type, where the lamb was sacrificed and the unleaven bread prepared, and the wine drunk, for Christ, our Passover, has for us entered, and the lamb's blood needs not to be shed any more.

The Pentecostal Feast can never be reestablished as in olden time, because the Promise of the Father and the Son, the Holy Ghost, has come.

We need not implore any more for the Holy Ghost to come.

An infidel might sing that hymn, "Come, Holy Spirit," and show his infidelity by it, but a Christian ought to know better; for the Holy Ghost has come and has never gone away, and remains a gentle, gracious, loving Spirit, desiring to enter every heart.

THE FEAST OF TABERNACLES HAS AN ETERNAL SIGNIFICANCE.

It is the Feast that commemorates God's dwelling with His people in the Wilderness, and, thanks be to God, that never passes away.

God dwells with us still in all the Wilderness journey, so this Feast has a place in the Restoration of those Things that God wants Restored.

The Restoration is limited, though some do not quite see that by the Word. "The Times of the Restoration of All Things *which God hath promised*" is limited by the promises, and you have to find out what God has promised to know what God will restore.

God is not going to restore the Ancient Dispensation. That is gone forever.

Thank God it is.

But God will restore the Needed Things which belong to every Dispensation, and amongst these, therefore, is the Feast of Tabernacles, for this Feast commemorates that which never passes away; namely, that God dwells with His people, and more than that, He dwells in them. (Amen.)

I want to take you back to that scene nineteen centuries ago, on the last Great Day of the Feast. Let me briefly describe to you how that "last great day" was conducted.

Early on the morning of that day, Priests and Levites, singers and players on instruments, those that sounded silver trumpets, those that played on the golden harp, the tabrets,

viols, wind and stringed instruments, the great orchestra of the great Temple, all gathered with the magnificent Temple Guard, with all the pomp and display of that splendid, most inspiring, most touching, and Divinely-appointed ceremonial.

BEAUTIFUL CEREMONIALS ARE APPROPRIATE IN GOD'S HOUSE.

I believe in ceremony. Every man who does not believe in a marriage "ceremony" is a scoundrel.

A man who wants to be married without "ceremony" is, usually, an adulterous and lecherous brute. Ceremony is essential to true matrimony.

Ceremonies have their place, and no place more beautiful than in entering God's house with praise and thanksgiving.

When God permits me to erect that glorious Temple close by this grove I hope to have the joy of seeing magnificent and glorious processional services, indicating the unity, piety, strength, and joy of the Church. May God grant it. (Amen.)

I hope to see the day when, on certain occasions, these great avenues will be filled with the children, coming from all directions, with banner and song, in thousands and tens of thousands. God grant it. (Amen.)

I hope to see the glorious procession of great multitudes of pilgrims from all parts of the world on our Anniversary Day, with the Banner of Zion brought back from distant Africa, Australia, South America, Asia, and Europe. God grant it. (Amen.)

I hope to see the glorious ceremony of Baptism performed with a thousand—yes, three thousand candidates at a time. God grant it. (Amen.)

I love ceremonies when there is any power in them. The "form of godliness without power" is an abomination, but a form of godliness with power is a mighty thing.

Without a form you have no power.

If you have some gunpowder, it may be a pound weight, and scatter it in a plate and set fire to it, there is no power to it: but ram it into a cannon, put a bullet there, and you had better stand out of the way of the power: for it is very real.

Zion is not power dispersed, but Zion is power concentrated, thank God. (Amen.)

FORMS WITH POWER ARE MIGHTY.

Forms without power are a curse.

Form of Baptism which means nothing is an abomination.

Form of the Lord's Supper which means nothing is an abomination.

All forms of praise and prayer which have no power in them are abominations.

The Church that has a form without a power ought to have been buried long ago.

Power goes into form; form does not always contain power.

This great Feast of Tabernacles was one, though touching in its character, where hundreds of thousands of persons gathered together to witness the wonderful display of what has become a mere "form of godliness without power." Christ gave it "power" that day.

Early in the morning, the High Priest, carrying the Golden Vessel, with his Urim and Thummim on his breast, and all his attendants, passed through the Temple, and walked slowly and solemnly down the Temple Mountain. He was surrounded by the Zion Guard of that day and preceded by the players on instruments.

When he reached the sacred stream of Siloam, which flowed under the Temple Mountain, he dipped the Golden Vessel into the clear water.

Then having taken the water, he reversed the procession, and passed up with the water in his hand, while the choir sang, the instruments played, and the people chanted that great song, the twelfth chapter of Isaiah:

Behold, God is my Salvation; I will trust, and will not be afraid; for the Lord Jehovah is my strength and song; and He is become my Salvation; Therefore with joy shall ye draw water out of the Wells of Salvation.

They swept upward to the Temple amid the hush of the multitude, whose hearts were touched by the inspiring scene.

CHRIST'S WONDERFUL WORDS AT THE LAST GREAT CEREMONIAL.

Then came the last great ceremonial on that last Great Day of the Feast, when the High Priest, in the presence of all the people, took the water he had taken from the sacred stream, and poured it upon the altar, while a great shout went up from the people, "With joy shall ye draw water out of the Wells of Salvation."

Just at that moment a Man, humble, yet clad in a wondrous kingly robe that had been given to Him at His birth by the Wise Men of the East, stood forth before the multitude.

Not as King did He come, but stepping forward He took the place, doubtless, of the High Priest. Standing at the sacred altar, He lifted up His hand to the multitudes on Mount Moriah, Mount Zion, and Mount Olivet, and cried with a Voice that reëchoed down the Valley of Hinnon:

If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.

What a hush fell upon the people! What a wonder that any man should be so daring as to step forward and take the High Priest's place and declare that He Himself was the Fountain opened in Judah for Sin and for All Uncleanness.

He Himself was the Giver, by the Will of the Father, of the Holy Spirit.

This Living Water was none other than the Eternal Spirit of God Himself.

THERE ARE FOUR EMBLEMS OF THE SPIRIT

The first is Fire;
The next is Oil;
The next is Air;
The last is Water.

Fire! The Love of God is what?

Audience—"A Consuming Fire."

General Overseer—Oil: The Oil that consecrates; the Oil that Heals is the Holy Spirit.

Air: The blessed, quickening influences of the Spirit of Life.

Water: Without which the light of the sun and oil and air would only create more misery on earth.

It is Water that fructifies.

It is Water that causes the seed sown to expand and die, and to burst forth into new life—blessed Water, Water of Life.

THE FIRST MODERN FEAST OF TABERNACLES IN ZION CITY A DEEP, QUIET JOY.

This last Great Day of this quiet little Feast of Tabernacles has come.

I venture to say we will never have a quieter one, as greater throngs will come every year, with more facilities for travel, better accommodations for the people, better rates, from long distances, and more timely notices.

We did not want a great crowd of seekers for land, for we saw from the beginning that it would take all the land we could get ready to supply the nearly two thousand shareholders.

We wanted a Feast, and we did not want to call a great crowd together, so we took comparatively little pains, and did not announce it in any but the Zion papers.

There never will be a quieter Feast of Tabernacles in Zion City.

Although there will be greater, we shall look back with fond memories to this First Feast of Tabernacles.

On this last Great Day of the first quiet Feast of Tabernacles, I want to tell you that Christ is standing in the midst and saying that He is still the Fountain of Living Water.

If you will drink at His Fountain, then He will dwell in you, and out of your spirit, through your soul, and through your body will flow the Power of the Holy Spirit, the Eternal Living Water.

Do you want this, O Zion?

Audience—"Yes."

General Overseer—Seek it now.

ZION HERE AND ZION ABOVE.

I praise God for Zion here, but I praise Him most for a Zion above. (Amen.)

I praise God for palm trees and wells in the Desert, for Canaans and grapes of Eschol; but I thank Him most for the Land where there is no sin and no sorrow; no winter and no night.

There the saints find incorruptible life, undefiled, and that fadeth not away.

It is reserved in heaven for you who are kept by the power of God through faith unto Salvation, the fullness of which is now ready to be revealed.

So I say to you, Come, sit with Jesus in these last minutes of this afternoon, at the Well.

Hear Him say as He did to that weary woman at the well:

I will be within thee a Well of Water,
Springing up into everlasting life.

Hear Him say.

Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him, a Well of Water springing up unto Eternal Life.

JESUS LIFTING A WOMAN FROM SHAME TO PURITY.

He is speaking to that poor harlot who had five husbands and was dwelling in sin with one who was not her husband.

See her leave Jacob's Well.

See her leave Christ, Himself the Fountain.

STICKLERS FOR A STRICT CEREMONIAL OBSERVANCE OF THE SABBATH; YET LIARS AND MURDERERS.

See her go without any of her former guilt and shame.

She is no longer afraid, for Christ has taken away her fear.

She is no longer guilty, for He has pardoned.

She is no longer ashamed, for He has given her the Holy Spirit of Love which destroys diabolical lust.

She is no longer the victim of lust, but filled with love that knows no shame.

She went back into the city and told "the men" of the Man who told her all things that she ever did, and said to them, "Is not this the Messiah? Is not this the Christ?"

She brought them out to Him, until the whole city was at His feet.

He was received with joy into the heart of the city, where probably no Jew had dwelt for many years.

Oh that God would bring the harlots of Milwaukee and Chicago to Zion to find Jesus at the Well. (Amen.)

Oh that God would bring multitudes of sinners to this Loving Saviour.

May that Well of Water in Zion City flow more abundantly than our artesian wells, though they flow with beautiful water.

Oh that the Water of Life may flow from Zion, near Chicago, to the West and the East and the North and the South.

May it flow down to the Gulf of Mexico and up into the Gulf of St. Lawrence, flowing through the great water-courses amid the mountains, through the Sierras, down to the arid plains of Nevada and California.

Oh that it might flow to these Eastern Cities; that it might flow across the Seas, through the Continents, and all the Islands, bringing the Life-Giving Gospel of Salvation from Sin, Healing from Sickness, Cleansing and Holy Living to every creature upon God's earth. (Amen.)

This we seek; for this we live; and in doing this work we are willing to die for Christ and for mankind.

All who desire to do this blessed work, stand and tell God so. (Nearly the entire audience arose.)

At this point, Deacon Judd and Conductor Rice sang the beautiful and appropriate duet, "A Well of Water."

Now pray that God, by His Holy Spirit, shall be within you the Living Water.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name make me as willing as the woman at the Well of Sychar, to receive the Living Water. Make me willing to tell it to others, to bring them to Christ, the Fountain, at all times, in all places; in the hot noontide sun, in the morning, at night, and at every opportunity. Put the Water in my heart as a Spring of Water. By Thy Spirit fill me, spirit, soul, and body, and make me a blessing. I believe Thou wilt. I take Thee at Thy Word. Dwell within me.

O Father, come; O Jesus, come; O Holy Spirit, come into my spirit, my soul, and my body, in faith, in hope, in love. Make me dead to sin, alive to God, and endued with power for service, so that I may bless others. Cleanse me, keep me, help me to obey fully, and to do Thy Will and Thy Work, until I see Thy face in the Zion above, for Jesus' sake.

Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

After the Recessional, "The Son of God Goes Forth to War," the audience was dismissed with the following

PRAYER AND BENEDICTION.

Our Father, grant that we may follow in the way of Christ, Thy Son glad to follow Him, no matter what betide. We believe that the Living Water has come unto multitudes to-day. God bless them (Amen), for Jesus' sake.

The grace of our Lord Jesus, the Love of God, the fellowship of the Holy Spirit, be with you all, and keep you ever. Amen.

NEW AND REVISED

Catalogue of Zion Publishing House

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

- Vol. 1, No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will:" Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2, No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3, No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4, No. 1, January, 1900—Do You Know God's Way of Healing? and He is just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Dost Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5, No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 33 ROSEBURY AVENUE, LONDON, E. C., ENGLAND; or ZION PUBLISHING HOUSE, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

- LEAVES OF HEALING.** In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.
- LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LIKE A SHEPHERD.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.** Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST.** 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.
- PERMISSION AND COMMISSION.** "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE.** 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY AND *The Ram's Horn*.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900.** 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY.** 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER.** 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE.** 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION.** 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BEATITUDES.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL AND THE SANCTIFICATION OF TRIUNE MAN.** 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN.** 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder?** 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God?** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors.** 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES.** 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION.** 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY.** 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.
- ZION'S BIBLE CALENDAR.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S HOLY WAR.** 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50, prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.** 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

- AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.
- A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 31 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- BY WHAT AUTHORITY DOST THOU THESE THINGS? AND A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST AN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIVINE HEALING VINDICATED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.
- DO YOU KNOW GOD'S WAY OF HEALING? AND HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DOCTOR'S DRUGS AND DEVILS; OR, THE FOLLY OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED. 12 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW JESUS HEALS THE LITTLE ONES. By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- IF IT BE THY WILL, LIKE A SHEPHERD, by Rev. John Alex. Dowie, and How I CAME TO SPEAK FOR JESUS, by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.
- INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.
- JESUS THE HEALER AND SATAN THE DEFILER, 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JOB'S FOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. Do You Know God's Way of Healing? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.
- LEAVES OF HEALING. In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

OCTOBER, 1901.

PRICE FIVE CENTS.

VOL. 5. NO. 10.

Fifty Cents a Year.

A VOICE FROM ZION.

THE ORDINANCE
—OF—
CHRISTIAN BAPTISM

AS PRACTICED
FROM THE DAYS OF THE APOSTLES TO THE
PRESENT TIME:

CONSISTING OF HISTORICAL NOTES FROM THE
CHURCH FATHERS, THE CHURCH HISTORIANS,
THE ENCYCLOPÆDISTS, AND CON-
TEMPORARY WRITERS.

COMPILED BY

THE REV. EDWARD B. KENNEDY, A. B.,
ELDER IN THE CHRISTIAN CATHOLIC CHURCH IN ZION;

WITH AN INTRODUCTION BY

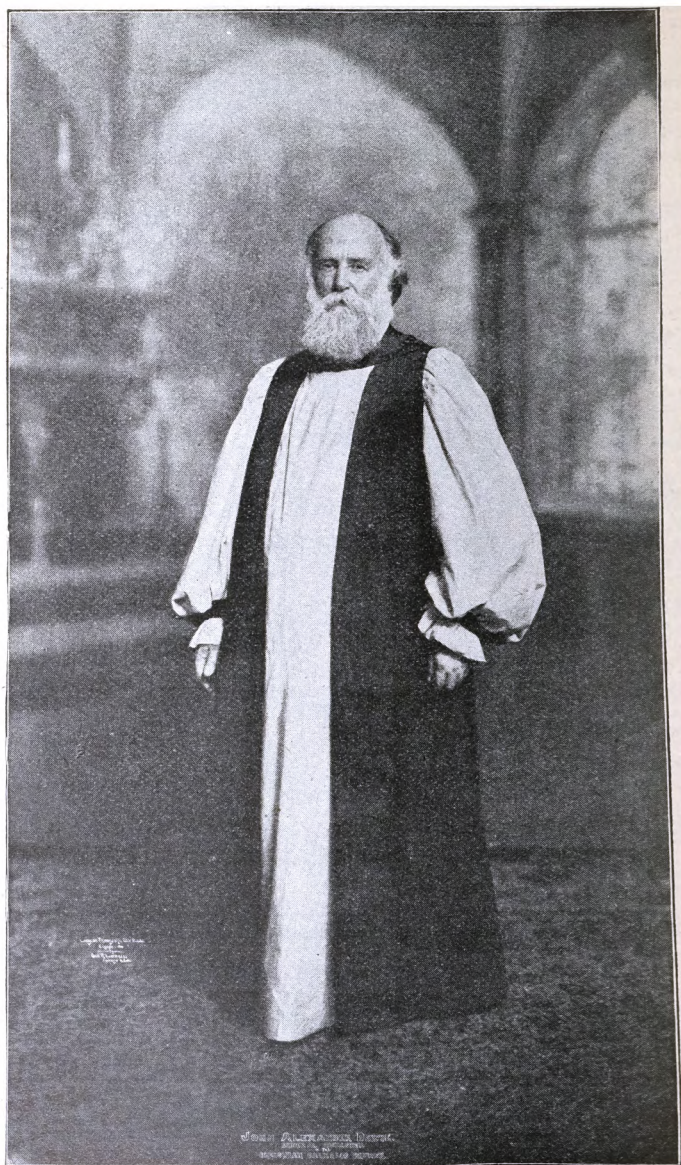
THE REV. JOHN ALEXANDER DOWIE,
GENERAL OVERSEER OF
THE CHRISTIAN CATHOLIC CHURCH IN ZION.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE
1300 MICHIGAN AVENUE.
1901.

Entered at Chicago Postoffice as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



JOHN ALEXANDER BROWN.
PROFESSOR OF
HISTORY IN
MICHIGAN UNIVERSITY.

INTRODUCTION.

BIND thou up the Testimony,
Seal the Teaching among My disciples.

Behold, I and the children whom the Lord hath
given me are for Signs and for Wonders in Israel
From the Lord of Hosts, which dwelleth in Mount
Zion.—*Isaiah 8:16-18.*

IN A small pamphlet, entitled "The Seal of the Living God," published in April of this year, and also in a previous pamphlet, published in December, 1897, it was my privilege to set forth the Testimony of the Word of God concerning the Christian Ordinance of Baptism by Triune Immersion.

In these, and in many discourses during the past seven years, I have declared that a True and Real Baptism was the Divine Seal to the Divine Teaching among Christ's disciples.

Our Lord commanded three things in the great Commission: First, Make disciples; second, Baptize them; third, Teach them to obey all My commands (Matthew 28:19, 20).

God enabled me to establish the Christian Catholic Church in Zion on February 22, 1896.

A perfect record of Baptisms was not kept until we began baptizing in Central Zion Tabernacle, Chicago, on March 14, 1897. Up to that date, I had been baptizing by Triune Immersion for about two years and eight months, during which at least 2500 persons were so baptized.

Since that date, four years and seven months have passed away.

Our records show that in four years 9612 persons were baptized, and up to this date of writing, October 18, 1901,

a period of seven months more, 1846 persons have been baptized, making in all 13,958 Baptisms in seven years and three months.

The average for the first two years and eight months was about 1000 baptized per year. For the next four years the average was 2400 per year, and in the year now current, the average monthly Baptisms are at the rate of over 3000 per year.

This record is, so far as we know, an unprecedented one in modern times. Nine thousand six hundred of the Baptisms have taken place at our Headquarters Tabernacle in Chicago.

Beyond all question, these Baptisms have been accompanied by great blessings in spirit, soul, and body, and in material prosperity.

We have ever declared that (1) Death to Sin; (2) Life in God; and (3) Power for Service, should be realized in this Baptism.

We believe that these blessings have been realized to so large an extent that we can confidently say that those who have backslidden are not more than fifteen in a thousand—a record that is also, so far as we know, without precedent.

Moreover, the zeal, and love, and power that have been manifested in the baptized are shown by the fact that thousands upon thousands of these are actively, constantly, and successfully at work in all departments of service, and in all parts of the world.

Then we have also to add the regrettable fact that tens of thousands who are in Zion have not yet been baptized in consequence of there being no Ordained Officer of the Church available to baptize them. This is the case in all parts of America, Europe, Australia, and indeed on every Continent, and in many of the Islands of the Seas.

The following pages have been carefully prepared, under our direction, by an able Elder of the Christian Catholic

Church in Zion, the Rev. Edward B. Kennedy, A. B., B. D. Elder Kennedy and his wife, the Rev. Sarah Lehr-Kennedy, A. B., an Evangelist, are about to depart in a few days as Messengers from Zion to China.

Nearly three years ago the foolish cry was raised all over the world, and especially amongst the Single Immersionists, that we were guilty of a great innovation, unauthorized by Scripture, and unrecognized by the Church. The statement was made again and again, in all parts of the world, that there was no historical basis for our practice.

Knowing that the very opposite was the truth, and feeling that the result would strengthen the hands and hearts of our brethren, we directed Elder Kennedy to make a thorough search through all the available literature bearing upon the subject of Baptism from Apostolic times.

For this purpose, we placed our own library at his disposal, and directed him to make a thorough search through all the public and private libraries to which he could find access in Chicago. This task occupied much of his time for several months, and he was also helped in his researches by other officers of the Church.

With radiant face he reported to us, from time to time, his great delight in finding, as he has shown in the following pages, that Triune Immersion was, without any dispute whatever, the only form of Baptism approved by the Church as a whole, for at least twelve centuries.

He also found that all up-to-date scholars of this period, without any exception, in the great encyclopædias, both secular and religious, and in the great commentaries, freely admit the fact that Triune Immersion was the primitive mode of Baptism in the Church.

The Apostasy of the Church in this Twentieth Century is most marked in the utter disregard, for the most part, of the Triune Baptism which Christ established in the First Century as the Seal of Discipleship.

Obedience to His Commands always brings great blessing, for it is written, "He hath given the Holy Spirit to them that obey Him."

Disobedience is followed by degeneracy, and the false doctrine of Baptismal Regeneration of infants at their sprinkling has arisen from a false and unscriptural Baptism.

The world is everywhere cursed today by the widespread lie of the Baptismal Regenerationists. They have fulfilled the terrible prophecy of Isaiah 24:5, "The earth also is polluted under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant."

The Law of God and the Gospel of God demand Repentance, Faith, and Obedience, as essentials to Baptism.

This "Law" the churches openly and shamefully transgress. They have "changed the Ordinance" in this and in many other matters, "changing the Truth of God into a lie." They have "broken the Everlasting Covenant" of Salvation, Healing, and Holy Living. They have substituted for it in every direction the commandments of men, utterly disregarding the conditions of the Eternal Covenant.

The Times of the Restoration of All Things have dawned.

The Master has, in this the Eleventh Hour of the Day, called the Christian Catholic Church in Zion to work in His Vineyard, and to do the work that has been left undone by those workers who have gone before.

Many are the bitter complaints which these grumblers make as they see the Master give unto Zion such rich reward for her labor. But Zion Goes Forward, and her King's approval and smile make her indifferent to the accusations of the fruitless cumberers of the ground and of the false husbandmen who have so seriously injured the Vineyard by false doctrines and false practices.

Let all who read these pages do so with candor and honest hearts, seeking for the guidance of the Holy Spirit, and desir-

ing to do only the Will of God as it is expressed in His Word, and they will not fail to see that the churches today have wandered far from the Primitive Ordinance of Baptism as God gave it, and as the Church for many centuries practiced it.

In consequence of this departure, a terrible loss has been sustained, and the Kingdom of God has been hindered.

The labors of Elder Kennedy, as set forth in these Historical Notes upon Baptism, will, we believe, be the means of blessing to many thoughtful and true Christians in the Apostate churches.

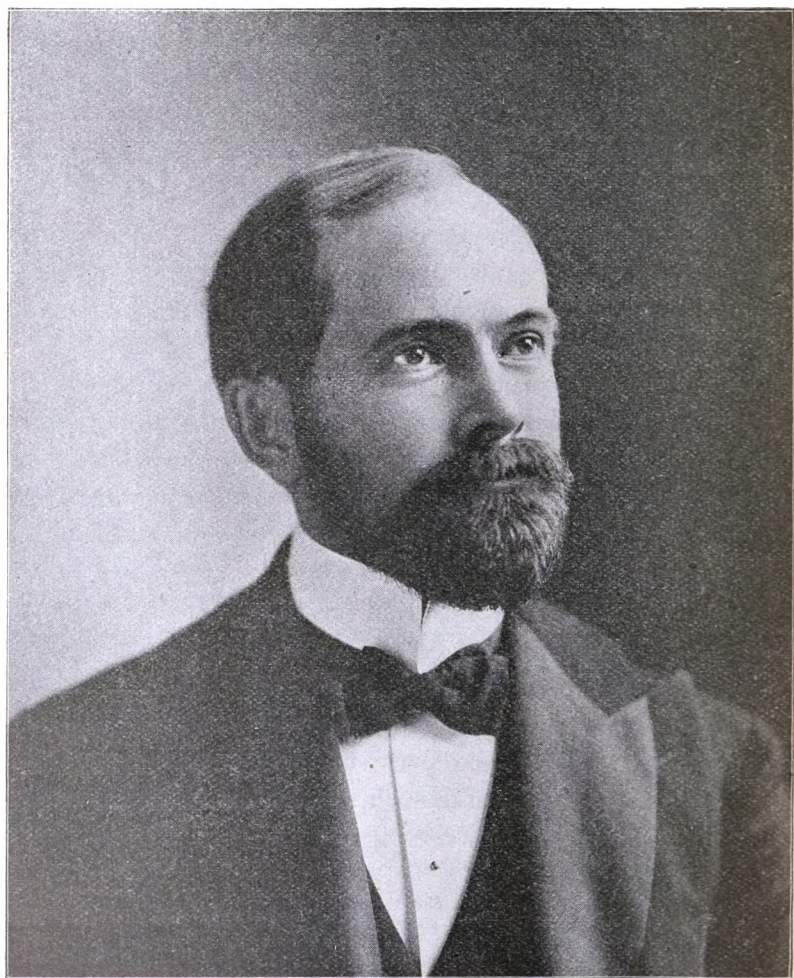
Through them many earnest ministers of God will realize that they are partakers of the sins of their apostate organizations if they continue to teach and practice any other Baptism than that which our Lord commanded into the Name of the Father, and (into the Name) of the Son, and (into the Name) of the Holy Ghost.

As Elder Kennedy has said in his Prefatory Note, the subject is dealt with only in extracts from historical sources, without note or comment; but the presentation of this carefully-compiled consensus of historical facts will be overwhelmingly convincing to every honest reader.

Again commending it to such, we send it forth on its good mission.

A handwritten signature in black ink, reading "John H. Lowe". The signature is written in a cursive style with a large, looping initial "J".

*General Overseer of the Christian Catholic Church in Zion.
Zion, Chicago, October 18, 1901.*



REV. EDWARD B. KENNEDY, A. B.

PREFATORY NOTE.

THE task which I have undertaken under the direction of the General Overseer of collecting the references to Triune Immersion in the early Church Fathers, and in the later ecclesiastical writers, is completed with these few prefatory words.

The verdict of the early Church Fathers is for Triune Immersion. There is no dissenting voice. The practice of that time is uniform.

The alternative of thrice pouring water over the head and shoulders of a candidate too sick to be taken to the pool for Baptism was regarded only as a *quasi* Baptism, not fully genuine.

Triune Immersion continues in the Eastern Churches to this day.

The Western Church kept up the practice until the Council of Ravenna in 1311, when permission to baptize by triune aspersion (pouring or sprinkling) was given.

Single immersion was never ratified by any Ecumenical Council. On the other hand, the Second General Council of the Church, convened at Constantinople in 381, held it to be heretical, and insisted that all persons baptized by single immersion should be rebaptized.

Eunomius, who originated single immersion, was an extreme Arian, rejecting the Divinity of Christ Jesus wholly. The Church rose up as one man and stamped out utterly his single immersion.

Let it be remembered, too, that this man lived in the Fourth Century, and that over three hundred years had elapsed from the time when Jesus gave His Commandment to baptize, to the time of the first Baptism by single immersion.

The permission to baptize by single immersion was granted in one instance by Pope Gregory, in the Seventh Century. Later, a council of the Church in Spain made the practice general in the Spanish Churches. But at no time in the history of the Church can single immersion be said to have been generally practiced.

Many months before I had seen my first copy of **LEAVES OF HEALING** advocating Triune Immersion as the Baptism of the primitive Church, I was led to say that if I could discover the primitive practice of the Church, it would settle forever with me this much-disputed question of Baptism.

I purposed at the time of my Baptism in Zion, God willing, by future investigation to be able to give a reason for the conviction that was in my heart of the validity of Triune Immersion. I therefore most gladly complied with the wishes of the General Overseer to make a thorough examination of the History of the Ordinance

The results of months of research we humbly submit.

These Notes make no claim to originality.

They are what they purport to be—Historical Notes on Baptism. They tell their own tale without comment.

I rejoice as I pen these words in the blessing which these Notes have already been, through their publication in **LEAVES OF HEALING** (Volume V, Number 27, April 29, 1899).

They are sent forth now in their enlarged and revised form, with many prayers.

May God add His blessing.

EDWARD B. KENNEDY.

Zion, Chicago, October 17, 1901.

THE ORDINANCE OF CHRISTIAN BAPTISM

THE TESTIMONY OF THE ENCYCLOPÆDISTS, THE HISTORIANS, AND THE CHURCH FATHERS ON THE PRACTICE OF BAPTISM, FROM THE FIRST CENTURY OF THE CHRISTIAN ERA TO THE FOURTH COUNCIL OF TOLEDO, A. D. 633.

COMPILED BY REV. EDWARD B. KENNEDY, A. B.,
Elder in the Christian Catholic Church in Zion.

A. THE ENCYCLOPÆDISTS.

Baptism in the early Church was a triple immersion.

TRIUNE BAPTISM, . . . its origin from the apostles, or, at all events, from the Second Century, cannot be doubted. The baptism itself consisted in (1) The entire disrobing of the candidate. (2) The three-fold immersion.—“The Schaff-Herzog Cyclopædia of Religious Knowledge.”

TRIPLE IMMERSION, that is, thrice dipping the head while standing in the water, was the all but universal rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Capadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St. Gregory the Great in the Sixth. Theodolph of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic, and the Latin versions give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule.—Smith and Cheetham—“A Dictionary of Christian Antiquities,” Vol. I, page 161.

The ancient practice of immersing three times, triune immersion . . . with reference to the three Persons of the Godhead.—“Chambers’ Cyclopædia.”

It is probable that the primitive rite was ordinarily performed by immersion, which became a triune immersion in respect to the three Persons of the Trinity.—“Johnson’s Universal Cyclopædia.”

The ancient practice . . . of immersing three times.—“The International Cyclopædia.”

TRIUNE BAPTISM.—A mode of administering the sacrament which was so universal in the primitive Church that some entertain no doubt of its being derived from apostolic tradition. The person baptized was thrice immersed; or water was thrice poured upon him.

The first who departed from this usage was Eunomius, the Arian. Triune Baptism was according to the fiftieth apostolical canon; the bishop or presbyter who baptized with one immersion being ordered to be deposed.—McClintock and Strong—“Cyclopædia of Biblical, Theological and Ecclesiastical Literature.”

While triune immersion was thus an all but universal practice, Eunomius (a. 360 A. D.) appears to have been the first to introduce simple immersion “unto the death of Christ.”—Smith and Cheetham—“A Dictionary of Christian Antiquities.”

THE SECOND GENERAL COUNCIL AT CONSTANTINOPLE (381 A. D.)—*Canon vii.*—But the Eunomians, who only baptize with one immersion . . . All of those who are willing to turn from these heresies to the orthodox faith we receive (only) as heathen . . . and then we baptize them.—Hefele—“A History of the Church Councils.”

Neither did the Church ever esteem that baptism valid which was not administered exactly according to the institution, in the name of all the Three Persons, which the primitive Christians were so strict in the observance of, that all persons to be baptized should be plunged three times into the water.—Bishop Beveridge—“Works,” Vol. viii, page 336.

But the ancients thought that immersion, or burying under the water, did more lively represent the death and burial and resurrection of Christ. . . . They not only administered baptism by immersion under water, but repeated this three times.—Bingham—“Antiquities of the Christian Church,” Book xi, Chap. xi.

This immersion was performed thrice; the person baptized

being three several times put under the water, . . . 'tis certain that it was very early in the Church.—Cave—"Primitive Christianity," Part I, Chap. x.

The way of triune immersion, or plunging the head of the person three times into water, was the general practice of antiquity.

It (immersion) was in all probability the way in which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism.—Wall and Gale—"The History of Infant Baptism," Vol. II, Chap. ix, 1, 2, 4.

The general practice of the Church anciently was to administer baptism with the rite of triune immersion. . . . And the difficulties which have been proposed with regard to baptism by sprinkling, or affusion, are properly to be traced to the fact that such a mode was anciently adopted only in the case of those who were lying sick and dying upon their beds. . . . Strict prohibitions generally, and always many obstacles, were placed in the way of admitting such persons into offices of dignity or trust in the Church afterwards.—Maskell—"Holy Baptism," Chap. iii.

THE COUNCIL OF NEO-CÆSAREA (314 A. D.)—*Canon xii.*—He that is baptized when he is sick, ought not to be made a priest (for his coming to the faith is not voluntary, but from necessity), unless his diligence and faith do afterward prove commendable, or the scarcity of men fit for the office do require it.—Hefele—"A History of the Church Councils."

At the Council of Toledo (the fourth held, A. D. 633) the practice suggested by St. Gregory was laid down as the rule of the Spanish churches, and from that time onward, though triple immersion has been the prevailing practice, yet both canons of councils and writers on ritual questions have maintained the legitimacy of simple immersion.—Smith and Cheetham—"A Dictionary of Christian Antiquities."

The custom was to immerse three times, once at the name of each Person in the Trinity, but latterly the three-fold immersion was abolished because it was thought to go against the unity of the Trinity.—"Encyclopædia Britannica."

The practice of triune immersion came to be abused by the Arians in Spain, who founded on the practice an argument in favor of a difference of degrees of divinity in the three Divine Persons. To discountenance this idea, Gregory the Great advised the adoption of one immersion in the Spanish

churches, though triune immersion was continued at Rome. A diversity of practice in baptism began now to appear in the churches of Spain, some using one immersion and others three immersions. To restore uniformity of practice, the Fourth Council of Toledo, in A. D. 633, which was a general council of all Spain, decreed that one immersion should be used in baptism.—Gardiner—"Faiths of the World."

THE FOURTH COUNCIL OF TOLEDO (A. D. 633).—*Canon vi.*—As in Spain some in baptizing dip only once and others three times, and so many doubts arise whether some one has been validly baptized, we will receive instructions in regard to this difference from the Apostolic See, namely from Pope Gregory of blessed memory. The latter in his letter to Bishop Leander approves as well the single as the triple immersion; but he adds: "If hitherto, in Spain, only the heretics (Arians) have used a triple immersion . . . the orthodox must no longer employ the triple immersion." Accordingly the Synod decrees the universal introduction of the single immersion as a symbol of the death and resurrection of Christ, and of the unity in the Trinity."—Hefele—"A History of the Church Councils."

B. THE CHURCH HISTORIES.

THE APOSTOLIC PERIOD.

FIRST CENTURY.—In this century baptism was administered by immersing the candidate wholly in water.—Mosheim—"Ecclesiastical History."

THE APOSTOLIC AGE (1-100 A. D.)—The ordinary mode of baptism was by immersion.—Fisher—"The History of the Christian Church."

The usual form of submersion at baptism, practiced by the Jews, was transferred to the Gentile Christians.—Neander—"Planting of Christianity," Chap. v.

In the first age of the Church, only adults who entered it consciously and voluntarily were baptized.—Neander—"Memorials of the Christian Life."

Immersion and not sprinkling was unquestionably the original, normal form. This is shown by the very meaning of the Greek words, βαπτίζω, βάπτισμα, βαπτισμός, used to designate the rite.

There were ecclesiastical laws which made persons baptized by sprinkling ineligible to Church offices. . . . Not

till the end of the Thirteenth Century did sprinkling become the rule and immersion the exception.

Respecting the form of the baptism, therefore, the impartial historian is compelled by exegesis and history to yield the point to the Baptists.—Schaff—"History of Apostolic Christianity," Vol. i, 568-570.

THE ANTE-NICENE PERIOD.

ANTE-NICENE CHRISTIANITY (100-311 A. D.)—The immersion consisted in thrice dipping the head of the candidate, who stood nude in the water.—Schaff—"History of the Christian Church," Vol. ii, p. 248.

FIRST PERIOD (to 313 A. D.)—In times immediately succeeding the apostolic, we find that the candidate, after instruction, was taken to some place where there was water . . . and there plunged into the water in the Name of the Holy Trinity . . . it was sufficient when circumstances admitted of nothing else, to pour water thrice on the head of the candidate.—Cheetham—"A History of the Christian Church."

FIRST PERIOD (100-323 A. D.)—Baptism was ordinarily administered by a thrice-repeated immersion.—Kurtz—"Church History."

THE ANTE-NICENE PERIOD.—Baptism was administered as a rule by immersion three times repeated in the Name of the Father, Son, and Holy Ghost.—H. Wallis Smith—"Outlines of Early Church History."

THE NICENE AND POST-NICENE PERIOD.

NICENE AND POST-NICENE CHRISTIANITY (311-600 A. D.)—Immersion continued to be the usual form of baptism, especially in the East; and the three-fold immersion in the Name of the Trinity. Yet Gregory the Great permitted also the single immersion, which was customary in Spain, as a testimony against the Arian polytheism.—Schaff—"History of the Christian Church," Vol. iii, p. 486.

SECOND PERIOD (323-692 A. D.)—The dipping was thrice repeated; in the anti-Arian interest only once.—Kurtz—"Church History."

SECOND PERIOD (313-590 A. D.)—The ceremonies of baptism itself—the interrogations, the renunciations, . . . the three immersions, . . . remained essentially the same as in the preceding period.—Cheetham—"A History of the Christian Church."

Here (Constantinople) his imperial majesty (Constantine) erected the spacious and splendid Church of St. Sophia . . . Everything goes to prove that baptism was administered by triple immersion . . . the canon laws, the officers, the established rituals, the Lent sermons of the prelates, and the baptism of the archbishops themselves.

The baptism, then, of the Greek Church, as well as of St. Sophia, the metropolitan, in the *Fourth* and *Fifth* centuries, was . . . by triune immersion.

It would be easy to make similar observations on more Eastern churches, as on that at Antioch, the Capitol of Syria, where Chrysostom presided . . . on that of Alexandria, the Capitol of Egypt, where Athanasius was archbishop; on that at Jerusalem, where Cyril presided, and on many more, for all their baptistries resembled that at St. Sophia, and their baptism was that of believers by triune immersion.—Robinson—"The History of Baptism," Chap. xiii.

C. THE CHURCH FATHERS.

FIRST-SECOND CENTURY.

THE TEACHING OF THE TWELVE APOSTLES.—Chap. vii, *Concerning Baptism*.—And concerning baptism, thus baptize ye: Having first said all these things, baptize into the Name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the Name of the Father and Son and Holy Spirit.

NOTE.—The time of composition must be at least as early as the first half of the Second Century . . . probably as early as the first quarter.—Dr. Riddle.

FIRST-FOURTH CENTURY.

THE APOSTOLICAL CANONS.—*Canon L.*—If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion which is given into the death of Christ, let him be deprived.

NOTE.—The collection of canons is undoubtedly a compilation. Some are evidently more ancient than others . . . It is now generally admitted that the entire work (Constitutions and Canons) is not later than the Fourth Century.—Dr. Riddle.

SECOND-THIRD CENTURY.

TERTULLIAN (160-220 A. D.)—*De Corona*, Cap. vii.—

When we are going to enter the water . . . Hereupon we are thrice immersed.

Ad Praxeam, Cap. xxvi.—And, indeed, it is not once only, but three times, that we are immersed into the Three Persons at each several mention of Their names.

FOURTH CENTURY.

ST. CYRIL OF JERUSALEM (315-386 A. D.)—*Catecheses* xx, 4.—After these things ye were led to the holy pool of Divine Baptism . . . descended three times into the water, and ascended again.

BASIL (330-379 A. D.)—*De Spiritu Sanctu*, Cap. xv.—In three immersions, then, and with three invocations, the great mystery of baptism is performed.

GREGORY OF NYSSA (330-395 A. D.)—*The Great Catechism*, Chap. xxxv.—But the descent into the water, and the triune immersion of the person in it, involves another mystery.

ST. AMBROSE (d. 397 A. D.)—*De Sacramentis*, Lib. ii, Cap. vii.—Thou wast asked, “Dost thou believe in God the Father Almighty?” And thou didst answer, “I believe.” And thou wast immersed. Thou wast asked again, “Dost thou believe in our Lord Jesus Christ, and His Cross?” And thou didst answer a second time, “I believe.” And thou wast immersed. Thou wast asked a third time, “Dost thou believe in the Holy Ghost?” And thy answer was, “I believe.” So thou wast a third time immersed, that thy triple confession might absolve thee from the manifold offenses of thy former life.

NOTE.—*Baptism of St. Augustine at Milan by St. Ambrose*.—On Easter Eve, 387, Augustine was baptized with Alpius and his young son Adeotus . . . As the two young men and the boy entered the deep font on Holy Saturday, 387, they were thrice plunged beneath the lustral wave, and went forth in their white chrisom robes.—Farrar—“Lives of the Fathers,” Vol. ii, p. 346.

FIFTH CENTURY.

AUGUSTINE (354-430 A. D.)—*De Mystério Baptismatis*.—In this font before we dip your whole body (*toto corpore*) we ask, “Do you believe in God, the Father Omnipotent?” “Can you say, I do believe?” Again we ask, etc.

After you have declared that you believe we dip (*demersimus*) your heads thrice in the sacred font. Which ordinance of baptism is celebrated under the signification of a two-fold mystery. For rightly you are thrice immersed who

have accepted baptism in the Name of the Trinity. You who have been baptized in the Name of Jesus Christ, who on the third day arose from the dead, are thrice immersed. For this immersion thrice repeated expresses a type of the Saviour's burial; by which immersion you are buried with Christ in baptism, and with Christ you are resurrected through faith, etc.—Migne—"Patrologia" (Series Latina), Tom. xl, 1211.

LEO THE GREAT (390-461 A. D.)—*Letter to the Bishops of Sicily*.—The three-fold immersion imitates the lying in the tomb three days.

JEROME (d. 420 (?) A. D.)—*The Dialogue Against the Luciferians*.—For many other observances of the churches, which are due to tradition, have acquired the authority of the written law, as for instance the practice of dipping the head three times in the laver.

SOCRATES (a. 385 A. D.)—*Ecclesiastical History*, Book vii, Chap. iv.—The paralytic Jew receiving baptism with a sincere faith, as soon as he was taken out of the baptismal font, found himself perfectly cured of his disease.

Book v, Chap. xxiv.—I shall merely observe that they (the Eunomians) adulterated baptism; for they do not baptize in the Name of the Trinity, but into the death of Christ.

SOZOMEN (a. 400 A. D.)—*Ecclesiastical History*, Book vi, Chap. xxvi.—Some assert that Eunomius was the first who ventured to maintain that Divine baptism ought to be performed by one immersion, and to corrupt in this manner the apostolical tradition which has been carefully handed down to the present day. . . They asserted that baptism ought not to be administered in the Name of the Trinity, but in the Name of the death of Christ.

THEODORET (a. 393 A. D.)—*Hæreticarum Fabularem*, Lib. iv, Cap. iii.—He (Eunomius) both destroyed the custom of holy baptism given from the first by the Lord and the apostles and made exactly an opposite law, saying that it was not necessary to dip thrice the one being baptized, nor to use the Name of the Trinity, but to baptize once only into the death of Christ.

SIXTH CENTURY.

POPE PELAGIUS II (578-590 A. D.)—*Epist. ad Gaudent. ap. Gratian. distinct.* iv, Cap. lxxxii.—There are many who say they baptize in the Name of Christ alone, and by a single immersion. But the Gospel commanded . . . by a triune immersion.

SIXTH-SEVENTH CENTURY.

GREGORY THE GREAT (a. 540-604 A. D.).—*Ordo Romanus*, x, 22.—Then he baptizes him with a triple immersion . . . thus, “I baptize thee in the Name of the Father,” and immerses him once; “and of the Son,” and immerses him a second time; “and of the Holy Spirit,” and immerses him a third time.

Epistle to Leander, Bishop of Hispalis (in Spain).—Now we, in immersing thrice, signify the sacraments of the three days’ sepulture; so that, when the infant is a third time lifted out of the water, the resurrection after a space of three days may be expressed. Or, if any one should perhaps think that this is done out of veneration for the Supreme Trinity, neither so is there any objection to immersing the person to be baptized in water once, since there being one substance in three subsistences, it cannot be in any way reprehensible to immerse the infant either thrice or once, seeing that by three immersions the Trinity of persons, and in one the singleness of the Divinity, may be denoted. But inasmuch as up to this time it has been the custom of heretics to immerse in baptism thrice, I am of the opinion that this ought not to be done among you.

THE TESTIMONY OF ECCLESIASTICAL WRITERS CONCERNING THE PRACTICE OF BAPTISM, FROM THE SIXTH-SEVENTH CENTURY TO THE PRESENT

SIXTH-SEVENTH CENTURY.

A font remarkable in ecclesiastical history is that belonging to the Church of Notre Dame, in which Clovis (465(?)–511), the first Catholic, if not the first Christian king of the Franks, was baptized. . . . In this font was Clovis dipped three times in water at his baptism. . . . Nor did sprinkling appear in France till more than two hundred and fifty years after the baptism of Clovis.—Robinson—“History of Baptism,” Chap. xviii.

Vita Sancti Remigii.—Clovis having entered into the sacred font, . . . after a confession of the orthodox faith, at the interrogation of the bishop (pontifex), according to ecclesiastical custom, was baptized by triune immersion in the Name of the Holy and Undivided Trinity, Father, Son, and Holy Ghost.—“Patrologia,” Vol. cxxv, 1160.

The Life of Augustin (Austin) (d. 607), Archbishop of

Canterbury, by the Monk Gocilenus, Chap. iv, 37.—On that natal day of the Lord. . . . more than ten thousand Angles, besides women and children, an infinite number, in the river called Sirarius, were born again in the sacred font.—“*Patrologia*,” Vol. xxc, 79.

Before the coming of Austin, the monk, there were Christians in this country (Britain). . . . One of his requisitions was that they should give Christendome, that is, baptism, to babes. . . . Fonts for this purpose rose out of ecclesiastical canons. . . . All these fonts were evidently intended for dipping, as the size of them proves, and as the laws and rubrics of the Church ordain.—Robinson—“*History of Baptism*,” Chap. xviii.

King Edwin . . . received the faith, and the washing of regeneration, in the eleventh year of his reign, which is the year of the incarnation of our Lord, 672. . . . He was baptized at York, on the holy day of Easter. . . . So great then was the fervor of the faith . . . that Paulinus, at a certain time coming with the king and queen to the royal country-seat which is called Adgefrin, stayed there with him thirty-six days, fully occupied in catechising and baptizing, . . . and when instructed, he washed them with the water of absolution in the River of Glen, which is close by. These things happened in the province of the Bernicians; but in that of the Deuri also, where he was wont to be with the king he baptized in the River Sevale . . . for as yet oratorios or fonts could not be made in the early infancy of the Church in those parts.—Bede (b. 673 A. D.)—“*Hist. Eccl.*,” Lib. ii, Cap. xiv.

THEODORE (602(?)–690 A. D.), ARCHBISHOP OF CANTERBURY.—If any bishop or presbyter does not perform the triune immersion in baptism, but immerses once only in the death of the Lord, let him be deposed; for the Lord has not said to us, “Baptize into My death,” but “Go teach all nations, baptizing them in the Name of the Father, and Son, and Holy Ghost.”—Maskell—“*Monumenta Ritualia Ecclesiæ Anglicanæ*,” Vol. i, (cciv).

EIGHTH CENTURY.

In the year 753, Astulphus, King of the Lombards, oppressed the City of Rome. Pope Stephen III fled into France. . . . In the spring of 754, in answer to some monks of Cressy, in Brittany, who privately consulted him, he gave his opinion on nineteen questions, one of which is allowed to

be the first authentic law for administering baptism by pouring, which in time was interpreted to signify sprinkling. The question proposed was, whether in case of necessity occasioned by illness of an infant it were lawful to baptize by pouring water out of the hand, or a cup, on the head of an infant. Stephen answered: If such a baptism were performed in such a case of necessity, in the Name of the Holy Trinity, it should be held valid.

The learned James Basagne makes several very proper remarks on this canon, . . . as that, although it is accounted the first law for sprinkling, yet it doth not forbid dipping; that it allows sprinkling only in cases of imminent danger; that the authenticity of it is denied by some Catholics; that many laws were made after this time in Germany, France and England to compel dipping, and without any provision for cases of necessity; therefore, that this law did not alter the mode of dipping in public baptism, and that it was not till five hundred and fifty-seven years after that the legislature, in a council at Ravenna in the year 1311, declared dipping or sprinkling indifferent.

The answer of Stephen is the true origin of private baptism and of sprinkling.—Robinson—"History of Baptism," Chap. xxxiii.

The First Law in Europe for Baptizing Babes (789).—Whatever Cyprian and Augustine might intend, the one by advising and the other ordering Christians to baptize babes, . . . it made no observable progress till an event fell out in the Eighth Century, which gave it authority and credit for its great usefulness to despotical princes.

The Saxons, at that time Pagans, inhabited a great part of Germany. . . . Charlemagne (742-814) was resolved either to subdue the Saxons or utterly to exterminate the whole nation. . . . The severe laws yet stand in the capitularies of this monarch, by which they were obliged on pain of death to be baptized, or of heavy fines to baptize their children within the year of their birth. . . . He consulted all the eminent prelates of the age and his chief adviser was Alcuin, an Anglo-Saxon, Abbot of Canterbury. . . . They dwelt largely on the ceremonies of baptism, particularly the necessity of triune immersion.—Robinson—"History of Baptism," Chap. xxvi.

Alcuin, the Emperor's (Charlemagne's) prime ecclesiastic, contended warmly for triune immersion; but some bishops practiced the Roman mode, and dipped only once. The absolute necessity of dipping in order to a valid baptism,

and the indispensable necessity of baptism in order to salvation, were two doctrines which clashed, and the collision kindled up a sort of war between the warm bosoms of parents who had children, and the cold reasonings of monks who had few sympathies. The doctrine and the feelings of humanity revolted against it. . . . A great number of expedients were tried to remedy this evil . . . priests were empowered to baptize at any time, and in any place in case of sickness. . . . It was decreed that anybody licensed or unlicensed, a Jew or a degraded priest or scullion or a felon, might baptize.—Robinson—"History of Baptism," Chap. xxxiii.

In this year (789) Alcuin, in his letter to Paulinus, Patriarch of Friuli, says: "In which not only was it questioned concerning those who in Spain practiced three immersions, but invoked at each immersion the three Persons of the Blessed Trinity," . . . whom Alcuin very properly condemns.—Baronius, "Annales Eccl.," Tom xiii, Anno 798, xiii.

ALCUIN (735-804 A. D.)—*Lib. de Divinis Officiis De Sabbat. Sanc. Paschæ*.—Then the priest baptizes the child with triune immersion, at the same time invoking the Holy Trinity, saying, "I baptize thee in the Name of the Father," and immerses it; "and of the Son," and again immerses it; "and of the Holy Spirit," and immerses it a third time.

Liber Sacramentorum iv, De Baptismi Ceremoniis.—And thus in the Name of the Holy Trinity he is baptized by a triune immersion.—"Patrologia," Vol. cxxi.

Epistola XC, Ad Fratres Lugdunenses (798 A. D.)—And in like manner we are baptized unto the Father, and unto the Son, and unto the Holy Spirit; and we are thrice immersed that the Trinity may be represented in one sacrament.—"Patrologia," Vol. c, 290.

Epist. Edit. Quercetan lxxxi.—Striving to change the rule of universal custom, and with the invocation of the Holy Trinity declaring that it should be done with one immersion; and neglecting to typify the triune sepulture of our Saviour, when the apostle himself said, "You are to be buried with Christ in Baptism." (Quoted in Robinson's "History of Baptism," Chap. xxxiii).

NINTH CENTURY.

THE COUNCIL OF CALCHUTH (816 A. D.)—Let the Presbyters know that when they administer baptism they do not pour the holy water on the heads of the children, but always immerse them in the font as the Son of God afforded an

example unto all believers when He was three times immersed in the River Jordan."—Maskell—"Monumenta Rit. Eccl. Ang.," Vol. i, (ccv).

The eleventh and last canon (Second Council of Calchuth) by enjoining the priests not to sprinkle the infants in baptism shows the great regard they had for the primitive usage of immersion; . . . because it was the general practice of the primitive Church.—Collier—"Ecclesiastical History," Vol. i, 355.

The Council of Tribur (895 A. D.)—Triune immersion is an imitation of the three days' burial, and the rising again out of the water is an image of Christ rising from the grave. (Quoted in "Immersion"—Christian, Chap. xxi.)—Labbe and Cossart—"Church Councils," Vol. ix, 446.

TWELFTH CENTURY.

The Lateran Baptistry at Rome.—As there were several baptismal churches at Rome, that of St. John Lateran, the mistress if not the mother of all the rest, where the Pope was bishop, and where himself officiated, is the most proper to be seen on the present occasion.

The Pope went on to the baptismal hall. . . . There three children were waiting, which was the number usually baptized by the Pontiff. When the first was presented, he asked, "What is his name?" The attendant answered "John." Then he proceeded, . . . "I baptize thee in the Name of the Father," dipping him once; "and of the Son," dipping him a second time; "and of the Holy Ghost," dipping him a third time. The same was repeated to the other two.

The part relative to the habits of the Pope is taken from the twelfth ordinal in the collection of Father Mabillon, and it was written by a cardinal in the latter end of the Twelfth Century.—Robinson—"History of Baptism," Chap. xiv.

The Baptistry of Milan.—The Archbishop placed himself at the head of the baptistry, and two cardinals went down into the water. Three officers went among the catechumens and inquired for three boys, one to be named Peter, another Paul, and a third John. Having found them, they were conducted to the cardinals. The Archbishop asked. . . . One of the cardinals said, "Peter, I baptize thee," dipping him once, "in the Name of the Father"; and dipping him a second time, "in the Name of the Son"; and dipping him a third time, "in the Name of the Holy Ghost." Amen.

Thus, after a scrutiny, by triune immersion was baptism administered by the Catholics in Italy in the Twelfth Century.—Robinson—"History of Baptism," Chap. xvi.

In the meantime, three baptismal fonts being constructed, he so ordered as to baptize the male children in one; but the other priests in other fonts baptized the women and men separately. . . . For he commanded great tubs to be sunk into the earth, so that the mouths of these tubs should project the height of a man's knee above the ground, so that filled with water the descent into it would be easy. . . . The priest who stood at the font when he heard, rather than saw, that there was some one in the water, the veil being a little thrust aside, performed the mystery of the sacrament by the triune immersion of the head.—"The Life and Travels of Otho, Bishop of the Pomeranians," Book ii, Sec. 15.

In the Twelfth Century a council in Ireland ordained that children should be baptized in pure water by triune immersion. . . . In the same century a council at York ordained that baptism should be performed by triune immersion, and pouring was allowed in cases of necessity, as at Rome.—Robinson—"History of Baptism," Chap. xxxvi.

THIRTEENTH CENTURY.

In the times of Thomas Aquinas (1227-1274) and Bonaventure (b. 1221), immersion was in Italy the most common way.—Wall and Gale—"The History of Infant Baptism," Vol. ii, Chap. ix.

THOMAS AQUINAS.—Since in baptism water is used for the ablution of the body, not only by immersion, but also by sprinkling or pouring, can the baptism be performed; yet it is safer, since this is the more common use, to baptize by the mode of immersion.—"Summa Theologica," Tertia Pars, Questio lxvi, Art. vii.

The sacrament of baptism (as far as it pertains to its nature) is performed by a single or by a triune immersion, and each mode is to be selected for different reasons by the Church. So it was formerly decreed. Now, nevertheless, not without sin can the sacrament of baptism be administered without triune immersion.—"Summa Theologica," Tertia Pars, Questio lxvi, Art. viii.

The Synod of Angiers (1275) . . . instructs them (the priests) that the general custom of the Church is to dip thrice, or pour on water three times.

The Synod of Langres mentions pouring only. "Let the priest make three pourings, or sprinklings, of water on the infant in baptism."—Wall and Gale—"The History of Infant Baptism," Vol. ii, Chap. ix.

THE SYNOD OF EXETER (1287).—*Canon ii.*—And such immersion ought to be triune, except custom has it that it may be once only.—Maskell—"Monumenta Ritualia Ecclesiæ Anglicanæ."

THE COUNCIL OF WORCESTER (1240 A. D.)—We enjoin that in every church where baptism is performed, there shall be a font of stone of sufficient size and depth for the baptizing of children. . . . Such little candidate for baptism shall be thrice immersed.

THE COUNCIL OF NISMES (1284 A. D.)—The baptizer shall thrice immerse the infant in water; but if one immersion have been performed, the child will nevertheless be baptized.—(Quoted in "Immersion"—Christian, Chap. xxi.)—Labbe and Cossart—"Church Councils," Vol. xi, Book 2, 1586.

This sprinkling, which appears to have come first generally into use in the Thirteenth Century, in place of the entire immersion of the body, . . . while it may be left undecided whether the sprinkling should be done only *once* or *thrice*, though from a liturgical point of view, perhaps, the latter seems preferable.—Van Oosterzee—"Christian Dogmatics," Vol. ii, 749.

FOURTEENTH CENTURY.

It (immersion) was common enough so late as the Fourteenth Century. . . . The water is to be poured on the head, or the head is to be immersed three times.—"O'Kane on the Rubrics," Chap. iii, 175-179.

THE COUNCIL OF RAVENNA (1311 A. D.)—Baptism is to be administered by triune aspersion or immersion.—(Quoted in "Immersion"—Christian, Chap. xxii.)—Labbe and Cossart—"Church Councils," Vol. ii, Book 2, 1586.

It was not till 1311 that the Legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent.—"Edinburgh Encyclopedia," Vol. iii, 236.

The Council of Ravenna (1311) was the first council of the Church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister.—"Encyclopædia Britannica."

The Council of Ravenna (1311) legalized the baptism of

sprinkling by leaving to the officiating minister the choice of two modes of applying water.—“Johnson’s Universal Cyclopædia.”

The Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion.—“The Schaff-Herzog Cyclopædia of Religious Literature.”

Not till the end of the Thirteenth Century did sprinkling become the rule and immersion the exception.—Schaff—“History of Apostolic Christianity,” Vol. i, 568-570.

Infant sprinkling is more ancient than the institution of baptism itself, and it may be added, with equal truth, that it is more ancient than Judaism, and the origin of it is hid in the most remote depths of antiquity.

Tertullian, in the Second or Third Century, affirmed that the ancient Pagans initiated persons into the mysteries of Isis and Mythra by a mock baptism, which Satan inspired them to administer in order to render ineffectual that baptism which he saw Jesus would institute.—Robinson—“History of Baptism,” Chap. xiv.

NOTE.—*Tertullian*—“*De Baptismo*,” Cap. v.—For washing is the channel through which they are initiated into some sacred rites—of some notorious Isis or Mythras. The gods, themselves, likewise they honor by washings. Moreover, by carrying water around and sprinkling it, they everywhere purify country seats, houses, temples, and whole cities; at all events, at the Apollinarian and Eleusinian games they are baptized. . . . We recognize here also the zeal of the Devil rivalling the things of God, while we find him, too, practicing baptism on his subject.

NOTE.—“A religious or sacred rite called *Ausa Vatni*, which seems to have consisted either in pouring or sprinkling water over the child, was performed, a custom so common that we are not told how the water was poured or sprinkled over, though it may have been with the hand. . . . And certain forms of Christian baptism of the present day may be based upon the earlier form, which was only changed in name by the earlier missionaries.—Du Chaillu—“The Viking Age,” Vol. ii, Chap. iii.

Here are the plainest and most emphatic declarations . . . that immersion was changed to sprinkling, and this by the authority of Rome. Sprinkling, then, does not come from the New Testament, but from the Roman Catholic Church. It also teaches the dangerous tendency of innovations. Beginning with the affusion of a sick man, it has overthrown the entire act as commanded by Christ, and substituted an entirely different thing in its place.—“Immersion”—Christian, Chap. xx.

For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word “baptize,”—that those who were baptized were plunged, submerged,

immersed into the water. That practice . . . still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan. . . . Beginning with the Thirteenth Century, it (sprinkling) has gradually driven the ancient Catholic usage out of the whole of Europe. . . . Baptism by sprinkling was rejected by the whole ancient Church (except in the rare case of deathbed or extreme necessity) as no baptism at all. Almost the first exception was the heretic, Novatian. —Stanley—“Christian Institutions.”

Father Mabillon (1632–1707), having observed that the vulgar Roman Ordo was a confused collection of several ordines, collected with infinite pains the confused collection of several ordines, collated, corrected and published sixteen. Various as these are, the first being of the Ninth, and supposed to describe the Seventh or Eighth Century, and the last the Fourteenth, the order of baptism differs much less than could have been imagined; for in regard to the mode, there is not a trace of sprinkling or pouring. It is dipping, and in some triune immersion, and to this manner of baptizing every word agrees, as going down into the baptistry, coming up out of it, undressing, dressing, napkins, vestments and so on. —Robinson—“History of Baptism,” Chap. xiv.

FIFTEENTH CENTURY.

Father Mabillon says that, although there is mention made in the life of St. Liudger of baptizing a little infant by pouring on holy water, yet it was contrary to an express canon of the Ninth Century; contrary to the canon given by Stephen, which allowed pouring in cases of necessity; contrary to the general practice in France, where triune immersion was used; contrary to the practice of the Spaniards, who used single immersion; contrary to the opinion of Alcuin, who contended for triune immersion, and contrary to the practice of many who continued to dip till the Fifteenth Century. —Robinson—“History of Baptism,” Chap. xxxiii.

SIXTEENTH CENTURY.

In England the offices or liturgies for public baptism in the Church of England did all along, so far as I can learn, enjoin dipping, without any mention of pouring or sprinkling. The “*Manuale ad Usus Sarum*,” printed 1530, the twenty-first of Henry VIII, orders thus for the public baptisms: “Then let the priest take the child, and having asked the name, baptize him by dipping him in the water thrice.”

In the Common Prayer Book, printed 1549, the second of King Edward VI, the order stands thus: "Shall dip it in the water thrice." . . . Afterward, the books do leave out the word *thrice*, and do say: "Shall dip in the water, so it be discreetly and warily done." Which alteration, I suppose, was made in the sixth of Edward VI; for then there was a new edition of the book with some light alterations. And from thence it stood unaltered as to this matter to the fourteenth of Charles II.

And in Queen Mary's time the custom of dipping thrice seems to have been continued. For Watson, the popish Bishop of Lincoln, did in the year 1558, which was the last of Queen Mary, publish a volume of sermons about the sacraments, in the fourth of which he says: "Though the old and ancient tradition of the Church hath been from the beginning to dip the child three times, . . . yet that is not of such necessity, but that if he be but once dipped in the water, it is sufficient. Yea, and in time of great peril and necessity, if the water be but poured upon his head it will suffice."

There are apparent reasons why that custom should alter during Queen Elizabeth's reign. . . . Many of our English divines and other people had, during Queen Mary's bloody reign, fled into Germany, Switzerland, etc., and coming back in Queen Elizabeth's time they brought with them a great love of the customs of those Protestant Churches wherein they had sojourned: and especially the authority of Calvin, and the rules which he had established at Geneva, had a mighty influence on a great number of our people about that time. Now Calvin had not only given his dictate in his Institutions, that "the difference is of no moment, whether he that is baptized be dipped all over, and if so whether once or thrice; or whether he be only wetted with the water poured upon him." . . . But for an office or liturgy of any church, this (Calvin's) is, I believe, the first in the world that prescribes affusion absolutely. . . . So that in the latter time of Queen Elizabeth and during the reigns of King James and of King Charles I, very few children were dipped in the font.—Wall and Gale—"The History of Infant Baptism," Vol. ii, Chap. ix.

With regard to the form of baptism used in the Church of England, by King Edward's first book the minister was required to dip the child in the water thrice.—"Encyclopædia Britannica."

At the baptism of Prince Edward, afterward King Edward

VI, in the chapel of Hampton Court, Archbishop Cranmer stood godfather for the prince, as he had done four years before for the Princess Elizabeth, who was born at Greenwich, and baptized in the Conventual Church of the Franciscan Friars. Similar pomp was displayed at both, and the whole ceremony is inserted in histories of the times, etc. . . . They were both carried to the church and baptized in public, and both by triune immersion.—Robinson—"History of Baptism," Chap. xviii.

THE FIRST BOOK OF EDWARD VI.—Then shall the priest take the child in his hands and ask the name; and naming the child, shall dip it in water thrice; first dipping the right side, secondly the left side, the third time dipping the face toward the font; so it be discreetly and warily done, saying, I baptize thee.—L'Estrange—"The Alliance of Divine Offices."

THE CHURCH OF ROME.—The custom of dipping having been so long established by law, has become so inveterate that the practice did not fall wholly into disuse until the Sixteenth Century at least.—Robinson—"History of Baptism," Chap. xxxvi.

The Council of Cologne, under Herman (1536) . . . The child is thrice either dipped, or wetted, with the water.—Wall and Gale—"The History of Infant Baptism," Vol. ii, Chap. ix.

Art. XI. Baptism.—In the Roman Catholic Agenda (Mentz), 1513, the Rubric says: "He shall pour (fundat) the water thrice upon the head of the child, so that it shall reach his head and shoulders." The Augsburg ritual (1587) directs that the priest, "taking water from the font with his right hand, shall gently pour it (perfundat) over the head and body of the child three times." . . . —Krauth—"The Conservative Reformation and Its Theology."

Luther sought to restore immersion, but without effect.—Schaff—"History of the Christian Church," Vol. ii, 250.

Luther sided with the immersionists, described the baptismal act as an immersion, and derived *taufe* ("baptism") from *tief* ("deep"), because what one baptized he sank *tief* in the water.—"The Schaff-Herzog Cyclopædia of Religious Knowledge."

Luther baptized by completely dipping under water the naked children, but could not restore this method, for it had given way to sprinkling of the head and back (or merely the head). The Reformers fought bitterly against the present

commonly adopted rite of baptism.—Luther—"Works" (Büchwald Ed.), Vol iii, 119.

Baptism is called in Greek *baptisma*, and in Latin *mersio*: that is, if one dips something entirely into the water it closes together over it. Although in many places the custom of dipping children into the baptismal water, or of immersing them, has been abandoned; and although they are only sprinkled by the hand with the baptismal water, it, nevertheless, should be in such a way, and would be right, according to the meaning of the word "taufe," that the child, or any one who is being baptized, should be sunk entirely into the water and baptized and again be taken out. Without doubt the word "taufe" is derived from the word "tieffe"; that is, one should sink deeply into the water that which is being baptized.—Luther—"Works" (Wiemar Ed.), Vol. ii, 727.

Art. XI. Baptism—"It would please me, therefore, that she should . . . modestly have the water poured upon her, or, if she sit in the water up to her neck, that her head should be immersed with a triune immersion." (Luther's reply (1530) to a letter written by an evangelical pastor, who had consulted him in regard to the baptism of a Jewish girl.)

Luther, in 1519, under the influence of the Romish Liturgy, and of the writings of the Fathers, believed that the symbolical significance of baptism, as pointing to the drowning and death of sin, though essentially unaffected by the mode, is yet brought out more clearly in immersion, and at that era so far preferred it.—Krauth—"The Conservative Reformation and its Theology."

De Sacramento Baptismo. Das Taufbüchlein. Martin Luther (1523).—Here he names the child, and dips it into the font, and says, "And I baptize thee into the Name of the Father."—*Codex Liturgicus*—Daniel, Vol. ii, Part ii.

De Sacramento Baptismo. Luther's Catechism (1529).—What does such baptizing with water mean? It signifies that the old Adam in us is to be drowned by daily sorrow and repentance, and perish with all the sins and evil lusts; and that the new Man should daily come forth again and rise, whoshall live before God in righteousness and purity forever.—*Codex Liturgicus*—Daniel, Vol. iii, Chap. ii.

The Formula of Concord (1576).—We publicly profess that we also receive *Dr. Luther's Smaller and Larger Catechisms*, as they are included in Luther's Works.—Schaff—"Creeds of Christendom," Vol. iii, Part i.

The Creeds of the Evangelical Lutheran Church.—The Saxon Visitation Articles (1592), Art. iii. Of Holy Baptism: All who are baptized in Jesus Christ are baptized in His death; and by baptism are buried with Him in His death, and have put on Christ.—Schaff—"Creeds of Christendom," Vol. iii, Part i.

Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence; churches should be at liberty to adopt either according to the diversity of climates, although it is evident that the very word baptize, however, signifies to immerse, and it is certain that immersion was the practice of the ancient Church.—Calvin—"Institutes," Book iv, Chap. xv, Sec. 19.

The introduction of sprinkling instead of dipping in ordinary cases, into this island (Britain), seems to have been effected by such English, or more strictly speaking, Scotch exiles, as were disciples of Calvin at Geneva, during the Marian persecution.—Robinson—"History of Baptism," Chap. xxxiii.

The Confession of Faith of the Churches of Saxony was subscribed at Wittenberg, on the 10th of July, in the year 1551, by superintendents, pastors and professors, in all thirty-one, in order to be presented to the Council of Trent. Melancthon published this with a preface, and soon after several more acceded. The Article on Baptism is express for dipping, . . . "I baptize thee, that is, I testify by this immersion, that thou art cleansed from sin, and now received by the true God."—Robinson—"History of Baptism," Chap. xxxiii.

The Council of Trent (1543-1563.)—Canon xiii.—On Baptism: If any one saith that little children, for that they have not, after having received baptism, to be reckoned amongst the faithful; and that for this cause they are to be rebaptized when they have attained to years of discretion; or that it is better that the baptism of such be omitted than that, while not believing by their own act, they should be baptized in the faith alone of the Church; let him be anathema.—Waterworth—"The Canons and Decrees of the Council of Trent."

The celebrated James Sadolet, who was the first secretary to Leo X, and afterward created cardinal by Paul III, in the year 1536, says: "Our triune immersion and our triune emersion denote that we are buried with Christ in the faith

of the true Trinity, and that we are buried with Christ in the same belief."—Robinson—"History of Baptism," Chap. xxxiii.

SEVENTEENTH CENTURY.

Upon the review of the Common Prayer Book, at the Restoration, the Church of England did not think fit to forego their maxim, that it is most fitting to dip children that are well able to bear it.—Wall and Gale—"History of Infant Baptism," Vol. ii, Chap. ix.

In this country (England) sprinkling was never declared valid, ordinary baptism till the assembly of divines in the time of Cromwell (1599-1658), influenced by Dr. Lightfoot, pronounced it so.—Robinson—"History of Baptism," Chap. xix.

In England, even in the reign of Edward VI, triune immersion . . . was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that Church. In 1556 a book was published in that place containing "The Form of Prayer and Ministration of the Sacraments, approved by the famous and godly learned man, John Calvin," in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles . . . returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorized by the established Church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling and twenty-four for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that Assembly.—"Edinburgh Encyclopædia," Vol. iii, 236.

For so many were so unwilling to have dipping excluded, that the votes came to an equality within one; for the one side were twenty-four, the other twenty-five, the twenty-four for the reserving of dipping, and the twenty-five against it, etc.—Lightfoot—"Works," Vol. xiii, 299.

John Conrad Werndley—Liturg. Pigurin. London, 1693.
—Of Baptism: The godmother goeth near the minister, holdeth the child over the font, and the minister poureth

three handfuls of water upon the child's head.—Robinson—"History of Baptism," Chap. xxxvii.

EIGHTEENTH CENTURY.

LUDOVICO ANTONIO MURATORI (1672-1750) *Antiq. Ital. Tom. iv. Diss. lxxvii, De Ritibus Ambrosianæ Ecclesiæ*.—Observe the Ambrosian manner of baptizing. Nowadays the priests preserve a shadow of the ancient Ambrosian form of baptizing, for they do not baptize by pouring as the Romans do: but, taking the infants in their hands, they dip the hinder part of the head three times in the baptismal water in the form of a cross; which is a vestige yet remaining of the most ancient and universal practice of immersion.—Robinson—"History of Baptism," Chap. xxxiii.

Petri Terpagen Ritual, Eccl. Danic et Norvegic.—Harnie, 1706. *De Baptismo*.—Then the head of the child is held over the font, and the priest pours water three times over it. (Lutheran Baptism in Denmark and Norway).—Robinson—"History of Baptism," Chap. xxxvii.

SAVANNAH, 1736, February 21st.—Mary Welch, aged eleven days, was baptized according to the custom of the first Church, and of the rule of the Church of England, by immersion.

MAY 5th.—I was asked to baptize a child of Mr. Parker's, second baliff of Savannah. But Mrs. Parker told me, "Neither Mr. Parker nor I will consent to its being dipped." I answered, "If you certify that your child is weak, it will suffice (the Rubric says) to pour water upon it." She replied, "Nay, the child is not weak; but I am resolved it shall not be dipped." This argument I could not confute. So I went home; and the child was baptized by another person.—John Wesley—"Journal."

Wesley's Ritual (1784)—Order of Baptism.—The minister, coming to the font, which is filled with pure water, etc.

592. *The Ministration of Baptism to Infants*.—Then the minister shall take the child into his hands, and saying to the friends of the child, "Name this child." And, then, naming it after them, he shall dip it in the water, or sprinkle it therewith, saying, "I baptize thee," etc.

593. *The Ministration of Baptism to such as are of Riper Years*.—Then shall the minister take each person to be baptized by the right hand, and placing him conveniently by the

font according to his discretion, shall ask the name, and then shall dip him in the water or pour water upon him.—Sherman—"History of the Discipline."

PRE-REFORMATION TIMES.

In this country (France), however, sprinkling was never practiced, in ordinary cases, till after the Reformation.—"Edinburgh Encyclopædia," Vol. iii, 236.

It was the ordinary practice in England before the Reformation to immerse infants.—"Chambers' Cyclopædia."

In brief, it may with great truth be affirmed that during the whole establishment of the Catholic religion in England, that is, from the close of the Sixth to the middle of the Sixteenth Century, a period of nearly a thousand years, baptism was administered by immersion, except in cases of necessity, . . . the evidence is beyond all contradiction. Canons, manuals, legends, histories and homilies describe it in words; and monuments, baptistries and pictures in missals describe it in sculpture and painting.—Robinson—"History of Baptism," Chap. xxxiii.

Fonts, like medals, form a history, and from an history of fonts incontestable evidence rises to prove that during the whole reign of Popery public ordinary baptism was administered by immersion.—Robinson—"History of Baptism," Chap. xviii.

PRESENT-DAY PRACTICES.

The printed creeds, canons and rituals of churches resemble the statute laws of a kingdom. . . . If by sprinkling be understood scattering in small drops, it must be granted it is contrary to law in the Church of Rome, in the Lutheran Church and in the Episcopal Church of England. In the standards of these churches baptism is defined as dipping; pouring is tolerated in case of weakness; but sprinkling is not mentioned.—Robinson—"History of Baptism," Chap. xxxvi.

Public Baptism of Infants.—Then the priest shall take the child into his hands . . . he shall dip it in the water discreetly and warily, saying. . . .—The Book of Common Prayer.

I am not unaware that it is the custom of some of the English clergy, in modern days, to observe triune affusion, repeated at the expression of the Name of each of the Divine

Persons, according to the example of antiquity, when immersion was the rule.—Maskell—"Holy Baptism," Chap. iii.

Q. Ought baptism to be administered by dipping; or by pouring of the water; or by sprinkling of the water?

A. It may be administered validly in any of these ways; but the custom of the Church is to administer the sacrament either by dipping in the water, which is used in the East; or by pouring of the water upon the person baptized, which is more customary in these parts of Christendom. Moreover, it is the custom in all parts of the Catholic Church, and has been so from the Apostolic days, to dip or pour three times at the names of the three Divine persons; though we do not look upon this so essential that the doing otherwise would render the baptism invalid.—Challoner—"The Catholic Christian Instructed." (Published with the approbation of the Most Rev. John McCloskey, D. D., Archbishop of New York, 1897.)

Luther found the practice in the Church of applying the water in baptism three different times, once at the mention of each Name of each Person in the Trinity, and he accepted this mode and practiced it himself. And in this the Christian Church that is known by Luther's name follows his example. . . . by observing the triune application of water in baptism we are in close harmony with the early Church.—Gerfen—"Baptizein," Chap. xvi.

The Larger Catechism of the Russian Church—QUESTION 290. What is most essential in Baptism?

Triune immersion in water in the Name of the Father; and of the Son; and of the Holy Ghost.—Schaff—"Creeds of Christendom."

I have at hand a fresh and new statement of the case. The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practice immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, 'the commonest day-laborer understands nothing else for *baptizo* but immersion.' . . . I asked a professor what *baptizo* meant, and he said: 'It has but one meaning—to submerge, to immerse. Why do you ask?'"

In reply to an editorial in the *Christian Observer*, of Louisville, Kentucky, Dr. Powell writes to the *Western Recorder*, January 8, 1891, as follows: "I asked Brother Sakellarios, who has charge of the Baptist Church in Athens,

if the Greek word could mean anything but immersion, and he said 'No.' To my inquiry how the Presbyterians managed this question, he replied, 'Very easily—by having a baptistry made, in which they immerse infants just as the Greek priests do.' Said he: 'Once they sprinkled some children, and it created such a scandal that it came near breaking up the Church, and they were compelled to have a small baptistry made.' . . . In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practiced."

Here is an instance where the Presbyterians practice what their scholars preach. This is the land where Greek is a living language and nothing but immersion is practiced there. —"Immersion"—Christian, Chap. xxvii.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

- AMERICAN FIRST FRUITS.** Price 25 cents, 10 copies \$2.
- A WOMAN OF CANAAN: WITH ITS APPLICATIONS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- BY WHAT AUTHORITY DOEST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST'S METHODS OF HEALING.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIABOLICAL SPIRITUALISM UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIVINE HEALING VINDICATED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DO YOU KNOW GOD'S WAY OF HEALING?** In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.
- DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY.** 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER.** 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers.** 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser.** 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS.** 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH.** A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY.** In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW I CAME TO SPEAK FOR JESUS.** By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW JESUS HEALS THE LITTLE ONES.** By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- HOW TO PRAY.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL."** In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- IF IT BE THY WILL, LIKE A SHEPHERD,** by Rev. John Alex. Dowie, and **HOW I CAME TO SPEAK FOR JESUS,** by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.
- INGERSOLL EXPOSED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL."** An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER.** 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.
- JESUS THE HEALER AND SATAN THE DEFILER,** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED.** Do You Know God's Way of Healing? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING.** In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.
- LEAVES OF HEALING.** In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid: three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING.** In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

- LEAVES OF HEALING. In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.
- LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.
- PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY and *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BEATITUDES. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL and THE SANCTIFICATION OF TRIUNE MAN. 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN. 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY. 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.
- ZION'S BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S HOLY WAR. 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50, prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED,

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

1201 Michigan Boulevard,
CHICAGO.

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

NEW AND REVISED

Catalogue of Zion Publishing House

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

- Vol. 1, No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will:" Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2, No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3, No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4, No. 1, January, 1900—Do You Know God's Way of Healing? and He is Just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Dost Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquers for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5, No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 33 ROSEBURY AVENUE, LONDON, E. C., ENGLAND; or ZION PUBLISHING HOUSE, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

NOVEMBER, 1901.

PRICE FIVE CENTS.

VOL. 5. NO. 11.

Fifty Cents a Year.

A VOICE FROM ZION.

Fathers and Children

RESTORATION MESSAGES

— OF —

PURITY, PEACE AND POWER.

BY THE

REV. JOHN ALEXANDER DOWIE

(ELIJAH THE RESTORER),

General Overseer of the Christian Catholic Church
in Zion,

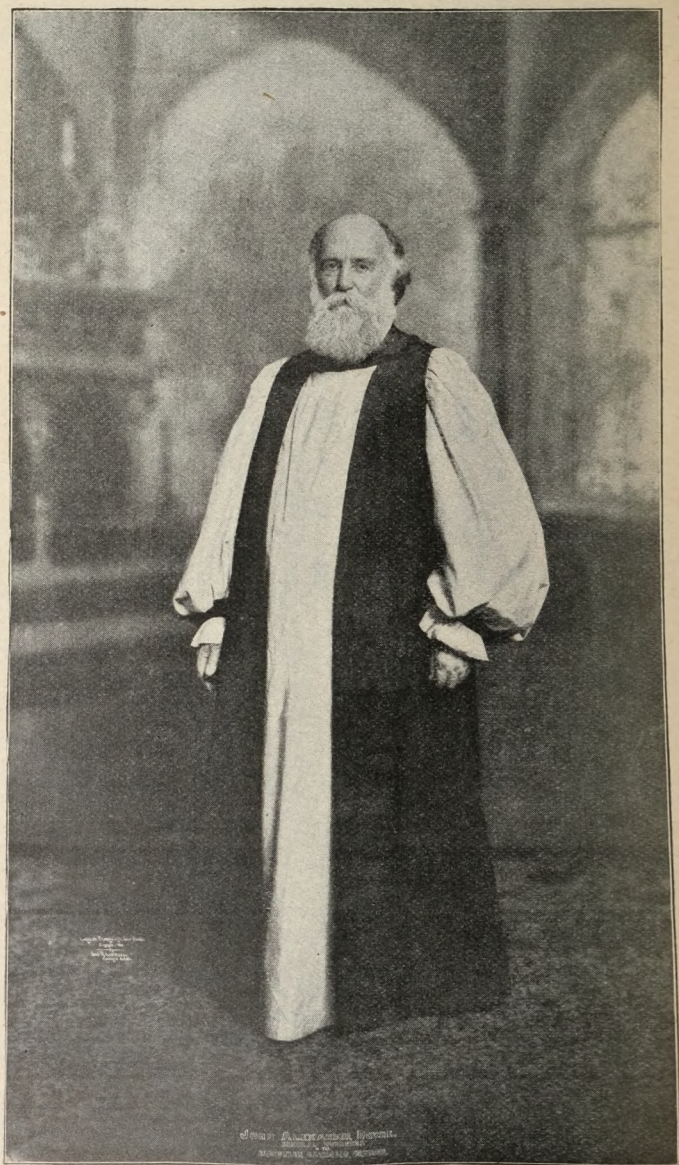
Delivered in the Chicago Auditorium, Lord's Day Afternoons,
September 1, 8, and 15, 1901.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE,
1300 MICHIGAN AVENUE.
1901.

Entered at Chicago Postoffice as Second Class Matter.

Published Monthly.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.



GEORGE ALFRED HENRI.
B.A. 1871.
MONTREAL COLLEGE, QUEBEC.

ELIJAH'S RESTORATION MESSAGES

MESSAGE No. I—FATHERS AND CHILDREN.

ELIJAH THE RESTORER is fulfilling the prophecy concerning his work, which God gave to His servant Malachi 2300 years ago, with a mighty power inspired by the Spirit of the Living God. He is turning the hearts of the fathers to their children, and the hearts of the children to their fathers.

This blessed mission has been wrought by God through him for many years, but it has been with a special blessing and power since the date of his wonderful Declaration of his mission on June 2d of this year.

On Lord's Day afternoon, September 1, 1901, he stood before nearly 5000 people in the Chicago Auditorium, and sent forth again that ringing Elijah call to the Children of Men to turn their hearts to their Heavenly Father. Then he showed how earthly fathers would turn the hearts of their children toward themselves by turning their own hearts toward God their Father.

As the Voice of the man of God rang out, now breaking with tenderest love and pity; now deep and earnest in mighty pleading; now strong and vibrant with a Divine indignation as he attacked Satan and sin; now clear and joyous as he foretold the glorious triumph of the Father in the Name of the Son and by the power of the Holy Spirit, godly hearts were filled with an intense joy and a determination to Go Forward with renewed earnestness and strength, doing their part in the wonderful work of Restoration, and thousands of stony hearts, rebellious at first, were touched, broken, and melted.

As God's Messenger closed his discourse, many thousands of eyes were filled with tears—tears of joy and gladness for the redeemed; tears of penitence for the sinner. Then came the call: "All who desire to turn to their Heavenly Father, to love and serve Him, stand and tell Him so." Like a mighty

tidal wave the many thousands of that great audience, tier on tier—tier on tier in the orchestra, in the circle, in the boxes, in the balconies, and in the galleries—arose to their feet, with scarcely an exception.

Then there was a hush.

Then came a scene of quiet but almost overwhelming intensity as, following the voice of the man of God, the multitude repeated together the prayer of repentance, confession, and consecration.

It was the occasion of the opening of the Series of Special Messages of Purity, Peace, and Power in the Chicago Auditorium, and the opening of that building on Lord's Day afternoons for a period of two years, with the exception of the hot months of June, July, and August.

Zion Seventies in the two weeks previous had distributed in the City of Chicago 500,000 proclamations of Purity, Peace, and Power, in the reproductions of the handwriting of the General Overseer, inviting the people to attend the Series in the Auditorium.

As a result, the great vestibule at the Congress Street entrance of the Auditorium, and a large portion of the street itself at this point, was crowded with people fully an hour before three o'clock, the time announced for the service to begin. Doubtless thousands went away despairing of finding room.

Promptly at 2:30 o'clock the doors were opened and the great flood of humanity rolled in. It was but a few minutes before orchestra, parquet circle, family circle, boxes, and first balcony, seating an aggregate of nearly 4000, were completely filled with people.

Still the crowds came. Many hundreds climbed the long stairways to the galleries. Nearly a thousand, perhaps, came in, but discouraged by the great distance to the upper galleries, were content to stand in the broad foyer immediately in the rear of the family circle.

Promptly at three o'clock the great organ pealed forth the opening strains of the Processional, and down the aisles, swaying in perfect rhythm with the cadence of the music, came the little girls of Zion Junior White-robed Choir. Following them came the sweet-voiced singers of the Senior Choir, offering

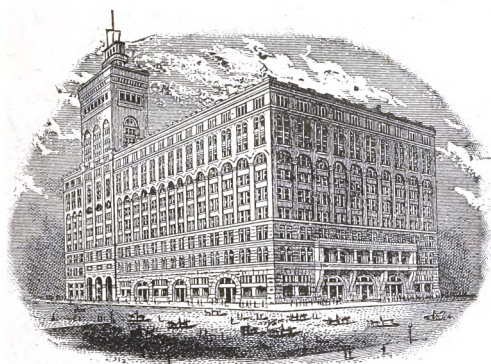
their praise and worship to God in the words of the stirring Processional Hymn:

Forward! be our watchword,
Steps and voices join'd;
Seek the things before us,
Not a look behind.
Burns the Fiery Pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward thro' the desert,
Thro' the toil and fight!
Jordan flows before us;
Zion beams with light.

Forward, when in childhood
Buds the infant mind;
All thro' youth and manhood,
Not a thought behind:
Speed through realms of nature,
Climb the steps of grace;
Faint not, till in glory
Gleams our Father's face.
Forward, all the lifetime,
Climb from height to height,
Till the head be hoary,
Till the eve be light.

Glories upon glories
Hath our God prepar'd
By the souls that love Him
One day to be shar'd:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have utter'd
Thought or speech a word.
Forward, marching eastward
Where the heav'n is bright,
Till the veil be lifted,
Till our faith be sight.

As the singers mounted and filled a large portion of the stage, following them came the Robed Officers, the Overseers, and the General Overseer in the rear. When the General Overseer reached the platform, the audience arose to their feet. Clear and distinct to the uttermost parts of the great



CHICAGO AUDITORIUM.

auditorium were heard the words of the General Overseer uttering the Invocation:

God be merciful unto us, and bless us,
And cause His face to shine upon us,
That Thy Way may be known upon earth,
Thy saving health among all the nations.
For the sake of Jesus. Amen.

Chicago Auditorium, Lord's Day Afternoon, September 1, 1901.

The Choir and congregation then sang Hymn Number 151:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord:
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

The audience then united in repeating the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost,
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

SCRIPTURE READING AND EXPOSITION.

The General Overseer read in the Inspired Word of God, in the third chapter of the Book of the Prophet Malachi, beginning at the sixteenth verse, reading through the last chapter of the Old Testament:

Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a book of remembrance was written before

Him, for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of Hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the Day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the Day that I do make, saith the Lord of Hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Also in the Gospel according to St. Luke, the fifteenth chapter, beginning at the eleventh verse.

THE PEARL OF PARABLES.

And He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

When the Lord was indicating the kind of wages that the Devil gave his servants, He could not think of a meaner or more disgusting occupation than that of feeding swine.

Is there a meaner or more disgusting occupation?

I think there is, and that is to eat swine's flesh. If it is disgusting to feed them, it is infinitely more disgusting to eat them.

Filthy, foul, disease-breeding, they are the very scavengers of creation, eating their own offal and filth, and full of cholera, trichinosis, tuberculosis, and all other kinds of filthy diseases.

There is no end to the filth and misery that these scrofulous and cancer-producing brutes create in the brutes that eat them.

May God help you to see what a filthy and foul and disgusting food that is, of which God Himself said:

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

And in this Pearl of Parables our Lord could think of nothing more disgusting when He thought of the service of Satan and of sin than to liken it to a man who sent the poor prodigal into his fields to feed swine.

Ugh! My Good Lord, to think of eating the filthy thing is more disgusting still!

And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother has come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

May God bless His Word.

FATHERS AND CHILDREN.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come.

It was my privilege, just three months ago, on June 2d, to stand on this platform and make the Declaration as Elijah the Restorer which has caused so much comment throughout the world, and which God has already so abundantly blessed and vindicated.

I read to you today, and set in the front of all that I have to say, the same words which I then took for my principal text—the last words in the Old Testament, the Book of the Prophet Malachi, the fourth chapter, the fifth and sixth verses:

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

“And smite the earth with a ban.”

The word is rendered “curse” in the Old Version. It is more properly “ban.”

It becomes, therefore, my duty, in accordance with the Declaration of June 2d, to begin now A Series of Special Messages connected with God's glorious Purposes in the Times of the Restoration of All Things which have now begun.

How wonderful is the distinguishing fact in the Gospel of the Kingdom of God that our Lord Jesus, the Christ, in His wondrous life on earth, and by the Spirit since He reascended into the heavens, has kept before us, at all times, the fact that His Glad Tidings was a Message from God the Father.

For God (the Father) so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him.

THE MESSAGE OF GOD THE FATHER.

The Message of God the Father was the Commission of Christ the Son. It is still the Mission of the Holy Spirit.

It is a Father's Message that rings out in your ears today:

Come home! Come home! You are weary at heart:
For the way has been dark, and so lonely and wild.
O prodigal child, come home!

The Message must reach all men everywhere, for it is the Message of God the Father; it is the Message of God the Son; it is the Message of God the Holy Ghost; it is the Message of Elijah in these days that immediately precede the Great and Terrible Day of the Lord.

"Come home!"

THE PRODIGAL IN THE FAR COUNTRY MUST HEAR IT.

Christ taught us what no one else ever did; He makes us understand it still: that the Mission of the Spirit is to cry "Abba, Father!" and to help us to say it.

How wonderful is the fact that the Christ in teaching us to pray never taught us to pray to Himself; never taught us to pray to the Holy Ghost; never taught us to pray to saint or angel, Virgin, or human being.

He taught us to say "Our Father," when one said to Him, "Lord, teach us to pray, even as John also taught his disciples." Jesus afterward told them that John was Elijah, so it was as if they said, "Oh, teach us to pray as Elijah prayed on Carmel's Mount!"

He had prayed that there might be no rain. Three years and six months had passed away, and the heavens were as brass. The people were dying, and the cattle had almost perished from the land.

Then when on Carmel's Mountain the people had acknowledged Jehovah, and the priests of Baal had been smitten—O God, smite them once again (Amen)—the prophet went up to the highest peak, and there prayed until the blessed rain came.

"Lord," they said, "teach us to pray as John, as Elijah, taught his disciples—for Thou hast told us that he was Elias—teach us to pray as men who can bring blessing from the heavens that seem like brass."

And He taught them to pray. But how simple was the teaching; and how simple always is prayer. "Our Father." "When ye pray, say, Our Father." Oh, that is it!

THE CHRISTIAN CHURCH HAS LOST THE CRY, "OUR FATHER!"

Humanity never really had it, until Christ revealed the Father.

"Our Father!" Have we not all one Father? Yes, but men do not know it, and they do not pray to the Father.

Never shall the heart of mankind be turned, father to son, mother to daughter, until they know God as Father.

Never shall we understand the Mission of the Christ until we know that He came from the Father; that He went to the Father; that He pleads as our Advocate with the Father; that He is coming back to this earth to establish the Kingdom of the Father.

Never shall men understand the mighty power of that word "Father," until they know that all things are from the Father; that all things subsist by means of the mighty operation of the Eternal Father working in and through the Son and the Spirit.

THE FATHER'S LOVE IS FOR ALL MEN.

Let us not forget that God is our Father—not the Father of *some* men, but the Father of *all* men.

The propitiation which Christ made is not for our sins only, "but also for the sins of the Whole World."

The Father's Love is reaching out to all humanity, and it is a conflict between the Father of Eternal Truth and the Father of Lies; the Father of Purity and Love and the father of uncleanness and lust; the Father of Light with whom there is no variableness, neither shadow of turning, and the father of darkness and crookedness, who has made misery for countless millions of spirits who fell with him and have been damned through him, and are being damned through him today, because he continues to lead them away from their Father in Heaven. The Message of Christ was a Message from the Father, and when He left us He said, "I ascend unto My Father and your Father, and My God and your God."

Strong Son of God, Immortal Love,
Whom we who have not seen Thy face,
By faith, and faith alone, embrace,

Thou art our Advocate with the Father!

PURITY.

Men may well bow their heads and say, "Oh, how can I commune with the Father of Light?"

Eternal light! Eternal light!
 How pure the heart must be
 When placed within Thy searching sight,
 That shrinks not, but with calm delight
 Can live and look on Thee.

The Spirits that surround Thy Throne
 May bear that burning bliss;
 But that is surely theirs alone,
 For they have never, never known
 A fallen world like this.

Oh, how shall I, whose native sphere
 Is dark, whose mind is dim,
 Before the Ineffable appear,
 And on my naked spirit bear
 That uncreated beam?

The answer comes ringing down to every earnest heart—

There is a way for man to rise
 To that sublime abode,
 An Offering and a Sacrifice,
 A Holy Spirit's energies,
 An Advocate with God.

These, these prepare us for the sight
 Of holiness above;
 And we the sons of ignorance and night
 Shall dwell in the Eternal Light,
 Through the Eternal Love.

Our Father who art in the heavens, we hallow Thy Name.
 We thank Thee for the Name that enables us to see Life
 and Love in the deepest darkness and in the utmost misery;
 for the Name that leads us to cry out amid our sin and sick-
 ness, and sadness and sorrow, and temptations and trials, and
 toils and afflictions, "Father! Father!"

Will He hear us? Is He not too far away?

Voices—"No."

General Overseer—Oh, can He hear us? Will He help us?

Voices—"Yes, yes."

AN EARTHLY FATHER HEARS AND HEEDS THE CRY "FATHER."

General Overseer—Up the victor's way, to the Temple of
 Jupiter, swept the procession one Roman holiday. It was the
 procession of a victorious general who bore the title of *Cæsar*,
 as the German Emperor bears today the title of Kaiser.

He swept on with all his panoply and pride, a victorious
 leader amidst the plaudits of the people.

Standing in his chariot, he reined in his horses and bowed
 grimly from side to side as the people proclaimed him, "*Ave*
Cæsar, Imperator! Ave Cæsar, Imperator!"

He heard their cry, "*Cæsar, Imperator!*" and rode on with
 his captives chained to his chariot wheels, while behind him
 came the kings and princes of the lands he had conquered with
 his great generals and mighty soldiers.

The music was ringing, the shields clashing, while the people shouted, "*Ave Imperator Cæsar!*"

Suddenly there is a hush.

Out from the crowds comes a little child and raises his tiny hands, with a look of infinite satisfaction and love.

He has burst from a mother's or nurse's arms, he has leaped into the victor's way, almost beneath the horses' feet, and has uttered only one word. The little boy's cry is not "*Cæsar*"; it is not "*Imperator*," but "*O Pater! O Father!*"

Cæsar reined his horses, held them in check, stopping the entire procession, and the little fellow, almost run over, kept up the cry, "*O Pater!*"

Handing his reins to the charioteer the *Imperator* leaped from his chariot and raised the child and kissed him.

Then louder than ever rang the cry, "*Ave Pater! Ave Pater! Hail, Father!*"

They saw that the heart of the Cæsar was the heart of a father; as he embraced his child and kissed him and mounted his chariot holding him to his breast, the people continued to shout amidst smiles and tears, "*Ave Pater!*"

THE CRY THAT REACHES THE FATHER IN HEAVEN.

Oh, God is great! God is wonderful! God is all-powerful.

He is an *Imperator!* He is absolute.

But God is merciful!

If you but cry, "Father, Father!" He will rein the chariots of the stars; He will rein the chariots of the suns; He will rein the planets in their courses, and He will leap from Heaven, and will raise His child to His heart.

He is your Father; He is my Father.

He is your Father; and "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Do you believe it?

Audience—"Yes."

General Overseer—Do you know it?

Audience—"Yes."

General Overseer—Will you not love Him then?

Audience—"Yes."

General Overseer—Will you not serve Him?

Audience—"Yes."

WE MUST UNDERSTAND THE LOVE OF THE FATHER.

My brothers, will not that pity of God for you, for me, the erring sons of earth, the erring daughters of earth, make us to cry this day, "Father, Father"?

What shall turn the hearts of the children to the fathers in this generation?

What shall turn the hearts of the fathers to the children in this generation?

It must be the knowledge of God as our own Father. Until that Father's Love is ours, we shall never know the Brother Love of our Great Elder Brother.

We shall never know the sympathetic Love of the Paraclete, the Advocate for God with man, the Holy Spirit, or the love that should be in a father's heart to his children, until we have known the Love of the Father for us.

Hence I say, my brothers and my sisters, the only Way for the divided families of earth, the only Way for the divided households of earth, the only Way for the sin-stricken and disease-smitten multitudes of earth, swayed to and fro by diabolic passion, is the Way which leads to the Father.

Jesus said, "I am the Way, and the Truth, and the Life: no one cometh unto the Father but by Me."

He came from heaven to earth, and showed His Love in His life, in His words, in His deeds, in His death, in His resurrection, in His reascension, and in the descent of the Holy Ghost.

He, our Great Elder Brother, is with our Father, pleading for us, and is not ashamed to call us brethren: for He has shared our human nature, and felt all the temptations possible to humanity.

He is the Man of Sorrows no more, it is true; but He is the Man of Sympathies forever.

There is no mere emotional feeling that can take the place of a real, spiritual regeneration.

THERE IS ABSOLUTELY BUT ONE WAY TO KEEP YOUR CHILDREN'S LOVE.

You must find in God, your Father, and in Christ, His Son, your Saviour, and in the Holy Spirit, your Comforter and Guide, ere your heart, no matter how much it may be turned to your children, can ever turn your children's hearts to you.

A mother and a father said to me, as they wept because of the waywardness of their son: "O Doctor, how we loved him. How we cared for him. How we indulged him. How we gave him all that heart could wish. How well we educated him. How proud we were to see him grow into life, handsome, bright, cultivated, clever, and beautiful as Apollo."

"Yes," I said, "you did all that for him; but did you ever pray with him?"

"Did you ever lead him to the Father in Heaven?"

"Did you ever ask him to yield his heart to God and his life to the guidance of the Christ?"

"Did you ever ask him to be led by the Spirit of Purity, and Love, and Power? Did you bring him to God?"

"No."

"Well," I said, "how could you expect it to be otherwise?"

"You brought him up in a prayerless home, and you sent him out into a godless world."

"Your love could not keep him from the power of the Destroyer.

"He had no Power within him, no Power to help him, no Friend in heaven to plead for him, no Spirit to instruct him.

"You sent out a splendidly educated beast, and he fell into bestiality. Whose fault was it?

"It was yours. You made a magnificent animal—educated, brilliant, powerful; and when he had the power over himself he laid the reins on the neck of Desire, and he went down to hell."

They were weeping because that son was about to die for his crimes.

In his intoxication and madness he had destroyed the life of the beautiful girl whom he had dragged down with him to hell, and he was about to die.

He cried, "My father never taught me; mother never taught me the Way to God. It is too late! It is too late!"

He refused to see the father and the mother who had been his friends and yet his enemies, for they had never led him to God.

Do any say that such neglect is exceptional?

I say it is not. I say it is general.

I will not say that it is universal, for that would not be true; but I say to you this, ye who never taught your sons and daughters the Way to their Father in Heaven; who never put them under the protection of Christ; who never taught them to seek the indwelling power of the Spirit of Purity; you sent forth educated beasts and nothing else, and you left them to the guidance of the Devil and all his angels.

A HEARTBREAKING TRAGEDY.

The city has been ringing with the grief of a father whose cultivated daughter entered a saloon a few nights ago, and came home after midnight to die from the effects of deadly drugs.

She was a charming girl whose lovely face shines out even in the pages of the paper, and whose beautiful music rings out as you chant its notes, for she had touched some high strains.

But where was she?

She was seeking in the streets of the city for deliverance from the hopeless passion of a consuming lust, that made her to be the companion—I know not if it be true, but it is so averred—of the first bad man who invited her into a damning saloon, and there or elsewhere she got not only alcohol but morphine, and came home and died.

The last place the charming woman was known to be in was an accursed place where they sell liquid fire and distilled damnation.

O God, wipe that traffic out! (Amen.)

Today these agonized parents' hearts mourn, and they cannot be comforted, because their daughter is not.

LEAD YOUR CHILDREN TO GOD OR THEY WILL BREAK YOUR HEART.

Let me ask you, O father, let me ask you, O mother, did you take that daughter and carry her in your arms to the Father above?

Did you tell her of Jesus?

Did you make your home so happy that love and not lust filled her heart, and that she loved you and all others as our Choir so sweetly sang today in their Anthem, "Love one another with a pure heart fervently"?

Had you done so, the disappointment of damning lust would not have been hers; the grave that covers her tonight would not have been opened; and the hearts that weep and will not be comforted until the grave closes over them, would have been rejoicing in a woman who had given her talents to her God, and who, perhaps, would have been singing with this Choir the song, "Love one another with a pure heart fervently."

My brothers, my sisters, you will never turn the hearts of your children toward you by merely bestowing upon them education, wealth, music, and power to fascinate by dress.

You will make them selfish.

You will make them sinful.

You will make them brutal.

When their idol of lust is shattered, they will seek a grave—perhaps a suicide's grave.

They will seek in the maddening cup of alcohol, or in the damning poison of morphine, the rest of oblivion as they think it; but alas, they will find it not, for they wait to face a God whose love they have rejected; a Saviour whom they have neglected; and they will go into the darkness with those who have hated the light.

You who are fathers with me, I beseech you, let your own hearts turn to God tonight.

Find in Him your Father, and in Christ your Brother by the Spirit that teaches you to pray, "Abba, Father."

Lead your children so, and they will love you, and they will serve you, and they will follow in your footsteps.

Lust and its damning power will have no temptation for them, for lust cannot enter where love dwells.

For Love is no mere soulless clod,
But transfigured in the light of God,
That Love, which makes this life so sweet,
Will render Heaven's joy complete.

Though the figtree should wither, and all the vines fail, and
all the flowers fade, and all the sunshine be blotted out, yet

THE HEART THAT HAS KNOWN THE FATHER WILL TRUST HIM.

It will trust Him amid the wrecking of worlds and the crash
of the last horrible days.

They are coming.

This is the Day of Mercy.

This is the Day of Love.

This is the Day of Grace.

This is the Day of Compassion.

But the time is short. Oh, turn ye unto God!

Remember you can never turn your children's hearts to you,
O father, until you have turned your heart to your God and
Father.

THE FATHER'S LOVE FOR BURDENED HUMANITY.

I want to thank God for the privilege of this Message; this
Message that Jesus Himself bore, that the Apostles bore, and
that now in the last days comes to you again.

Do not forget how beautifully Jesus taught it.

When He looked upon the careworn faces of the toiling, tax-
ridden multitudes—taxed by cruel priests; taxed by Herod;
taxed by Pilate; taxed by their own sins and sorrows; wearily
burdened, wounded at heart, and heavy laden—He said, "Fear
not, little flock; for it is your Father's good pleasure to give
you the Kingdom."

He will give you a Kingdom which will never fade away—
a Kingdom which is Righteousness, which is Joy, which is
Peace; a Kingdom which is incorruptible and undefiled, and
which fadeth not away.

"Fear not, little flock." Be not anxious.

Look! Look! Hear that raven screaming as it goes
through the sky! Your Father careth for it. Your Father
loves it.

See the sparrows! Five of them are sold in the market-
place for two farthings, and not one of them is forgotten by
your Father in Heaven, who loves the sparrows.

See, God clothes the lovely flowers! Will He not clothe
you, O ye of little faith? Look up. Do not forget that

YOUR FATHER NEVER FORGETS.

Jesus, Master, wilt Thou not teach us of the Father?

Holy Spirit, Comforter, wilt Thou not teach us of the
Father? Oh, tell me of my Father!

O Father, happy would I be

If I could cast my care on Thee!

If I from self could rest,

And feel at heart that Thou above,

In perfect wisdom, perfect love,

Art working for the best.

But how far from this is your daily life which is ever disturbed by anxiety?

Oh, will you not relinquish all your guilty fears, and simply fall in the arms of God Almighty?

Surely the Father who hears the famished raven's cry will hear any that fear and love His Name.

HE LOVES US WITH AN EVERLASTING LOVE.

The heart of the Father is calling, calling, calling to His children, "Come unto Me."

In that Pearl of Parables, long before the prodigal son has come to his home, the father is waiting, and looking for him.

He sees him coming along the weary way, no longer with servants attending, no longer in rich robes; but ragged, poor, in wornout sandals, he comes along the highway, with the stench of the swineherd and the stains of the fleshpots upon him.

Creeping along, sick, sore, and weary, he says, "Oh, if I could but be one of my father's hired servants!"

"Is it he? Can that be—O God, can that be he who left only a few months ago, so strong, so happy, so bright, with the world all before him? Can that be he?"

"It is. It is he."

Will the father reject him? Will the father not say, "I gave him his portion and he has spent it all in riotous living; let him stay away?"

No, no. The father saw him afar off, and he ran and fell on his neck, and he kissed him, not heeding his filthiness and his rags.

The father interrupted the prayer, after the son told of his sin, that he might become a slave in the father's house; for there are no slaves in our Father's house.

They are all sons and daughters of Jehovah, God the Almighty.

THERE ARE NO SLAVES IN GOD'S GREAT HOUSE.

Thank God for that.

Why, then, should we be slaves to Satan, and to Sin, and to Disease, and to Death, and to Hell?

The father took him and kissed him.

He told the servants to bring the best robe and the signet ring that made him controller of his father's estate.

He told them to get out the musical instruments and the dancers, and to make merry and be glad.

"Spread the feast, for this my son was dead; dead to me; dead to mother; dead to purity; dead to God; and he is alive again. He was lost and is found."

O Father in the heavens, wilt Thou not put this cry into the hearts of all within this place?

Will you not from this time say, "My Father, my Father"? God will meet you, and restore you this moment.

O poor, wandering child, you have a Father.

You say, "No. He died long ago, both he and my mother, and left me a little girl, alone. I have no father."

THE FATHER PROVIDES A PLACE OF REFUGE.

You are mistaken. God is your Father.

Oh, tonight I would like to take the place of your father, and this Church would like to take the place of your mother, and nurse you in her arms.

My daughter, God your Father sends this Message. Go no more into paths of sin. Sin no more.

Ask Him to bless you, and He will set your spirit free, and you shall be blessed tonight.

No matter how far you have wandered, the Father is here to seek and to save.

Fathers! Fathers!! Let me tell you a story.

Some of you have children that you know not.

A STORY OFT REPEATED.

How hard it is to talk about it, but you know how you took that maiden from her purity and plunged her into the depths of sin. Her fleeting beauty was your joy, and your damning lust was fed by her tenderness and love, while you had no love yourself. You were the animal that was feeding upon its prey. When you were through with her you said, "There, go."

Yes, a man said that down in Michigan Avenue twelve years ago, so he told me.

He said, "I sent her away. I gave her money. She looked at me, and said, 'John, I never gave you my purity for money; I never gave my virtue for money. John, I loved you. I would have died for you, and how can you send me away with the baby that calls you father? Look at her.'"

She held up the little girl that had such a charming face—a charming face, yet with a mark upon the forehead near the hair.

The father looked at the child, and he said, "Do not make it harder for me, Nellie, than it is. I will give you twice as much." And he loaded her with money, and ran away, and saw her no more.

Why did he do it? Because he had become acquainted with a rich man, and he wanted to marry that rich man's daughter, and he married her.

Eight or nine years passed.

THE FATHER FINDS HIS SUFFERING CHILD.

Three years ago he was going down to the Van Buren Street Station.

At the corner of the Avenue there were some children sell-

ing papers, and a poor little girl in the cold winter night was saying, "Please, sir, buy, buy," and she held out her paper.

He had said "No" to many, and he said "Go away."

Suddenly he stopped. The cold northern wind had blown back her hood, and he saw a mark upon her forehead. It went to his heart—"That is my daughter."

He went on with his companions as far as the depot; then he said, "Excuse me, I have left something back in the city."

He had left, nine years ago, that brokenhearted mother.

He had left the little baby who called him father.

He went back to the corner of Van Buren Street, and he looked at her.

He said, "Let me see you, dear," and he put back her hood. It was the mark. His heart went out to her, and he took her with him.

He said, "Where is your mother?"

The child replied, "She is dead. She is in her grave. Who are you to ask me about my mother?"

He said, "Forgive me; I am your father."

Thanks be to God, he had heard the Word of God in this very place, and the child shares his home today.

WILL YOU NOT SEEK FOR THOSE WHO HAVE A RIGHT TO CALL
YOU FATHER?

You left them long ago, victims of your lust.

Have you no heart?

Do you know where they have gone?

But a few years more, and that girl would have been among the great army of harlots that throng the streets and drag down your sons to perdition.

My God, is there no pity in the seducer's heart? Can there be none awakened?

Yes! O God, reach that man here today who is a seducer, and make him to know that Your love sends him to seek his wandering child.

Ah, friends, will you not turn to your children?

Some of them may be among the beggars that cry at your very feet.

Then, O God, wilt Thou not make Thy Church the Father of the fatherless, the Husband of the widow, and those worse than widows, who have fallen through their affections, and been made the prey of brutal lust?

I beg you, I plead with you now, return ye unto God, and sin no more.

Seek your Father, and let your heart be turned to your children, doing your duty to them all, legitimate or illegitimate. Then God will fill your heart with that love and peace it doth not yet know.

All who desire to find in God their Father forgiveness and blessing and strength and life, stand and tell Him so. (Apparently all arose.)

Thank God, this vast audience, I think, is almost entirely standing. Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Lead me to Thyself, my Father. Take away my sin, and give me a pure heart that I may fervently love Thee and all things pure, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

After Hymn Number 271 had been sung, the General Overseer closed the service with the following

PRAYER AND BENEDICTION.

Father in Heaven, command Thy blessing. Every one here is Thine offspring. They may have wandered far from Thee. The mark of Cain may be upon the brow; but even Cain Thou wouldst permit no man to kill; and Thou didst send into the very abyss Thy Sinless Son to bring back those who had sinned when the whole world rejected Thee thousands of years before.

When Noah preached, the people would not hear, and they perished; and to these spirits in prison, Thou didst send Jesus to preach.

Here in Chicago there are many spirits in the prisonhouse of sin and disease, and damning lust and fear, and secretism, and all kinds of dark and guilty ways. God bring them out into the light. Bring us all into the light. Help us to understand Thy great love.

Are there any children here who have not loved their fathers? O God, turn their hearts to their fathers. Are there fathers here who have not loved their children? Turn their hearts to their children. Make happy homes in Chicago. Make happy homes for all who are here, and help us to make homes everywhere happy with the love of God.

Hear us, our God.

It is only Purity that can take us out of uncleanness. It is only Love that can deliver us from lust. It is only Wisdom that can take us from folly. It is only ignorance that can plunge us into the darkness of sin, but knowledge will save us. Help us to know Jesus. Help us through Him to know Thee, our Father. By Thy Spirit teach us today.

Bless those who remain for the ordination. Bless those who are to be ordained. Some of them have come from distant China and Japan. Bless the new officers, bless the new members who are to be received.

Help us to eat and drink at Thy Table with joy and gladness.

Bless this great city.

Bless those who are at strife in many ways in this land.

Bring peace, O God, between employer and employees. Grant that wisdom and peace may fill the hearts of men, and bring them to Thyself, the fountain of Wisdom, of Purity, of Peace, that men may do right to each other; that they may share with each other the vast profits of the enterprises which the laborers make so profitable. May they not keep back the hire of the laborer, lest it enter into thine ears, O God of Hosts, and the rust of the gold of these wicked men eat like a canker.

O God, deliver the people from oppression of every kind. Set us free to serve Thee, and to love Thee, and to do right, for Jesus' sake.

The grace of our Lord Jesus the Christ, the Love of God our Eternal Father, the fellowship of the Holy Spirit, Eternal Comforter, be with you who go, be with you who stay, and with the Israel of God everywhere. Amen.

FATHERS AND CHILDREN.

MESSAGE NUMBER II.

THE Message of Elijah the Restorer is, first of all, a Message of Purity.

By the power of His Spirit God has made that Message, through him, clear, uncompromising, and powerful.

From the beginning of his ministry, he has boldly and unflinchingly thrust in the Sword of the Spirit, regardless of whom it might cut, and demanded, in the Name of the Lord, Purity in the Heart, in the Home, in the Church, in the State, and in the Nation.

That demand has come with such Divine power and Authority that it has been of mighty effect.

Tens of thousands over all the lands are walking in the King's Highway of Holiness, having had the Demon of Impurity cast out by the power of God's Spirit through His Messenger, Prophet, Priest, and Ruler, Elijah the Restorer.

Thousands more are daily winning the victory over the flesh, in this matter, through the prayers and teachings of this mighty man of God.

In his series of Special Messages, now being delivered in the Chicago Auditorium, the Divine order of Purity first is being followed.

God is granting an especial blessing, which is spreading wherever the Messages are heard or the reports of them read.

In the first of the Special Messages delivered on Lord's Day afternoon, September 1st, in the presence of 5000 people, the General Overseer declared the truth that the hearts of the children would be turned to their earthly fathers only when those fathers' hearts were turned to God their Heavenly Father.

In his Second Message, on the same subject, delivered on Lord's Day afternoon, September 7th, he called upon fathers everywhere to turn their hearts toward their children, first of all by obtaining absolute Purity of spirit, soul, and body.

He attacked with special power the terrible secret sins to which are due bestiality, insanity, degeneracy, suicide, and murder.

His words were wise, pure, and yet unmistakably plain.

They cut deep into the hearts of the thousands present, as he pleaded with the men who are and men who were to be fathers, to deliver themselves, by God's help, from this Secret Curse, which is dragging them down to hell, and is laying its blight upon their children.

The great audience was hushed to a silence so intense that naught could be heard but the earnest tones of the speaker.

There was not one listener in all that great audience who was not deeply affected by the Message.

At the close there seemed to be no exception when, at the call of God's Messenger, all arose and, in deep penitence and firm determination, consecrated themselves to God, and asked Him, by His Holy Spirit's power, to make them pure in thought, in word, and in deed, that they might indeed be true fathers, true mothers, true citizens of the Kingdom of God.

As a prelude to this wonderful Message, the General Overseer spoke with deep feeling concerning the dastardly crime which had been committed against the Nation when the assassin turned his murderous weapon upon President McKinley.

As he spoke of the noble and kindly personal qualities of the man who was then lying critically wounded at Buffalo, New York, tears sprang to the eyes of thousands who heard.

Then lovingly, firmly, he laid down the conditions upon which God would hear and answer prayer for healing.

Then he earnestly but simply approached the Throne of Grace and prayed the Father, despite all the errors of man's way of healing, peradventure it was His Sovereign Will, as an Act of Sovereign Grace, to save the life of the Nation's Chief Executive.

It was with full hearts that the thousands present joined in that prayer.

On the occasion of the second meeting of this Series in the Chicago Auditorium, scenes which had made the first memorable were repeated.

Thousands upon thousands of people gathered in the great vestibule of the Congress Street entrance of the Auditorium,

and filled the street itself for an hour before the doors were opened.

When the doors were opened, at half-past two, it was but a few minutes before all the seats on the lower floor and the first balcony of the house were filled, while hundreds, and perhaps a thousand, people stood in the broad foyers rather than climb the long stairs to the third gallery.

Again thousands came, and seeing the crowd filling the place, turned away disappointed, despairing of getting seats to hear the discourse.

Again the hearts of the great audience were inspired and turned toward God by the Solemn Act of Praise and Worship by Zion's White-robed Choir and Zion's Robed Officers in the beautiful Processional.

With voices thrilling with the gladness and thanksgiving which were in their hearts, Zion's white-robed singers, entering at the rear of the ground floor, marched down the center aisles to the platform, while Zion's Robed Officers, entering at the side, took their seats in the section of the orchestra immediately before the stage.

As they marched the Choir sang the beautiful words:

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends His wondering eye
At mysteries so bright.

Crown Him the Lord of Peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of Years
The Potentate of Time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

The audience with reverently bowed heads stood in silence as the General Overseer, in a clear, ringing voice, pronounced the

INVOCATION.

God be merciful to us and bless us,
And cause Thy face to shine upon us,
That Thy Way may be known upon earth,
Thy saving health among all the Nations,
For the sake of Jesus. Amen.

Chicago Auditorium, Lord's Day Afternoon, September 8, 1901.

The service was opened by singing Hymn Number 44:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counselor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

The audience then united in repeating the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost,
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

SCRIPTURE READING AND EXPOSITION.

The General Overseer then said:

I shall read in the Inspired Word of God in the Gospel according to St. Luke, the eleventh chapter, and in the Book of the Prophet Malachi, the last chapter.

I shall first read in the Book of the Prophet Malachi, in the last chapter:

For, behold, the Day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of Hosts.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

The General Overseer then read from the eleventh chapter of St. Luke:

And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples. And He said unto them, When ye pray, say, Father.

WE MUST ADDRESS THE FATHER ONLY, IN PRAYER.

I again impress upon your mind that the teaching of Jesus Christ, the Son of God, who is our Advocate with the Father, and the teaching of the Holy Spirit who is God's Advocate with us, coming into our hearts crying, Abba, Father, teaches us to say, "Father." Neither Jesus nor the Holy Spirit ever taught or inspired the teaching that prayer should ever be offered to any but to our Father, and therefore all other prayers are wrong.

You have no more right to pray to Jesus Christ or to the Holy Ghost than you have to the Virgin Mary or St. Joseph.

Your petition must be addressed, as Jesus said, to our Father, and this was the teaching of the Apostolic Church, for the Apostle Paul said:

For this cause I bow my knees unto the Father.

They bless the "God and Father of our Lord Jesus Christ," and Jesus Himself said that when they prayed they were to ask the Father in His Name; and—

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven.

And He has gone to the Father.

It was Himself who said:

I ascend unto My Father and your Father, and My God and your God.

He is the Advocate with the Father.

He is the great High Priest who lives and ever liveth to make intercession for us.

He is doing the will of the Father, and you have no right to pray to any one but to the Father in the Name of Jesus, and in the power of the Holy Spirit.

I insist that this people who are under my ministry shall

PRAY AS JESUS TAUGHT HIS DISCIPLES TO PRAY,

and in no other way.

I am perfectly sure that prayers are not correctly addressed to any but to God, our Father; and this assurance rests upon the fact that Jesus the Christ, the Son of God, that the Holy Spirit Himself, and that every apostle and inspired writer proclaim the same thing.

"When ye pray, say—"

Voices—"Father."

General Overseer—Now do not pray in any other way.

Pray in the Name of Jesus.

Pray for the sake of Jesus.

Pray in the Power of the Spirit.

Observe this command of Jesus and the command of the Holy Spirit, and the command of the Holy Catholic Church in all the ages, that you shall pray to the Father.

That Church is apostate and fallen which offers prayer to any other.

I say that you have no right to pray to saint, angel, virgin, Jesus, or the Holy Spirit. But you must

OBEY JESUS CHRIST AND THE HOLY SPIRIT, AND PRAY TO THE FATHER.

That is straight speaking, but it is in accordance with the Word of God, and it does not matter what anybody says or thinks. The Word of God must rule every Christian conscience.

He was praying to the Father as He prays still.

He is the Advocate with the Father. The seventeenth chapter of John contains a prayer of Jesus, in which, either by the direct word of "Father" or by the relative and personal pronouns, He mentions the Father nearly sixty times in less than thirty verses.

"Father, I thank Thee."

"Holy Father, keep them in Thy Name."

It is always "Father." That is the way Jesus prayed, and you will do well to pray as Jesus prayed, and as He taught us to pray.

And He said unto them, When ye pray, say, Father, Hallowed be Thy Name. Thy Kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the

door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

CHRIST ILLUSTRATES PREVAILING PRAYER.

Because he keeps on knocking.

The man says, "Go away."

"I will not go."

"I tell you I will not rise."

"Well, I am going to keep on knocking here until you do."

"Go away."

"I will not go away. I will keep on knocking here until you rise."

"Go away, you are waking the whole house."

"I will not go. You have got to wake up."

"Stop! I will get up." And he jumps up and rushes to the door, and he says, "Here! take all I have. Take it away and be still."

Now, that is the way to pray; keep everlastingly at it. Never give it up. Never give up.

I was invited by the World, the Flesh, the Devil, and the newspapers to leave Chicago when I had been here only a short time. I said, "I will not."

"Chicago will not hear you."

"I will make Chicago hear me."

"Well, it will not."

I kept at it, and Chicago does hear me, and the world hears.

I will keep everlastingly at it, and you will never hear the end of me; not even when I pass away. I will be talking still, and, though I shall "rest from my labors," I know that my words and my works for God will live on after me, and will "follow" me.

The way to get anything from God or to do anything with your fellowman, is to

KEEP AT IT; THAT IS THE WAY TO PRAY.

Some people pray, and when they do not get an answer, they quit. They never were in earnest.

Did you ever hear a little child which was in earnest and wanted a piece of bread? If you have, you would know how to pray.

I saw a little child one day give a gentle tug at its mamma's skirts. I was speaking with the mamma, and the sweet little thing said, in the very softest whisper, "Ma, please give me a piece of bread." The mamma smiled at her and said, "When the Doctor is gone I will give you a piece of bread. Do not disturb us now. I want to ask the Doctor another question."

The little child smiled and went away and played with her toys.

Now the mother had made up her mind that the child was not in earnest, and she kept on talking and asking questions, and the child began to get hungrier.

Presently in a much louder voice, she said, "Mamma, you did not give me that piece of bread. I want it." And the mamma said, "Now, just a minute or two. Go and play with your toys."

The child went off, but it was not a minute or two, it was more than that.

The next time, she came and got hold of mamma's dress, and she tugged away, "Mamma, I am hungry, and I want that bread RIGHT NOW!" (Laughter.)

The mamma had to get up and give it to her. She was in earnest. She wanted it "right now."

That is the way. You see she was her own little child, and she was fulfilling the conditions, and she got the blessing.

THE CONDITION OF GETTING THE BLESSING IS TO BE HUNGRY.

Get hungry for that which is good. "Hunger and thirst after righteousness," and then you will be filled.

Many are not a bit earnest about it. They are hungry after other things, but they are not hungering after God, after righteousness, after purity.

You get hungry about it, and you will get it, because you will keep on in prayer.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Keep everlastingly at it. Those who explore the gifts of nature in the world of material science have to keep asking, and seeking, and knocking at the door to get an answer. They get an answer because of their pertinacity and continuity, and determination to get there.

Why do you not apply it to God? God sees that you are not in earnest. You are like that little child. You are not half in earnest.

Get to the point where you are all in earnest, and then God is going to answer.

JESUS REVEALS THE FATHER'S WILLINGNESS TO GIVE.

Or if he shall ask an egg, will he give him a scorpion?

There was not a man amongst them, bad as they were, thirsting as some of them were for the blood of the innocent Christ, who, when his little child had gone to him and cried for bread, would fling him a stone and say, "Eat that."

Not a man would give to his son a serpent for a fish, or a scorpion for an egg. Yet there are people who will tell you that God gives stones for bread, serpents for fish, and scorpions for eggs.

How? They tell you that God gives these deadly diseases. Serpents' bites would be merciful compared to a cancer, gnawing at the breast of the mother. The grown-up sons and daughters see her being dug out by the horrible disease.

Do you say God did it? That is a lie.

God never did evil. Never. He never did wrong

It is not God's will that any wrong should be.

Wrong is of the Devil all the time.

Disease and transgression of law go together, they are never separate. Disease is the result of transgression, either in us or in another.

Many are the victims of diseases that come down by heredity, but it is not God's doing.

If ye shall then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

It is an interrogation. It is a question demanding an answer if it is possible; but it is not possible to say "how much more?"

It is not to the good merely. It is to those who have gone away from Him, who seek but know not the power of the Spirit of Purity and of Peace.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?—

Infinitely more, for He loves you infinitely more than you can love your children.

He has loved you with an everlasting love, and that love will endure forever and ever. It will never fail.

May God bless His Word.

THE ATTEMPTED ASSASSINATION OF THE PRESIDENT.

The General Overseer said:

I am sure that every heart in this place will be in sympathy with me as I say, May God bless the President of the United States this day. (Amen.)

Before we kneel and offer our common supplication to our God and Father on his behalf, I shall speak a few words concerning the terrible deed of last Friday when President

McKinley was severely wounded by the bullets of a professed Anarchist, at Buffalo, New York.

We desire to pray aright.

CLAIMS TO BE HONESTLY REPORTED.

Honesty of heart should at least, at a time like this, come to the front, and, if there is any to be found in the Chicago press, I ask that I shall be honestly reported, and that the daily papers shall not misrepresent the words that I shall now say.

If the press is unrepresented by shorthand writers, I will instruct the two expert stenographers, who always report us, to give to the newspapers tonight an exact report of the words I am now about to say, if they desire it.

I cannot pray and deceive either myself or you, or worst of all, attempt to deceive God by words that I cannot believe are right.

PRAYER MUST BE REASONABLE, AND IN ACCORDANCE WITH GOD'S WILL.

Before laying down the Divinely-revealed conditions of prayer being answered, I desire lovingly and plainly to make it clearly understood how I feel.

POSITION POLITICALLY AND ECCLESIASTICALLY.

I have lived for more than half a century in the world, owning allegiance to the British flag.

Today I stand as one who has given notice of his intention in a legal manner to become a citizen of the United States, and have renounced my allegiance to the King of Great Britain and Ireland, and all the dependencies of the United Kingdom.

I speak, therefore, from the standpoint of a law-loving and law-abiding citizen, as well as in my official capacity as the General Overseer of the Christian Catholic Church in Zion.

THE NATURE OF THE CRIME.

If the crime committed last Friday were only a crime against an individual citizen, it would, even if fatal, be no more terrible or horrible than any murder of a negro or a white man committed by a mob of lynchers in any part of the United States.

But it is more; infinitely more.

It is a blow at the one man who stands politically before all the earth as the embodiment of the will of the whole people, and the representative of the whole Nation.

In himself the President, as the Chief Executive officer of the United States, represents the Judicial and the Legislative arms of Government as no other official or citizen does: for in a time of extreme peril it is within the power of the Executive to temporarily overrule the Legislative and Judicial Branches,

and to exercise Dictatorial Power, as Abraham Lincoln did when he set four millions of slaves free with a stroke of his majestic pen.

Therefore the President of the United States represents the People and the Government, and all that constitutes Law and Order and National Authority; and the Crime of the Assassin Czolgosz is a blow at the Heart of the Nation, a blow at the Life of the Nation.

Therefore in the person of President McKinley there has been attacked that which is essential to the life of the Nation: namely, Law; for if Law is not maintained, neither Life, Liberty, nor Property can be preserved.

I therefore say that in his officially sacred person, clothed as he is with larger powers than any monarch in Europe really possesses, with a larger executive power than the ruler of any other nation upon earth, the attempted assassination is an attempt to destroy the Nation by plunging it into the Abyss of Lawlessness.

PAST DIFFERENCES WITH THE PRESIDENT MUST NOT LESSEN
OUR SYMPATHY WITH HIM, OR OUR DETESTATION
OF THE CRIME.

It is not for me to discuss any past differences with the conduct of the President.

I will take back nothing that I have spoken.

But it is right today to think only of those things which are best in him and to set aside frailties which cling to our common humanity, for to err is human. At such a time as this the whole Nation must feel that Love and Sympathy are Divine.

We can think of him only with feelings of sympathetic love at this time, and feel that he is suffering for the whole people in no ordinary degree, since the attempt is to destroy the principles of national authority and law which must be maintained for the safety of all.

THE PRESIDENT'S PERSONAL QUALITIES AND DOMESTIC RELATIONS.

His many excellent personal qualities have never been challenged by myself, or by any one who knows how tender, how gracious, how sympathetic, how kindly the man was, and, thank God, still is: for the grasp of his hand was always friendly and kind. I had the privilege once of speaking with him in his own private office in the Executive Mansion at Washington, usually called the White House, when he had kindly expressed a desire to see me.

The memory of the grasp of that gentle, large, loving hand remains with me until this day; and I cannot but feel with all who have ever met the President privately, even for a few minutes, how kind, and gentle, and noble, and sympathetic a

heart there beats within the breast of that calm, loving, and majestic man, now so cruelly rent by the bullets of the assassin.

We feel also with him as husband, devoted to that excellent wife who has suffered so much: for whom we prayed in this very place last May when he was by her side speeding across the Continent from San Francisco, and she lay in the valley of the shadow of death.

They seem to have been, humanly speaking, all to each other, and how much that means only those of us know who have faithful and congenial wives, such as the President's.

Standing, then, with loyalty to the flag and the President, with love for the Nation and the man, I shall now want at the same time to say, as God's Messenger, what I ought to say regarding prayer at this time for the President's recovery from his severe wounds.

CONCERNING THE PRINCIPLES OF PREVAILING PRAYER.

When we pray we are not endeavoring to persuade God to love us, or to be kind to us.

Did you ever think, O mother, how foolish it would be for your dear little daughter or son to look into your face and say, "Mother, will you not love me? Will you not be kind to me? Will you not let me know that you care for me, and when I am in trouble, mother, will you not sympathize with me?"

Why, you would feel as if you were wronged by being talked to like that. You would say, "Why, yes, dear; I loved you before you were born. I have loved you ever since. I want to do the very best things for you, and I never can have any other desire."

Now, why should we ever pray to God as if we needed by our entreaties to make Him love us?

He has loved us with an everlasting love, and with loving kindness He has drawn us and our fathers to Himself throughout all the Ages. He is the same Good Father still.

Well, then, can you not go to Him and be quite sure He will answer you?

Yes, you can, just as your child can be quite sure that you will answer it, if it is not asking that which is unreasonable, injurious, and, therefore, impossible for you to grant.

But if your child is a little rebel, breaking beneficent laws, and refusing to obey except where it pleases, and simply demands that you shall load it up with benefits, whilst at the same time it is fully determined to go its own rebellious way—what then?

You know you would not give freely to the child under such circumstances. You would be unkind, if you did. You would say, as God says to us, "Fulfil the Conditions, and you will

get the Promised Blessing, which I long with all My Spirit to bestow upon you."

We are here today as a part of a Nation of over seventy millions, joined in sympathy for our President by peoples over all the earth, and how are we going to pray?

I will not pray as one that beats the air. I never dare pray for myself, unless I get to the place where I know the Will of God, and where I know the conditions are fulfilled. If I were conscious these conditions were not fulfilled, I would say, "I will hold my peace until I do what my Father in Heaven has told me to do, and until I cease doing the things that grieve Him."

RESPONSIBILITY AS AN EXPONENT OF DIVINE HEALING.

I am standing, therefore, as the public exponent of a Great Neglected Truth—Divine Healing, which is not only a Christian Truth, but a Truth for All the Ages.

It is a part of the Eternal Triune Covenant of the Eternal Triune God. Salvation, Healing, and Holy Living go together. The Covenant of Jehovah the Healer was given formally to God's Israel at the Waters of Marah thirty-three hundred years ago. Divine Healing, therefore, is an essential part of the Gospel of the Kingdom of God.

Christ came to establish the Kingdom of God His Father, and that Kingdom is an Everlasting Kingdom, and it is something bigger than what men call Christianity.

Christ never talked of *Christianity*. Our conception of *Christianity* makes a mighty small thing of God.

Christ spoke of the Kingdom of God, and came to establish that. But let me tell you that God our Father has a Kingdom which has Laws. These Laws must be obeyed.

You cannot pray God to save you while you break in pieces the Law of Purity, the Law of Truth, or the Laws of Life, and Light, and Love.

Any one who continues to break any of God's Commandments, and is covetous, untruthful, murderous, or adulterous, has no right to ask God for anything.

His prayer is a farce and a monstrous sham, unless he forsakes his sins, and asks God for forgiveness.

He can then ask favors; but he will never get anything from God while he resists God's will and is impenitent: for Faith follows Repentance.

"WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD."

These are the Words of God.

The same principle will apply to Divine Healing.

Practically today all the world, certainly the United States of America, is suddenly called upon to believe in Divine Healing.

'The Governors of the States are calling upon the people to pray to God the Divine Healer; for He is the only Divine Healer I know.

I have never called myself a healer, either human or Divine. Never! I would just as soon call myself a saviour as a healer.

In short, multitudes throughout the whole world today are invoking God.

I am glad to know it, but the way it is gone about is a mighty blind business.

What right have we to suppose that God will answer these prayers?

If Jesus Christ is the Son of God and the one Advocate with the Father, will the prayers of those who trample His Divinity beneath their feet be heard?

Voices—"No."

General Overseer—If Jesus Christ is the Son of God, will the Mohammedan be heard who prays to Allah today, just after reciting a Creed which tells him to take the Christian dog by the beard and smite him, and slay him, or make him pay to Islam a ransom for his life?

Is Mohammed the Way to God?

Voices—"No."

General Overseer—Now let us be sensible.

Let us ask, Who can acceptably pray? Who can really get a hearing from God? Whose prayers will reach God?

This Nation prayed when President Garfield lay dying, stricken by the hand of Guiteau, the assassin; God did not answer.

As things stand at this moment in Buffalo, can you say this Nation will get the answer now, much as we love the noble President who lies bleeding from Czolgosz the assassin's bullet?

Why?

I will tell you why. I shall be unmistakably plain.

GOD HAS NOT PROMISED TO BLESS SURGEONS' KNIVES OR DOCTORS' DRUGS.

If God anywhere within this Bible, from cover to cover, has promised to bless surgeons, physicians, and drugs, show me the place!

Show me the place. Enlighten my darkness.

Show me the place where God, in the 4000 years covered by this Book of Divine Revelation for the Salvation, Healing, and Cleansing of humanity, has ever promised to bless surgeons' knives or doctors' drugs!

Show me from Genesis to Malachi, and from Matthew to Revelation, where He has told us to pray to Him that He will bless the surgeon's knife and the doctor's drug!

If you can find me the place, I shall be grateful to you: for I have been a student of this Book for fifty years, and I cannot find it.

Elders, can you?

Voices—"No."

General Overseer—Evangelists, can you?

Voices—"No."

General Overseer—Deacons and Deaconesses, can you?

Voices—"No."

General Overseer—O ye many thousands of God's people, listening to me today, can you?

Voices—"No."

General Overseer—Can any of you?

My brothers, my sisters, can you tell me where to find the Promise that God will hear and answer if we ask him to bless to President McKinley surgeons' knives and doctors' drugs in Buffalo today?

Voices—"No."

General Overseer—If you can find that Promise, I will pray with confidence that God will hear and will heal the President this moment, and restore him to the Nation. I will put aside all my thinking. Show me that God has thought it good for men to be the victims of surgery and druggery, and then I will present His words at the Throne, and I will say, "O God, our Father who art in the Heavens, for Jesus' sake, fulfil Your Promise, and bless these knives and drugs, and restore the President!"

THE PRESIDENT'S GREATEST DANGER.

The greatest danger that the President stands in is from the "operations" of the surgeons and the "attentions" of the doctors. (Amen.)

Now what have they done since he was shot last Friday? They have made an incision five inches long, and bored right into him where the bullet had gone.

They made little holes bigger, and then they stitched up his stomach, and have left him to starve for forty-eight hours. Since four o'clock last Friday he has not had one single bit of food in his stomach, nor is he likely to have for days.

If I, who am in a healthy condition, had been deprived of all food since last Friday at four o'clock, I would not be able to talk as I am now to this large audience in this great Auditorium: for I should be weak and ready to faint and fall.

More than that, the doctors have filled him up with ether.

Most of you know what the effect of ether is upon the heart, or on the stomach, and the other digestive organs.

The nauseating power of the horrible ether—a compound of sulphuric acid and alcohol—is so great that the remem-

brance of it produces vomiting, and the President, in addition to the wounds inflicted by the bullet that has plowed through his stomach, is suffering from this horrible drug which is probably nauseating him every moment.

Their "operations" did not succeed in even locating the bullet, and, so far as that was concerned, were utterly useless.

Why not leave the bullet where it is?

EXAMPLES OF MEN WHO LIVED AFTER GUNSHOT WOUNDS, WITHOUT MEDICAL ATTENTION.

I can point you to hundreds of old veterans who were shot in the War of the Rebellion, more than forty years ago, and the bullets are in their bodies until this day. By the good providence of God there did not happen to be an army surgeon around, and the consequence was that the bullet was allowed to stay there, and it has been there ever since.

Many others, utterly helpless to protect themselves from the surgeons, had the bullet probed for, and often their legs or arms cut off. They died in thousands on the battlefield, and in hospitals. The operations in thousands of cases were useless.

I can tell you today of many people who carry bullets in various parts of their bodies, and some even in their brain.

A colored man came to see me in Zion Building one night, with a bullet in his head; a poor sinner who received it as part payment of the Wages of Sin that night.

He confessed his sin, we prayed for him, the bleeding stopped, and after midnight I sent him home in a cab with Elder Dinius to make confession to his wronged and indignant wife. That man carries the bullet in his brain to this day. He is a consistent member of the Christian Catholic Church in Zion. Elder Dinius is attending to his duties in Zion City this afternoon, but my personal attendant, Deacon Carl F. Stern, is present. He was the officer on duty that night, and admitted the poor fellow when he came to Zion for help.

General Overseer (addressing Deacon Carl F. Stern)—Do you remember that night when that negro came to us?

Deacon Stern—"Yes, sir."

General Overseer—Where was the bullet?

Deacon Stern—"Right in the middle of his forehead."

General Overseer—He was an adulterer that night, and caught and shot in the act, was he not?

Deacon Stern—"Yes, sir."

General Overseer—The outraged husband shot him. He came about midnight to Zion Building, did he not, and I prayed for him?

Deacon Stern—"Yes, sir."

General Overseer—Is he living still?

Deacon Stern—"Yes, sir: I think he is in the Auditorium today."

General Overseer—If bullets are left where they are, and the injured leave themselves with God alone, God will do what is done in so many cases—just beautifully surround them, and put them in little nests of their own, where they will never give trouble.

THE RESULT OF "MEDICATION."

But these surgeons in Buffalo, if they continue to probe in the exhausted President's body for this bullet, or continue their cutting in any way, may destroy this valuable life.

They tell us "the President responds to medication."

What does that mean?

Just what it means when you say "the horse responds to the whip."

What is the result of that? Why, utter exhaustion, of course. Keep on whipping the horse, and it will fall dead. Keep on the whip of "medication," and you will exhaust and kill the President.

There is no nutrition or strength in "Sadler's oats" or in "narcotic stimulants."

Despite this fact, they are asking God to heal him.

How can they "ask in Faith, nothing wavering?"

I WANT TO SEE PRESIDENT M'KINLEY HEALED.

I have desired him to live from the moment I heard of the awful crime of his attempted assassination; but how can I pray God in faith that He will deliver him when the case is not put into God's hands?

I will pray for him, and I do pray, yea, I have prayed for days. But I will tell you this today, that if God hears and answers the prayer, it will be simply an act of Sovereign Grace, because He is Sovereign.

He can, independent of His Own laws which He has revealed, bring into operation higher laws which we cannot see, and suspend the operation of lower law.

Despite the deadly probings of the doctors, and despite the deadly drugs, God can—and oh that God might—heal him. (Amen.)

I pray for it. I want him to be healed. Upon the only occasion that I saw him in his office at the Executive Mansion, he said, "Can I do anything for you?"

I said, "Nothing, Mr. President. My people cast a solid vote for you, and you have been very kind in wanting to see me, and I am glad to come; but, Mr. President, we have nothing to ask you; for Zion does not eat at the Government crib, and we are not office-seekers. But I want to tell you one thing, We are praying for you."

He said, "Thank you; keep on praying for me. I need prayer."

I said, "I know you do: for only God can enable you to fulfil the duties and bear the tremendous responsibilities of your great office as the President of this Nation and the Executive head of this government."

Now, I want you all to pray with me for him.

A MESSAGE FOR THE PRESIDENT.

If I could send a message into that darkened room where the fainting President is lying at this moment, suffering from his wounds and drugs; oh, if I could enter that room, I would stoop down to him and say, "*Mr. President, Jesus Christ is still the same Saviour and Healer today, and—*

*"The healing of His seamless dress
Is by this bed of pain.*

"O, William McKinley, He bore your sins and your sicknesses; stretch forth your hand, and you will receive His healing touch, and there will be no more pain."

EXPERIENCES.

You say, Did that ever happen in your experience?

Well, I suppose I had better tell you a Chicago Story.

Do you remember when Senior Sergeant Sauer, in this city, on the North Side, was in conflict with murderous robbers on the night of July 11, 1896?

Many Voices—"Yes!"

General Overseer—The Sergeant charged into a dark lane and was shot three times right through the breast, one shot going through the left lung, if I remember correctly. They picked out one bullet that was near the surface; for it had struck on a rib and ran around to his back.

But when they wanted to operate farther, and wanted him to take drugs, he refused, and said, "No. Do not touch me. I want no drugs. Telephone to Dr. Dowie, and ask him to pray for me. If I die, I die doing my duty. But ask him to pray!"

Some of them laughed, although they did not like to laugh loud. They thought that his head was affected. They said, "Sauer, let the doctors help you."

But he was firm, and said, "God is the Healer, and Jesus is still the same. Ask Dr. Dowie to pray."

We prayed for him that night, and also publicly the following Lord's Day afternoon, as the report printed in LEAVES OF HEALING will prove.

I kept on praying, and within a very short time Senior Sergeant Sauer stepped one morning into Zion Building with an outstretched hand, and said, "Thank God, I am here to give God the glory and to thank you for praying for me."

I was conducting a Divine Healing Meeting in the Assembly Room, when he entered and gave his testimony in the presence of a large number of people.

Do you remember that?

Voices—"Yes."

General Overseer—Some of you were there when he came to me.

Now, I do not know what difference there is between a bullet in the body of a Sergeant of Police and the body of a President, do you?

Voices—"No."

General Overseer—I do not see any reason why the Lord who healed Senior Sergeant Sauer would not heal William McKinley.

Senior Sergeant Sauer told the surgeons to stand aside, and let God do something!

Oh that God might cause the President to say, "Stand aside, and let God do something!"

I AM NOT SPEAKING BITTERLY OF THE SURGEONS.

I am not speaking bitterly of the doctors. They do the best they can, poor fellows. You will have them, and so they will come to you.

They do the best they can, but a poor thing indeed is their best, and they know it, and none better than they.

I am not speaking bitterly about them.

I simply tell you, and all mankind, that

THERE IS A BETTER WAY.

God is not dead, is He?

Voices—"No."

General Overseer—Jesus Christ is still the same, is He not?

Audience—"Yes."

General Overseer—And if we fulfil God's conditions, and will not let any one come between us and Him, will He fulfil His Promise?

Audience—"Yes."

General Overseer—Did He not say, "I am the Lord that healeth thee," and did He not say, "I am the Lord, I change not"?

Audience—"Yes."

General Overseer—And is not "Jesus Christ the same yesterday and today, yea and forever"?

Audience—"Yes."

General Overseer—Saviour?

Audience—"Yes."

General Overseer—Healer?

Audience—"Yes."

General Overseer—Cleanser?

Audience—"Yes."

General Overseer—Keeper?

Audience—"Yes."

General Overseer—And is He not with us now?

Audience—"Yes."

General Overseer—Is He not there in Buffalo?

Audience—"Yes."

General Overseer—And will God heal the President if he will, by simple Faith in Jesus, just let Him take the case entirely?

Audience—"Yes."

General Overseer—Now, can you understand me?

Audience—"Yes."

General Overseer—Is it unkind for me to tell the Truth?

Audience—"No."

General Overseer—Surely not.

It is not any want of sympathy that makes me say today that I fear, if the case is continued in the hands of surgeons who will keep probing into an exhausted human body, that the President may die.

I do not think I am wrong in saying it; because I will tell you there are many friends of the President besides John Alexander Dowie who are saying it today.

EXPERIENCE COMPARED WITH THAT OF DOCTORS.

Many men of sense say, "Let that bullet stay. There are ten chances to one (I do not believe in *chance*) for his life, if you will let the bullet stay."

I can tell you this, as one who has had thirty-eight years' experience of God in Christ as his Healer, and more than twenty-five years' experience in the Ministry of Healing.

When doctors talk of their experiences, I also may be permitted to speak of mine.

I know there is not a doctor beside the President's bedside who has seen as many sick people as I have. I have prayed for more sick people than any one hundred doctors in Chicago put together have practiced upon; and I have seen more people healed than all the hospitals put together. I know that God has healed tens of thousands, through my agency, in all parts of the world.

Some may say, "Oh, we hear of people dying who have believed as you do."

Well, Divine Healing does not promise physical immortality: for all whom Jesus healed afterwards died.

But, Doctor (addressing Dr. Speicher), I will ask you, who are the Custodian of the Death Records in Zion, what is the

death rate per annum of the adult members of the Christian Catholic Church in Zion in Chicago?

ZION'S REMARKABLY LOW DEATH RATE.

Overseer Speicher—"I know exactly for this year. We have our largest membership this year. For the entire eight months of this year to September 1st there have been just sixteen deaths of adults, and fourteen infants, which is a loss of two members per month, and less than two children, among all our thousands in Chicago; a record that has never been excelled in history in any part of the world."

General Overseer—Directly and indirectly, we have more than sixteen thousand persons associated with us in Chicago, so that the death rate is not two in the thousand for these eight months of this year.

The death rate in Zion is lower by many times than the death rate in the healthiest city in the world. It is less than one-eighth of the general death rate of the City of Chicago. Many of those who have entered into our fellowship were healed of deadly diseases and some of those we have counted as belonging to Chicago had come here from other places when very sick. All these facts would make our record still better. Zion, do you trust God for your Salvation and Healing in vain?

Audience—"No."

General Overseer—Are you willing to trust Him still?

Audience—"Yes."

THREE THOUSAND WITNESSES TO DIVINE HEALING.

General Overseer—There are many strangers here today. They might like to see the people who have been healed. All who have been healed through faith in Jesus Christ, Stand! (Thousands arose.)

There are more than three thousand persons standing, as nearly as I can estimate. Did God heal you?

Witnesses—"Yes."

General Overseer—Are you willing to trust Him still?

Witnesses—"Yes."

General Overseer—Even if you were to die "without the aid of a doctor"?

Witnesses—"Yes."

General Overseer—Rather than seek the aid of a doctor?

Witnesses—"Yes."

General Overseer—Is that because I say it? Who says it?

Witnesses—"God."

General Overseer—You are willing to trust Him?

Audience—"Yes."

General Overseer—I thank God for the thousands of God's witnesses who are now standing on their feet. They are a

great company of witnesses of sensible men and women. We are not irresponsible fools, as some represent us. The Chicago Assessors did not think so last week when they taxed me on a property valuation of \$800,000. We are hard and honest and efficient workers with our brains and our hands, and Zion has not, knowingly, a lazy bone in all its organization. Thank God for that.

Since 1890—eleven years—I have stood, amongst other things, for the truth of Divine Healing in Chicago; and I stand for it today against all God's enemies who oppose it.

I HAVE BEEN CONTINUALLY PRAYING FOR THE PRESIDENT.

Now, having stated these things, I want to get you away back from the discussion to that Prayer in which I desire you to coöperate with me. I have been praying for the President from the first moment that he was shot; and just before I came here a prominent public man asked over the phone, "Is Dr. Dowie praying for the President?"

"Praying?" said my attendant, who answered the phone, "why, yes. The Doctor has been praying all the time, and the last thing before he goes to bed, and the first thing when he gets up, he gets me to inquire over the phone for the last news of the President."

I may say to you that I got a message which came from Buffalo just before I came to this meeting this afternoon, saying that the hopes of all around the President were very high, and that he was better than at any time since he was wounded. (Amen. Applause.)

I did thank God for that; but, then, as you know, the Crisis in his case is not yet reached. The danger is not yet over. You probably know it will not be for a good many hours yet; and septicæmia, pyæmia and especially peritonitis may be developed; and even when the danger of blood-poisoning is past, there are other points of danger to be crossed.

Now we shall pray, and I urge you all, my dear people, as I have already done, not only to pray with me now in public, but to pray in private. Will you do this?

Voices—"Yes."

General Overseer—Pray right along, and keep praying that God, who is Sovereign, who can bring in a Higher Law of Healing than any we have ever known, will overrule, despite the probing of the surgeons' knives and the drugs of the physician and the want of nutrition.

CONCERNING NUTRITION OF THE WOUNDED.

Why, I would give the President nutrition in a moment if he were under my care.

Some great surgeon or doctor here might exclaim, "You would in a condition of stomach like that!"

Yes! Yes! If he were trusting God alone. Dr. Senn! Dr. Senn! Let me tell a story here that you know well.

Clarence Corbaley, of Plymouth, Indiana, was in the Presbyterian Hospital, Chicago, under Dr. Senn's care—how many years ago, Deaconess Boyd?*

A Voice—"Six years ago."

General Overseer—That is his aunt talking.

He was dying.

He suffered from *Tuberculosis of the Bowels*, and by repeatedly unsuccessful operations so large a wound was made in his body that you could almost literally put your fist into it.

He could not eat, or, more properly speaking, they would not allow him to eat.

He had been operated upon down there in Plymouth, Indiana.

They sent him up to Chicago, as I have said, and unsuccessfully operated upon him again.

Then Dr. Senn said to his mother, "Take him home; he will die in a few hours."

Then the boy cried, "Take me to Dr. Dowie!"

It was terribly hot weather, and his mother came and told me of her boy's desire.

I said, "If your son has not Divine Faith, he will die in the ambulance. Will you take the risk?"

She replied, "Yes, if you will receive him into your Home."

Then I said, "Bring him!"

They brought him nearly ten miles across the city on May 26, 1894, and carried him in on a stretcher.

I found that his wound was decaying like a cancer, and he seemed as if he might die at any moment.

He was also utterly exhausted for want of food. They said it was dangerous to take anything, and so they had nearly starved him to death.

Well, he was carried on the stretcher up to a room on the second floor of Divine Healing Home No. 1, 6020 Edgerton Avenue.

I prayed for him.

What happened?

He arose and walked.

What next?

I said, "Clarence, the supper bell has just rung, come down and have supper!"

He walked downstairs, leaning upon my arm. I put before him a large dish of strawberries which my servant had put before me, saying, "Clarence, tuck in!"

He tucked in, and he ate a full meal, to the great surprise of all.

*Full details of this case, with a portrait of Clarence Corbaley, appeared in *LEAVES OF HEALING*, Volume III, Number 14, January 22, 1897, pages 209-210, copies of which may still be had at Zion Publishing House, 1252 Michigan Avenue, Chicago.

He ate *five meals a day*, and occasionally several during the night. (Laughter.) He even ate mustard pickles, and drank sweet milk, and nothing that he ate hurt him.

And the doctors had said that eating would kill him; and Dr. Senn sent him home to die!

I would feed the President now, if he would but trust God as Clarence Corbaley did. God would take care of his stomach. I would let him take good food freely.

I would give him a chance to get something in the way of nutrition to sustain him against the deadly effects of the wound, and the operations, and the ether, and all the other drugs.

They said Clarence Corbaley would die; but he did not die. God healed him, and he is living today down at his home in Indiana—seven years since Dr. Senn said, “He will die in a few hours!”

General Overseer (addressing Deaconess Boyd)—Tell him that he is to come here, and be on this platform next Sunday afternoon!

I know that God will heal, if you will only dismiss doctors and drugs, and trust in Him alone. Oh yes! Now, is not

GOD THE BEST HEALER?

Audience—“Yes.”

General Overseer—That is what I wanted to say. I have the Word of God, and the facts on my side, too. I have got tens of thousands of living Witnesses for God that He is the Healer still. I have no power to interfere at Buffalo today. I have no power to go and say, “You shall not stand there!” to these doctors who wait on the President.

But oh, if I could get Mrs. McKinley’s consent, if I could get the President’s invitation, and if I could get the assurance that they would put the doctors aside, I would pay for a special train myself, and I would go as hard as it could go to Buffalo. (Applause.) God would help me, I am sure, to help the President. But, then, I am not invited. You know I cannot thrust myself upon him, and that I have no right to do it.

But, oh, I do pray that if they will persist in having these doctors and surgeons, that God will come in and do His own work in William McKinley’s spirit, and sustain him amidst the terrible additional miseries that, in their ignorance of God as the Healer, they are imposing upon him. Let us pray.

(With deep reverence the immense audience in the Auditorium bowed, thousands kneeled, as in a silence which could be felt the following Prayer was offered by the General Overseer.)

SUPPLICATION FOR THE PRESIDENT.

Our Father! Our Father! Abba, Father, who art in the heavens, we come to Thee.

We know that Jesus, Thy Son, is our Advocate with Thee our Father;

for He is the Righteous One, the Propitiation for our sins, and not for our sins only, but also for the sins of the Whole World.

Father, for Thy Son's sake, by Thy Spirit's power, visit at this moment William McKinley (Amen), our beloved President, the beloved Ruler of this Nation; for all men that have Thy love in their hearts are praying for him.

O God, look upon him at this moment, and in Thy Love impart a Divine strength which nothing else can give, and heal these wounds, and give him power to rise, peradventure Thou wilt see fit to exercise Thy Sovereign Grace.

We cannot ask for it in accordance with Law, such as we know; for it is against the revealed Law of the Spirit of Life.

It is contrary to Thy Word; but, O God, look upon us in our ignorance, look upon them in their ignorance, and in Thine infinite compassion reach our President's heart, who knows, we trust, that Jesus is his Saviour, and let him call upon Thee in the Name of Jesus his Healer. (Amen.)

O Father in Heaven, by Thy Son, through Thy Spirit, impart to Him now a blessing.

We ask Thee that Thou wilt continue to hear us as we continue to pray every hour and day; and in the desire that Thou wilt spare the useful and in many respects noble life of our beloved President, for Jesus' sake.

Let all the people say, Amen. (Amen.)

GENERAL SUPPLICATION.

Now hear us, our God, for a Blessing upon this service, and upon the Christian Catholic Church in Zion throughout the world. (Amen.)

Bless Zion in Africa. (Amen.) In Europe. (Amen.) In Asia. (Amen.) In Australasia. (Amen.) In the Islands of the Sea. (Amen.)

Bless us here today, and bless the Message yet to be delivered in Thy Great and Holy Name.

Make it a part of the Preparation for Jesus' Coming.

Let it come as a Message of Purity, and of Peace, and of Power to every one here, for Thy Son's sake. (Amen.)

Let us now pray with one heart and voice as our Lord taught us, when He said, After this manner, therefore, pray ye. (All joined in repeating the Lord's Prayer.)

FATHERS AND CHILDREN.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

TEXT.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.

The law of God given by Moses, written by God's own Finger upon the imperishable tablets, not merely of stone, must be remembered and obeyed.

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

In these Special Messages as Elijah the Restorer it is my great privilege to know that

I HAVE A MESSAGE FROM GOD.

I was delighted last Lord's Day with the manifestations of Divine Grace. There were many thousands here who realized the power of the Message.

You have it in type in LEAVES OF HEALING of yesterday, with a very remarkable cartoon which our Zion artist has made, allegorical and real. It will repay a great deal of study.

But now this afternoon I close this first part of my Messages by continuing further the discourse of last Lord's Day.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

In my last discourse I pointed out to you that the first thing to be done in effecting this was to

TURN THE HEARTS OF THE FATHERS TO THE FATHER IN HEAVEN.

I spoke of the Father in Heaven's love and willingness to bless even the most sinful of His children.

Today I desire to complete, as far as I can in such brief discourses, my Message to the fathers.

I desire to speak specially to my brothers in such a way as will be helpful to you.

Therefore I shall use as great plainness of speech as the delicate subjects I shall mention will permit. If I do not say more it is because I think it inexpedient in an audience composed of men, women, and children; but there will be something in what I shall say even for women and children.

SENSUAL LUST MAKES FATHERHOOD A CURSE.

I say to you, my brothers, whether you are young or old, the inexpressible privilege and responsibility of fatherhood is yours generally. It will be to you all if you are faithful to God.

But what kind of a fatherhood is that, if it is merely a fatherhood of fleshly desire and sensual lust excited by passions springing from the dust that fade and die; passions that are from the beginning gross, brutal, animal, and indistinguishable from that of the most unintelligent brute beast, bird, fish, or insect?

IMMORALITY OF ANIMALS.

If man's procreative power is simply to be exercised as are the procreative powers of the lower creation, the animal kingdom, then he is sunk into horrid sin.

Every one knows that the vegetable and animal kingdoms are absolutely promiscuous.

There is no question of morality either in a plant or a brute. There is no law of monogamy. It is not merely polygamy,

but the law in the animal and the law in the vegetable world is simply promiscuousness in procreative power amongst the same species.

If we are to take our laws from the lower creation, then we would be not only Mohammedan, not only Mormon, not only absolutely heathen in our polygamous and incestuous intercourses, but we would be more: we would be without any reference to family, or to any other tie; we would simply be creatures of opportunity, seeking gratification of fleshly desire and sensual lust.

I DECLINE TO DRAW LESSONS OF MORALITY FROM THE LOWER CREATION.

Man has been made in the image of God, and has been placed by God in such a position of authority that the glorious Psalm says, God has "put all things under his feet." If man, made in God's image, with Divine purposes so great that they are inexpressible in speech, has to take from the lower creation the teaching concerning the use of procreative powers, then he will be the most bestial of all beings.

I hold with Augustine, who, in his "Confessions," that rich treasure which he has given to the Church of God for all the ages, says: "Oh Lord, Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee."

WHY DID GOD CREATE MAN?

I hold that this truth, that God made us not merely for each other, not merely for the generations to come, but that He made us for Himself, is the greatest of all truths for a man to know.

As the Apostle put it, man was made to be "a habitation for God in the Spirit."

An ancient writer says: "If thou wouldst worship in the Temple of thy God, worship in the Temple that He hath made in thy spirit within thy body: for God is Spirit, and must be worshiped within the Holy Temple of man's Being in spirit and in truth, for the Father seeketh such to worship Him."

I therefore ask you to follow me closely in the observations that I am about to make concerning this wondrous habitation that God originally designed, and originally constructed, to be a house for Himself.

He made it to be a dwelling place in which He, by His Spirit, might live, and through the ages bless those who should be born. By His Spirit, dwelling within the spirit of man, He controls, not only the *pneuma* (*πνεῦμα*), spirit, but also the *psyche* (*ψυχή*), soul, the animal life, and *soma* (*σῶμα*), body, the mere flesh.

Dwelling in man, God permeates and possesses every power of the spirit—intellectual, emotional, and creative; yes, and

destructive, for there is a glorious place for destructive powers in destroying evil.

Dwelling in man, God possesses, by the control of the will, every part of the human being by entire possession of the spirit, the soul, and the body.

God made man a triune being—spirit, *pneuma*; soul, *psyche*; body, *soma*—to be a dwelling place for the Triune God—Father, Son, and Holy Spirit.

Therefore Jesus said, "If a man love Me, he will keep My Word and My Father will love him, and We will come unto him and make Our abode with him."

So, by the Holy Spirit, the Father and the Son, even now, blessed be God, take possession of the spirit that is thus fully consecrated, and, driving forth the impurity and the evil, take possession of the whole being, spirit, soul, and body; of the body, for it is the Temple of God.

This truth is lost largely in the impractical teachings of today: that the body is as sacred to God as the soul or the spirit, and that God wants to control the body as well as the soul and spirit, and to dwell in it.

Now what is really the foundation trouble?

THE FUNDAMENTAL MISERY OF HUMANITY.

In highly cultivated communities it certainly is not the lack of education, if education consists in knowing letters, music, art, architecture, sculpture, law, etc.; although I may say, in passing, that I am of the opinion that even these things do not truly constitute education.

Education is larger than this.

Education consists, properly speaking, of two things: Instruction, building in, and, as is seen by its construction, by its etymology, from the Latin, *e* and *duco*, education, drawing out.

We want the double power not only of imparting knowledge, but of knowing how to draw it out.

EDUCATION MUST MAKE MEN PRACTICAL.

There are a great many men who know a great many things and can do nothing at all.

They always remind me of James II, when clad in complete armor. The heavy greaves upon his feet and legs were made of steel; he wore a backplate and a breastplate and a neckplate, and a great heavy steel helmet and visor, and a great heavy spear.

As the King was about to be lifted on his horse, for he could not get up without being lifted, clad in that fashion, he looked through the visor at his attending nobles and said, "I feel like a fool; I can hurt nobody and nobody can hurt me." (Laughter.)

I think there are a great many professors and students, splendidly educated people, who are well clad in intellectual armor, and there they stand. If they do not feel like fools, they look like them.

They can hurt nobody and nobody can hurt them.

They stand completely armed, intellectually, and oftentimes absolutely useless, practically.

When God wants to do a great and mighty thing in this great Nation, He does not usually take a Yale-Harvard combination. He takes Lincoln, a rail-splitter, and Grant, a tanner, and He can do more by them than He can by the Harvard or Yale man, usually.

THE COLLEGE MEN ARE NOT PRACTICAL.

It ought not to be so. The educated man ought to be a practical man; and I shall thank Dr. Harper or anybody else who will help to make him a practical man.

I have some little knowledge of men and their training, and I want to say this, that the most unpractical kind of thing is to keep filling up with education in the way of instruction. It reminds me of cramming a young cockatoo which craves for more and more food, and then falls dead because it has too much.

Education is a larger thing than putting something in or even drawing it out.

It is the application of instruction. If you only make it a human thing and apply it only from human standpoints, and leave God and the spiritual nature of men out, you have failed at the most vital point.

Many teach psychology as though pneumatology and psychology meant the same thing. They talk of the soul as if it were the spirit, when the soul is the mere animal life, and the spirit is the Divine being that came from God, the Father of Spirits.

When you have an education that sharpens the intellectual faculties, and makes clever the hands, and makes a magnificent brute, an Apollo in physical and even in ethical and educational stature, but with an untrained spiritual nature, you are the biggest and worst curse that can ever come to the world.

GOD'S GLORIOUS INDWELLING.

When God made us an habitation for Himself, He meant that, first of all, He should possess our spirits. God works not from the circumference to the center; God works from the center to the circumference.

God does not work from the outside in.

When God heals, He does not probe for bullets, and He does not go away and dose men with deadly poisons and deprive them of food.

God enters into the spiritual nature of a man who, rising above his wounds and sicknesses, cries out, flesh and spirit, for the Living God; and God, coming into that man's spirit, sends through all his spiritual and psychical and physical being the Streams of Life that make glad the Temple of God.

WHAT IS THE GREAT TROUBLE, THEN, WITH HUMANITY?

The great trouble with humanity is that the spiritual, the psychical, and the physical nature of man are from the very beginning possessed by the Devil to a tremendous extent; and the hearts of men, fathers as they are, loving and tender up to their light and knowledge, are utterly incompetent to exercise their truly Divine powers, because their physical and psychical natures are dominated by the Devil.

Now what do I mean?

I am going to talk plainly.

That is the philosophy. What are the practical meanings of these words?

To many of you they do not mean much.

Let me explain.

I am living in a practical world, a real world, where there is real sin, real disease, real death, real hell, real evil.

A SUICIDE AND ITS CAUSE.

Last Friday the watchers along the shores of Lake Michigan, near Waukegan, saw a body tossed up and down in the waters of the lake. A boat went out, and they drew it to land.

It was a horrible sight. A man with his throat cut almost from ear to ear had thrown himself into the lake on the margin of Zion City, and there he was. His papers and his money showed just what had happened.

Wherefore? Wherefore? I have just come to the place in these opening Lectures where I want to make men everywhere feel the sacredness of the body.

Let me tell you what the widow said to me yesterday.

She wept, but she said, "I trust in God and in your wisdom. Tell it all, if you are to tell anything; but tell also that I did not know it until I had become his wife. And tell also that I did my duty after I had become his wife, although I was asked, even by himself, to let the tie be broken, and I said No.

"When you tell the story, tell how he fought and how he failed, and that, at times, he showed he knew and loved God, and always loved his wife and babies. I pray that God will give you great wisdom in speaking to the people, and that it may accomplish much good; but it breaks my heart anew to have it done. No sum of money could tempt me to permit

the exposure—only that God's Kingdom may be built up, and His Church and People cleansed."

CZOLGOSZ HAS DOUBTLESS BEEN A VICTIM OF SELF-POLLUTION.

I will tell you; for it is the story, I believe, of the poor miserable wretch who in Buffalo went up, in the Temple of Music, and fired those two desperate and perhaps deadly wounds into the body of our beloved President.

I do not hesitate to say that if I could examine him today, or examine those who know him, as I examined the widow of this man of whom I am talking, I should find the same causes.

You talk of an Anarchistic plot. There may be; but I very much doubt the statement that it had its origin in Chicago.

I HAVE NO BELIEF IN A DEEP-SEATED ANARCHISTIC PLOT.

I will tell you why.

Thanks be to God, Anarchy is breaking up in Chicago (Amen), and has been for some time.

Thanks be to God, some of the leading Anarchists have been going to Central Zion Tabernacle and are beginning to know God. (Amen.)

Thanks be to God, one of the widows of an Anarchist who was hanged in this city wrote to me the other day and said, "Doctor, I am seeking for God. Pray for my son. Pray for myself."

I tell you I do not believe in any very deep Anarchistic plot.

It may be that some men like himself, very few in number, got together, and out of their common filthiness and depravity evolved this attempted assassination.

It would not be wonderful to suppose that the poor wretched man, Abraham Isaak, and his son, and those associated with him, who were publishing *Free Love*—that is, Free Lust—literature, are like this poor wretch who shot the President.

Anarchistic clubs may exist and do exist, but I think the deeper you probe this story of the Anarchistic plot, you will find that this wretched fellow Czolgosz—his miserable name is as miserable to pronounce as it is to think about—that wretched man who first called himself Nieman, meaning "nobody," "no man"—and he was right in the first name—was "no man"; he had lost his manhood.

How has he become the almost inhuman brute he is today?

I will tell you.

I will tell you fathers, some of whom are like B—, although not to the same extent.

I will tell the world, that they may be warned, and know how to become real fathers, and to be delivered from the power of the Devil.

I will tell you. Have you seen the man who was tossed up by the waves?

That ghastly body with the throat cut from ear to ear! that swollen face! Have you seen it?

Have you seen what I have seen, the broken-hearted wife and children?

THE DAMNING SIN OF SELF-POLLUTION.

Why do they suffer? Because the Devil got possession of that man's body when he was only six years old, through the damning lust that is found in every public school. Little children are taught by evil companions to defile their bodies, and they become passionate, and hateful, and horrible, and disordered, and unbalanced, and insane beings. If they continue in that practice, no wife, however tender or sweet, can take the place of the Unclean Devil which possesses them.

A horrible Power possesses them from that terrible sin of self-pollution, and drives them to what it drove that man—suicide! To what it made Prendergast when he shot ex-Mayor Harrison—a murderer! To what it made Czolgosz when he shot President McKinley—a murderer!

Have you read the story that this man's father tells, that this man's brother tells—one of them a brave soldier in the United States Army?

Have you read the story that his stepmother tells, that all the way along he was a morose, unclean, hateful, and profane boy?

WHY? THE DIAGNOSIS IS WRITTEN UPON THE FACE OF THE CASE.

Why? I have not seen him, but I will tell you it was just the same with B—— B——: he was possessed by the Unclean Demon whose master deviltry is the shameful self-inflicted Crime of Masturbation.

THE FOULEST CRIME THAT A MAN CAN COMMIT OUT OF HELL!

I say he is in hell who practices it. Yet it is not confined to men.

That wife, that broken-hearted mother, when I pressed the question, in my dear wife's presence, told me the truth concerning her self-murdered husband, who had only been working for a few weeks in Zion City when he took his own life.

The poor fellow had also confessed to Dr. Sayrs, a Deacon of this Church sitting now in my presence.

He partly told it, but I will tell it all, although not in detail.

The masturbationist becomes bestial, and not satisfied with defiling his own body, and afraid, as he is, of the opposite sex, he becomes the horrible bestialist who, under the ancient law, was put to death for the crime—guilty of commerce with a sow, or a mare, or other animal.

Steeped in this vice from six years of age right up to the suicide of last Friday, he simply reaped what he had sowed.

He had not obtained deliverance, for he had not gone about it in the way a man must to get it.

There must be a full confession.

There must be a full abandonment of sin.

There must be a willingness, metaphorically, to cut off the right hand; to cut out the right eye; to cut off the right foot, rather than continue it.

If that is not done, my brothers, it will be your damnation while you live, and your death, if not in an actual suicide's grave, in the premature grave of insanity or lifelong disease.

In my judgment this is one of the great master sins of humanity.

A PARADISE OF HARLOTRY.

Turkey today, where women are held in the horrible bondage of that filthy and accursed religion which makes it a reward for religious duty that there shall be unmitigated and absolutely universal sensuality, is a paradise of harlotry, a paradise of whores.

That is Mohammedanism, with its brutal depravity, offering an unbridled satisfaction for the brutality and sensuality of human nature.

I am told that in Turkey today, as in all other lands where polygamy obtains, this horrible crime of self-pollution is extending its terrible power.

But it is not only in that land, it is in every land.

It is in this land; and I tell you today that unless that can be stopped! stopped!! then the sins which vomited out the inhabitants of the Land of Canaan will vomit out the inhabitants of the United States of America.

BEYOND ALL SPEAKING IS THIS CRIME HORRIBLE.

It is not merely that a man has sinned against his own soul, his own body, his own spirit, but he becomes an easy prey for every devil that comes along the way.

THE DIRTY, LUSTFUL HARLOT, GOLDMAN.

She comes to this city in all her brazen wickedness. A married woman, she threw aside her husband, and comes up to this city, the high-priestess of Anarchy, with a maiden name when she is not even a divorced wife.

A filthy, accursed woman who casts the spell of her deadly eloquence and filthy thought over this poor wretched youth,

Czolgosz, who falls into the snare, and to whom she teaches, as this wretched Isaak has taught,

THE FREE LUST DOCTRINE.

Why was not the press of Isaak stopped long ago in Chicago? They knew that he was publishing *Free Society*.

They knew that he was publishing a paper that was a vile thing.

It was not difficult to find him.

It is not difficult to trace back where a paper is printed.

They found it very quickly when the police of Buffalo said, "Find out where *Free Society* is printed." Captain Colleran and his detectives found it in half an hour.

THE SCOUNDREL WHO WAS PUBLISHING IMMORAL LITERATURE.

Why did they not find it out before and put that scoundrel behind prison bars for publishing that immoral literature? Is it to be said that there was somebody paid not to find it?

Why is it that the New York *Police Gazette* publisher and printer, and all the rest, are not behind prison bars?

Why is it that *The Standard*—truly the Devil's Own Banner—is not suppressed by the Police?

Why is it that the filthy novels, full of disgusting, suggestive immorality, are allowed to go on?

All this is done in defiance of law in every State.

Who is paid not to see it?

Not until a crime like this shakes the whole nation, and arouses the public conscience, does Chief Detective Colleran arrest the printer, the publishers, and Anarchists. They were known before. Emma Goldman's presence in Chicago was mentioned in the press, and reporters attended some of her lectures, and knew her teaching.

If they are guilty today, they were guilty before.

My brothers, take heed how you hear; take heed how you read; take heed what you see on

THE ACCURSED BOARDS OF THEATERS.

You came in your fine dress to hear Lucrezia Borgia. Have you read the story?

Do you know what Lucrezia Borgia was?

Do you know that harlot was the mistress of her own father, Pope Alexander VI, Alexander Borgia?

Do you know the story of Cæsar Borgia?

Do you know the horrible facts connected with the Pope of that day?

Will you take yourselves and your children to listen to musically voluptuous descriptions of these damning lustful scenes that lay in your hearts the foundations for all kinds of iniquity, and impart that iniquity to unborn children?

Fathers! Fathers! you who are fathers, and you who are to be, I beseech you, abstain from fleshly lusts which war against the spirit, the soul, and the body, and which made the madman Prendergast, the madman Czolgosz, the madman B——, become murderers and suicides.

YOUR BODY BELONGS TO GOD.

Why not let God possess it

Why not let God cleanse it?

Why not surrender to God the spirit that is unequal to the task of fighting for the cleansing of soul and body, and allow His Spirit to enter in, and thus give you power to overcome so that you may be clean?

For what are we all but sinners saved by grace?

But for the mercy of God the fate of the murderer, and of the suicide, would be ours. Only His restraining Grace keeps reason within the brains of the people, and prevents the crime that is in the hearts of so many.

"Oh," the widow cried to me, "Doctor, I never knew the existence of such things. I never knew the existence of such crimes. When my husband made known to me his real nature, and said, 'Now I cannot live any longer in hypocrisy; let me go away; I cannot live with you,' I said, 'No, I married you; and although you have been in commerce with a beast, and although you have been a bestialist in every sense, I shall continue to pray to God to deliver you.'"

Not the love of the noblest and purest of women can save a man from this Unclean Devil, who turns the marriage bed itself into an *Inferno*, and makes life one long agony of hopeless despair for the best of wives. But He did not, because the man would not deliver himself. See! Listen! Listen!

I know that my Message is going deep down into thousands of your hearts. Cut your right hand off. Starve your body to death.

DIE CLEAN! RATHER THAN YIELD TO THIS DAMNING SIN.

But you do not need to die. You have only to give up your spirit, your soul, your body to God, and you who are fathers will become real fathers with a clean heart, with power over depraved appetites, and power over diseased and depraved bodies.

YOUNG MAN, THERE IS HOPE IN GOD, AND IN NONE OTHER.

The God who made us is the God who can mend us.

If I take this watch to the man whose name it bears, and say to him, "You made it; it is stopped; it is erratic; you mend it," he can do it, and the God who made your spirit, your soul, and your body—that God is your Father, and that Christ is

your Brother, and that Holy Spirit is the Mighty Purifier, and He will do it.

Then shall your hearts be turned to your children. Then shall your children's hearts be turned to you, when you are no longer the slaves of that fundamental lust.

This it is which makes fathers monsters, which makes children ungrateful and wicked.

The seeds of this horrible crime are in the heart, and are bearing fruit continually in the lives of the people.

Oh, I cry to God for the Worldwide Deliverance which He alone can give, and for the Restoration of the Body as the Temple and Dwelling-place of God Himself.

ONLY A UNIVERSAL GOD CAN TAKE OUT OF HUMANITY THIS
UNIVERSAL SIN.

But God can, and God will. Thanks be to God, many here can testify that God has done it for them.

All who are asking God now to make them true fathers, true mothers, true children, true children of God; who believe that this body, and soul, and spirit were made to be a Habitation for God, rise and give Him your being, and let Him take possession. Rise and give Him all your heart and all your being. (Apparently all arose.) Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give me power to do right, to confess before Thee every wrong, and to do right to my fellowman. For Jesus' sake, take away my sin, my secret sin, whatever that sin may be, and give me power to abstain from the things that produce exhaustion and strengthen evil. Purify me by Thy Spirit, and make me wholly Thine.

Now bless the words spoken to the millions of the earth, that men and women may do what is being done today in this place—may give to Thee the control of spirit, soul, and body. So only can they be free. Set us free. Set them free. Help, O God, that fathers may teach their children, and that children may obey their parents, that Thou mightest have mercy on the world, and not smite it with a curse, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Will you live it?

Audience—"Yes."

General Overseer—Will you help others?

Audience—"Yes."

After the Consecration Hymn, "I Will be Wholly Thine," had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

FATHERS AND CHILDREN.

MESSAGE NUMBER III.

THE great Auditorium meetings, held each Lord's Day afternoon, increasingly mark the new epoch in Zion's Onward Movement. Truly those who gather at these wonderful meetings can say, "We have not been this way before."

Humanity is thirsting for truth. It feverishly drinks in all the Messages of him who under God leads Zion today, because each Message overflows with Divine Truth, precious and life-giving.

These Messages are making all who hear them realize as never before that God is Love.

Never from the lips of mortal man have such burning truths gone forth to every nation and clime under heaven.

It is the Fire of Divine Truth which, when once kindled in the carnal heart, burns until the life is absolutely Pure.

Never before was such a Fire burning in so many hearts, so widely scattered. It spreads from life to life.

Multitudes are searching their lives to find the sin that hides the face of God.

Countless numbers are returning to God, henceforth to live in sweet communion with their Heavenly Father.

These glorious Messages of Purity, Peace, and Power are calling humanity back to God.

On Lord's Day, September 15th, the opening of the service was characterized by a most remarkable manifestation of God's presence with His people and His healing power.

It was not a scholastic attempt at oratory, a juggling of rhetoric, the chaff which the wind driveth away; it was a living, human Witness: a young man with flashing eye and glad heart standing forth before the gathered thousands.

He told his own Story.

When he closed, the interest was intensified by the remarkable verification of his testimony by a prominent Chicago surgeon who was in the audience.

The short discourse that followed was a continuation of the preceding sermons—a Message to the Fathers and Children.

That it struck the deepest chord in the human heart was evidenced by the bowed heads and tearful faces seen throughout the vast congregation.

Chicago Auditorium, Lord's Day Afternoon, September 15, 1901.

The service was opened with the Processional.

After the General Overseer had pronounced the invocation, Hymn Number 348 was sung:

Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below,
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world.

CHORUS—Faith is the victory!

Oh, glorious victory,
That overcomes the world.

The congregation then joined in reciting the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost,
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

The General Overseer read the last chapter of Malachi and the one hundred and third Psalm, after which he offered the following prayer:

GENERAL SUPPLICATION.

Our Father who art in the heavens, we hallow Thy Name, and we trust that we can say in the Name of Thy dear Son, and in the power of Thy Spirit, "Thy Kingdom come, Thy Will be done in earth as it is done in

heaven." Thy Will, O God, is always right, and we know from the lips of Thy Son by the Revelation of Thy Spirit, that in heaven, where it is done, there is neither sin, nor sickness, nor sorrow, nor crying, nor dying. So we pray that in us Thy Will may be done just in the same way as it is done in heaven.

Take away, therefore, for Jesus' sake, the impurities of spirit, of soul, or of body, which must create sin, disease, and death, and plunge us into hell. Take away, therefore, O Father, our sin, for Jesus' sake, the Lamb of God who taketh away the sin of the world.

Give a true repentance, and a real desire for holiness of heart in every one here today; that there may be purity in thought and in action, and that these bodies may be the temples of God. For Jesus' sake, hear us, so that we may offer to Thee from temples that are cleansed by Thy Spirit an acceptable service, and that we may worship Thee who art Spirit in the temple of our spirit, in spirit and in truth.

PRAYER FOR THE WIDOW OF THE PRESIDENT.

Today we lift our hearts to Thee, Thou God and Father of all! We raise our voice to Thee, Thou All-pitying One! Father, in Thy Holy Habitation today, hear us and have compassion, and bless Thou the stricken widow of the President of this Nation! In Thy great compassion visit her and comfort her as no one else can comfort; for while the Nation's loss is only felt by us in part, it is all to her, all but God.

Do Thou, our Father, speak to her, and let her know today that the parting will not be long; that each falling tear and burdened sigh will soon be gone; that all will soon be a cloudless sky, a shoreless sea of Infinite Love; that it will not be long before the filthy and wicked and horrible things that have come from hell and made this earth so vile, will all have passed away. (Amen.) O God, comfort her: for our journey here will not be long; and beyond there is a purity, a power, a love, a perfection of being that we cannot now know.

It will not be long ere this troubled earth shall pass through another birth, and a new heavens and a new earth shall come wherein there dwell eth righteousness. Hasten, O God, that happy day (Amen), and help us to bring it about by doing the part we have to do in this Glorious Consummation.

O God, Thou Husband of the widow, and Thou Father of the fatherless, in Thy Holy Habitation regard the President's wife today!

PRAYER FOR THE ASSASSIN OF THE PRESIDENT.

And wilt Thou not also hear us for the poor, miserable, and wicked man who is pacing his cell today. Although darkened in heart, polluted in spirit, soul, and body, Thou, O Christ of God, canst reach his heart and break it today. Make him sorry for his sin, and make him to cry for mercy; and although impending justice may take his life, help him to make a good and true confession. Help him to tell the truth, and to let the whole land know what are the real facts of this terrible thing.

Yet we know it. It is deeper than he can tell, for it comes up out of the darkest depths of hell. It is that spirit of murder which at the very beginning broke the hearts of our first parents when they saw Abel lying dead, slain by his brother. O God, wherefore slew he him? Because his own deeds were evil and his brother's righteous. So it is throughout the ages. Then do Thou look upon this wretched sinner today, and save those who have become a prey to false teaching and false thinking. Have mercy upon them, O God! Have mercy upon them, and help us not to cry for blood or for vengeance, but help us to cry for enlightenment and for mercy.

PRAYER FOR THE SICK AND SORROWING.

Hear us, our God. And now today wilt Thou not help us as we pray for those sick and sorrowing ones whose cries continually reach us from all the earth and over all the seas? So many weary hearts, so many sin-sick,

burdened souls, so many that out of the depths of their sins and sicknesses and sorrows are crying unto Thee!

O God, stretch forth Thy hand to save; stretch forth Thy hand to heal even those who have made their bed in hell. God bless Thy people who are suffering and have not known that the healing of Thy seamless dress is by all beds of pain; who have not known that they may touch Thee in life's throng and press and be made whole again. O Christ of God, reveal Thyself to a perishing world; reveal Thyself to Thy sick people as the Saviour, and the Healer, and the Cleanser, and the Keeper, and the Guide of all men.

PRAYER FOR CHICAGO.

Bless us today in this great city. Help us to help others, that in every street and lane of this city there may come the Glad News to every home that the Christ of God is still with us, going about doing good, and healing all that are oppressed of the Devil. For Jesus' sake, help us today that the hearts of the fathers may be turned to the children, and the hearts of the children to the fathers, that purity may prevail in homes that have been but habitations of dragons.

For Christ's sake, purify the homes of the people. Hear us today for those who have come into this place; those who are far away in the land of strangers, amidst hostile and evil powers, who have spent their all in riotous living, and are feeding swine in the fields of the Devil. For Jesus' sake, save the young men; save the young women; save the men with the snows of winter on their brow. Save us all from ourselves, and from sin, and from disease, and all impurity, and bless the land at this time.

PRAYER FOR THE NEW PRESIDENT.

Bless, O God, Theodore Roosevelt, the President of the United States. Give him wisdom to whom this great burden of executive power has come. Give him large sight, and great patience, and much Divine grace, that he may lead the Nation aright.

PRAYER FOR CABINET, CONGRESS, AND JUDICIARY.

God bless the Cabinet today, and the Senate, and the Congress of the United States, and every one of the members of the Supreme Court, and all the judiciary of every degree throughout the land, and all who bear rule and authority, that they may use it for God, and for the destruction of evil.

PRAYER FOR PUBLIC PRESS.

Bless the Press of the United States. Take away from it the awful evils that have cursed it, and instill truth and purity and the desire to do right into these men who have so terribly influenced this country for evil. God help them to influence for good.

PRAYER FOR CHRISTIAN CATHOLIC CHURCH IN ZION.

Now be with us, and save, and cleanse, and guide, and quicken all in this place today. With a deeper humility, with a purer faith, with a brighter hope, with a diviner love, with a larger wisdom and knowledge, and with a clearer light, let Zion Go Forward.

Bless the Christian Catholic Church in Zion today throughout America. (Amen.) Bless Zion in Europe. (Amen.) In Asia. (Amen.) In Africa. (Amen.) In Australasia. (Amen.) And in the Islands of the Sea.

Bless us and help us with one heart and voice to pray as our Lord has taught us when He said, "After this manner therefore pray ye."

All joined in chanting the Lord's Prayer.

After the announcements had been made by Overseer Piper, and the offering received, the General Overseer said:

Before I deliver the discourse of the afternoon, I feel it to be right to say a few words concerning the national situation,

and the sorrow that has come by this terrible crime not only to the seventy millions in the United States, but to all men of every clime and nation; for now the whole world is girt about so wonderfully with cords that run under the seas and over the mountains, that the sorrow of one nation is the sorrow of all. Every part of the civilized world, in deepest sympathy with the suffering President, has lifted up the heart to God per-adventure He might be gracious and spare that great and good life.

I ventured to say to you, last Sunday afternoon, a number of things that I felt ought to be spoken before we went to prayer.

I spoke, I believe, truthfully. I have nothing to take back, and the report of what I have said appears in *LEAVES OF HEALING*.

My words have not given satisfaction to the druggist, or the doctor, or the Devil.

THE EXPOSURE OF DOCTORS AND DRUGS OFFENDS THE DEVIL.

I have found that when I have touched the druggist and the doctor there was the Devil to pay every time.

When this report came out, the Devil started up and demanded satisfaction, and demanded my heart's blood for daring to touch the druggist, or the doctor; BUT I DARE TO TOUCH THEM, EVEN IF IT COSTS ME MY HEART'S BLOOD! (Applause. Amen.)

I have never been afraid. I do not understand what it means.

Somebody tells me he is afraid. How does it feel to be afraid? I do not know.

Afraid of whom?

The Lord is my Light and my Salvation;
Whom shall I fear?

The Lord is the Strength of my life;
Of whom shall I be afraid?

When the evildoers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
Though an host should encamp against me,
My heart shall not fear.

I have seen thirty thousand in Trafalgar Square, London, crying for blood. Who were they? Well, they told us who they were, for there they were, shouting in the Square: "Come on, Guys!"

And they were "Guys!" (Laughter.) That was Guy's Hospital.

"Come on!" And they shouted the names of their colleges and hospitals, and they were thirty thousand strong.

They said I would never reach the door of St. Martin's Hall alive; that I would never dare to come; but I told

Inspector Smith that exactly at three o'clock he would find me at the door.

Our carriage swept up and through them, and they fell on every side, and we went into the hall and held our meeting.

We are going to hold our meeting despite all that the doctors or the devils can do. (Applause. Amen.)

Somebody is hurt. Oh yes! Why should they want my blood? Because, Demetrius-like, "Their craft is in danger to be set at naught."

GOD AND NATURE CARE FOR A WOUND.

If there is anything that the whole world is joined in today, it is the universal sorrow at the death of the President.

His body was pierced by a little bullet, causing a wound not larger than the nail of my little finger.

The wound almost instantly closed, and could have been easily healed, and all danger of septic poisoning kept away by a little cloth being put over it; for God and nature rush in and cover the wound, and shield it from the air and the dirt.

I told a story that they did not like last Lord's Day, of Senior Sergeant Sauer, who was shot three times in the breast in Chicago. He would not let the doctors touch him, and God healed him in answer to prayer.

I told another story, and promised that the young man should be here to tell it himself. Well, he is.

I told the story to the people and to the Nation as far as my voice could reach, and it is beginning to reach the Nation, because the Devil makes such a noise when he is hurt that he tells it everywhere. (Laughter.)

I told from the platform of this Auditorium that they were starving the President to death, and that, if continued, the effect would be that he would not have vitality enough to live, even if there were no septic poisoning or peritonitis.

His heart's action was known to be especially weak, for the President was a smoker, and a heavy smoker.

Judge Day said that

THE USE OF TOBACCO WEAKENED THE PRESIDENT'S HEART

so much that it was unable to withstand the shock.

Let me say to every one of you smokers with tobacco hearts that you had better get a change of heart today. (Amen. Applause.)

I said that they ought to give him food, and I saw a look of incredulity upon many faces, and a compassionate scorn upon the part of some who are doctors.

I can tell them now all over this building. They are looking at me with a sublime incredulity. (Laughter.)

They know so much more than I do, and yet I have seen more sick people than any hundred doctors in Chicago, and know just a little. I might have been a doctor myself. It is not very difficult to become a doctor. (Laughter.)

But the more I saw of them at Edinburgh University and in Edinburgh Infirmary, and as I went along through life, I found I could not be a doctor and be an honest man.

You ask the doctors if they are honest men.

Ask those who wish to be most honest if they are able to diagnose with accuracy and to treat with perfect confidence.

Their diagnosis is at fault in most cases, and their treatments, even when they know the disease, are unable to cure. Nothing is so sure as that

DOCTORS AND DRUGS MULTIPLY DISEASE.

We have more doctors now than ever before, and we have more diseases.

We have shorter average life than we used to have, and we have more drugs.

The more drugs and the more doctors there are, the less vitality there is in the people. It is an assured fact.

The more doctors who are present at confinements, the more women and babies die. In lands where the doctor is never called upon at such a time, even in heathen countries, there are ten times better results.

The doctors know that themselves, and when they are perfectly candid they will tell you so.

Now, I have no fight against them as men. I have a fight against a bad system.

There are many doctors among my very dear friends, and quite a number of doctors are now wearing the robes of office in this Church, and are sitting on this platform and in front of me.

Here is one doctor whom I have right by me. He used to be a miserable doctor—ten years' practice.

There are two more down there—Dr. Sayrs and Dr. Ruby.

Dr. Ruby practiced on his own wife for seventeen or eighteen or twenty years, and could do nothing for her. When he quit doctoring, and gave his heart to God, and brought his wife on a stretcher from Winterset, Iowa, to Chicago, she was instantly healed in Zion Home and

WALKED AFTER SEVENTEEN YEARS' HOPELESS SICKNESS.

That is true. (Applause.)

I think that she is here today.

Where are you, Deaconess Ruby? There you are.

Dr. Ruby, is that true?

Dr. Ruby—"That is true."

General Overseer (addressing Deaconess Ruby)—Is that true?

Deaconess Ruby—"That is true."

General Overseer—It is written, "Let them hear, and say, 'It is true!'"

Now I am going to give you the story that I promised to give you, even if they shoot me for it, as they say they will.

There is nothing so contemptible as these letters. *When-ever I get a letter of that kind I sleep better. (Laughter.) Nothing comforts my heart so much as to get such a letter, because if it were true it would not hurt me. I should simply exchange Chicago for heaven, and there is no question about which is the better place. (Laughter and applause.)

I think you will all agree with me about that, will you not?

Audience—"Yes."

General Overseer—If a man is a Christian, and knows he is bound for heaven, and has fulfilled the Divine conditions, and wants to get there, and should howl because he gets there quickly, I think there is something wrong with him. Do you not think so?

Still I do not want to go to heaven until my work is done, and I do not believe I shall.

I published that letter for the reason that I hope there are those in Indiana who will know the writing—for it has certain characteristics that will make it easily discoverable—and will let me know who the man is that wrote it.

I do not think it will be long before we shall find it out, and I should be very much surprised if it were not a doctor. I think all the internal evidence in that letter will show you it was written by a doctor.

THE PUBLIC SUDDENLY DENOUNCES DANGERS LONG KNOWN TO EXIST.

The poor Anarchists get blamed for a hundred things they never do. I do not hesitate to say today that there is not very much sense in Chief of Detectives Colleran's scouring around the place, and getting Isaak and others, and putting them in prison, and all at once making a great to-do and a big dust to cover his past delinquencies. (Applause.)

I have not a word to say in favor of Anarchy, God forbid, but I say this, Let there be fair play even with the Anarchists.

Emma Goldman is no more guilty today than she was when she talked in this city months ago. I should have arrested her then if I had been Mayor. I should have arrested her for using language calculated to provoke a breach of the peace, if nothing else; because any woman or man who stands up and

*Referring to a threatening letter from Portland, Indiana, a facsimile of which was published in LEAVES OF HEALING of September 14th, pages 655 and 656, in which the writer said it had been determined by the C. S. A. to murder the General Overseer.

says that the way for you to right your wrongs is to kill somebody, ought to be put in prison.

You have no right to kill anybody, neither you nor I. The command of God rings out through the ages, "Thou shalt not kill."

It is our duty to obey God's command.

ANARCHY THE OUTGROWTH OF FEEBLY ENFORCED LAW.

I am not pleading for the Anarchists, except in so far as I plead for all. But when one sees the misgovernment and the injustice which there are; when in this land of freedom, so-called, law is prostituted on every side, liberty denied, and life imperiled, and even unjustly taken, under forms of law; when the ungovernable passions of the mob are allowed to run riot; when lynching and murder are common, and magistrates and governors and presidents are afraid to put the law into exercise and punish the lyncher, then it is not wonderful, is it, that Anarchy should prevail?

I pray God that the change of heart that is indicated by words, if it be indeed a true change of heart, may continue, and that the press shall cease to do the things that make rulers and men contemptible.

WICKED CARICATURES OF M'KINLEY.

Why is it that President McKinley was cursed so much in Chicago?

You say he was not.

I say he was.

I have heard men shout in the street, "To hell with McKinley!"

In times of political agitation I have heard those words again and again; and can you wonder at it when you see the gross and grotesque caricatures of the President that have appeared in that shameful cesspool called *Hearst's American*? (Applause.)

You cannot wonder at it when the President of the Nation is reduced to a contemptible dwarf and the Vice-President represented as a little clown riding a hobby-horse. It is a disgrace!

Men who have been elected by the Nation to its highest places should be protected by national law. (Applause. Amen.)

And why is it that we are personally held in contempt by so many? Because the press has given a false and a wicked caricature of us continually, and has done its best to create violent mobs and has deliberately incited our murder.

THE PRESS MUST BE THROTTLED BY STATE AND NATIONAL LAW.

That press, as I have told you so often, must be taken by the throat. God grant that the Congress and the Legislatures of the States may do it, and punish the men who will

rob character, and destroy and defile, and make contemptible the rulers of the Nation.

That is what they are sowing. You cannot sow these dragon's teeth and reap anything else but armed men.

But I said a thing last week that I want to verify. I said it was our constant experience that, even when the stomach was shot through, and, even worse, when the bowels were eaten away with tuberculosis, food could be taken.

A man, in our experience, received Divine Healing when the rectum was almost gone, and there was a hole in his body big enough to put my fist in.

That young man was dying in the Presbyterian Hospital, and was brought on a hot day a journey of ten miles in an ambulance across the city by his mother and his aunt.

He had been given up by Dr. Senn to die, and was carried into Zion Divine Healing Home No. 1 on a stretcher.

He was instantly healed through prayer, and walked downstairs to supper upon my arm, and ate a dish of strawberries, a plate of meat, and a dish of pudding.

He went up to bed and slept, and had a natural motion of the bowels at four o'clock in the morning, and the next day he ate five meals.

I think this occurred May 26, 1894.

The story was told in *LEAVES OF HEALING* of January 22, 1897, two years and nine months after his healing, and his picture was published in our paper.

I said to you that he was living today, and was in perfect health, and I would produce him here.

I told his aunt, Deaconess Boyd, to go down to Indiana and bring him up. She did, and here he is today.

Come forward. (Mr. Corbaley came forward on the platform, amidst the applause of the vast audience in the Auditorium.)

TESTIMONY OF CLARENCE CORBALEY.

What is your name, sir?

Mr. Corbaley—"Clarence Corbaley."

General Overseer—"Will you please talk loudly to this large audience, so that all can hear you? Where do you live?"

Mr. Corbaley—"At Plymouth, Indiana."

General Overseer—"What is your age?"

Mr. Corbaley—"Twenty-eight."

General Overseer—"How old were you when healed?"

Mr. Corbaley—"Twenty-one."

General Overseer—"You have lived seven years since?"

Mr. Corbaley—"Yes, sir."

General Overseer—"Tell us all about it. When did you get sick?"

Mr. Corbaley—"I was taken sick in the fall of 1892."

General Overseer—Who attended you?

Mr. Corbaley—"Dr. Reynolds, of Plymouth."

General Overseer—He was your principal physician?

Mr. Corbaley—"Yes, sir."

General Overseer—Until you came to Chicago was he your only one?

Mr. Corbaley—"Yes, sir."

General Overseer—Were you born down there?

Mr. Corbaley—"No, sir. I was born in California."

General Overseer—You were sick in the fall of 1892. Tell us what kind of sickness it was, how it went on.

Mr. Corbaley—"It started with fistulæ, and I was operated upon for the fistulæ in the fall of 1893."

General Overseer—You suffered all the year between then?

Mr. Corbaley—"Yes, sir."

General Overseer—And were attended by that doctor? Did he drug you?

Mr. Corbaley—"I was not attended by the doctor until the operation. He was in attendance from then on."

General Overseer—I am very sorry to have to talk about surgical operations here, but you have been reading so much about surgical operations upon President McKinley at Buffalo, that you will be able to stand it.

These two fistulæ were where—in the rectum?

Mr. Corbaley—"Yes, sir."

General Overseer—Briefly describe the operation.

AN UNSUCCESSFUL OPERATION PERFORMED.

Mr. Corbaley—"Well, it was two wounds; one was over five inches long, and from two to two and a half inches deep. After the operation the wounds failed to heal, and the doctor sewed them up, but the sewing came out the next day. He neglected them and proud-flesh grew into the wound, which he burned out over a dozen times with blue vitriol."

General Overseer—Did you improve after that?

Mr. Corbaley—"No, sir. The doctor despaired of my life in the spring of the following year, and advised me to come to the Presbyterian Hospital to Dr. Senn."

IN A DYING CONDITION, HE IS SENT TO A CHICAGO HOSPITAL.

General Overseer—A doctor frequently does this when he sees his patient about to die. He advises him to go to California or Chicago, or somewhere; sometimes he will tell his patient to come to Dr. Dowie after he is through with him.

Who brought you here?

Mr. Corbaley—"My father and mother."

General Overseer—How were you brought?

Mr. Corbaley—"I was brought in a chair to the train, and from the train was taken in an ambulance to the hospital."

General Overseer—Did you not have to be kept in a recumbent position at this time.

Mr. Corbaley—"Yes, sir."

General Overseer—Give a few illustrations of how sick you were—for instance, about the bowels.

Mr. Corbaley—"The bowels were so bad they would move from eighteen to twenty times in a day. They were so painful that a person walking very easily across the floor would give me intense pain."

General Overseer—That was the condition when you came up to Chicago?

Mr. Corbaley—"Yes, sir."

General Overseer—You came to Chicago on what date?

Mr. Corbaley—"May 16, 1894."

General Overseer—If the Press has any fairness, it will put down the day and date, but that is just what it has not had hitherto. It professes now to have a change of heart. I am skeptical. (Laughter.) On May 16, 1894, you reached the Presbyterian Hospital. How many days were you there?

Mr. Corbaley—"Ten days."

General Overseer—Did they operate upon you?

Mr. Corbaley—"No, sir."

General Overseer—Were you privately examined by any surgeon or physician?

Mr. Corbaley—"By Dr. Senn, who is the Chief Surgeon of the Hospital."

General Overseer—By Dr. Nicholas Senn. On what day?

Mr. Corbaley—"I think it was May 24th, eight days after I reached there."

STRIPPED AND PUBLICLY EXAMINED.

General Overseer—Were you more publicly examined?

Mr. Corbaley—"Yes. On the morning of Thursday, May 24th, I was taken into the clinic."

General Overseer—Were you carried into the clinic, and laid upon the operating table?

Mr. Corbaley—"Yes, sir."

General Overseer—And your body was stripped?

Mr. Corbaley—"Yes, sir."

General Overseer—And you were laid before how many?

Mr. Corbaley—"I should judge a hundred or a hundred and fifty."

General Overseer—A hundred or a hundred and fifty doctors and students—men and women?

Mr. Corbaley—"I am not sure if there were any women amongst them."

General Overseer—Well, it does not matter, because we have flashlight views of the operating rooms in Chicago where both men and women are found laughing and cutting up the

same body. Some day I will publish them if they do not take care. I have kept my hands off the doctors to a very much larger extent than perhaps I ought to have done.

On the 24th you were examined privately by Dr. Senn, and then openly in the clinic before over a hundred?

Mr. Corbaley—"Yes, sir."

General Overseer—You heard the lecture upon your own body?

Mr. Corbaley—"Yes, sir."

A HOPELESS CASE.

General Overseer—Interesting, that, is it not? A nice way to help a sick man: to expose his body before a hundred or a hundred and fifty men, and sometimes women, and then calmly lecture upon him, and tell the students he is a hopeless case. Was that what he did?

Mr. Corbaley—"Yes, sir."

General Overseer—You are sure of that?

Mr. Corbaley—"Yes, sir."

General Overseer—Did he tell your mother the same thing?

Mr. Corbaley—"He told her there was no hope at all."

General Overseer—Deaconess Boyd, will you please to rise? Come up here. You are his aunt. You were there at the time. (Deaconess Boyd came upon the platform.)

Where do you live, Deaconess Boyd?

Deaconess Boyd—"1411 Michigan Avenue."

General Overseer—Are you a lady who is, by the help of God, able to take care of herself?

Deaconess Boyd—"Yes, sir."

General Overseer—Do you get any money from Zion?

Deaconess Boyd—"No, sir."

General Overseer—Do you, Clarence?

Mr. Corbaley—"No, sir."

General Overseer—Deaconess Boyd, have you ever been upon the salary list?

Deaconess Boyd—"No, sir."

General Overseer—You do not want to be either, do you?

Deaconess Boyd—"No, sir."

General Overseer—Deaconess, were you at that hospital with your dying nephew, Clarence Corbaley?

Deaconess Boyd—"Yes, sir."

General Overseer—Your sister is his mother?

Deaconess Boyd—"Yes, sir."

General Overseer—What did she tell you on that Friday night?

URNS TO GOD AS A LAST RESORT.

Deaconess Boyd—"It was on Thursday night that the doctor had given him up. Friday morning I was on the North Side and she was on the West Side, and she wrote me that if I

would come over and take her out to Stony Island Avenue where Dr. Dowie was, she would be glad, because Clarence was given up by all the physicians, and there was no hope for him only to look to God."

General Overseer—God came in at the end, did He not?

Deaconess Boyd—"Yes."

General Overseer—He usually does.

That reminds me of a story of a parson down in the South Seas, a Church of England parson, who was half drunk.

When the vessel on which he was sailing ran upon a reef on one of the Fiji Islands, there was great danger that they would all be drowned.

The parson had been dining and wining, and as the Captain passed by he said, "This vessel has stopped, Captain."

"Yes," the Captain said, "it has; stopped on the top of a reef."

"Well, Captain Granger, is there any danger?"

"Yes," said the Captain very indignantly, "there is a great deal of danger. Our only hope is in God."

"*My God*," the parson said, "*has it come to that?*" (Laughter.)

HOPE IN GOD SHOULD COME FIRST, NOT LAST.

That is the way with a great many people. When you tell them that their only hope is in God, they say, "*My God*, has it come to that?"

Is it not best to start with hope in God first?

Voices—"Yes."

General Overseer—That is what we do.

So she wrote you and told you her only hope was in God, and wanted you to bring her out to me.

Why did she want you to bring her to me? Did she think I knew anything about God?

Deaconess Boyd—"Because I had been blessed very much, and I had neighbors on the North Side who had been healed through your prayers to God."

General Overseer—She thought I could get to God?

Deaconess Boyd—"Yes; and we went out there."

General Overseer—You went over to the hospital, and what did she tell you?

Deaconess Boyd—"That Dr. Senn had said to her that he was given up and was in a dying condition, and that there was no hope for him."

General Overseer—And that the best thing would be to take him home?

Deaconess Boyd—"Yes."

General Overseer—Or else he would die there?

Deaconess Boyd—"Yes."

General Overseer—You understood it was imminent death?

Deaconess Boyd—"Yes."

General Overseer—That was what his mother told me when she came over. She told me it was a question, possibly of hours, and certainly not more than days.

What happened then? You saw her and received this statement; then where did you go?

Deaconess Boyd—"We went out to your Home on Edgerton Avenue."

General Overseer—You came there on Friday?

Deaconess Boyd—"Yes, but there were so many sick people who were before us, that we saw neither you nor Mrs. Dowie until Saturday morning."

General Overseer—Then I was told by you and his mother that he was dying, and that he wanted to see me.

Clarence, you take up the narrative now. Why did you want to see me?

HOW GOD ONCE USED THE INTER OCEAN.

Mr. Corbaley—"I had read in the *Inter Ocean* about the good that you were doing at the Home on Edgerton Avenue, and after being given up"—

General Overseer—Now, put that down to the credit of the *Inter Ocean*. It has backslidden since then. (Laughter.) But put that down to the credit of the *Inter Ocean*, when Mr. Kohlsaas was editor; and put it down to the credit of a man who was afterwards found dead on the street with his head crushed in, Captain Campbell. He wrote the article.

So you read that article of Captain Campbell's describing the work?

Mr. Corbaley—"Yes, sir."

General Overseer—When did you read it?

Mr. Corbaley—"Some time in April, 1894; shortly before I came to Chicago."

General Overseer—Why did you not come to me then?

Mr. Corbaley—"I did not have the faith."

General Overseer—You wanted to go to Dr. Senn, did you not?

Mr. Corbaley—"Yes, sir."

General Overseer—You thought you would leave God to the very last?

Mr. Corbaley—"Yes, sir."

General Overseer—Yes, and it is a good thing that God was so condescending, although He was dishonored by being left to the last. You told your mother when you heard the death sentence, "I want you to take me to Dr. Dowie that he may pray to God for me."

CLARENCE CORBALEY'S CONDITION WHEN BROUGHT TO ZION.

Well, she came. Now I will tell you my part.

When she told me the story, she said that there was an incision on both sides, and that it was so large, as she expressed

it, that you could put your fist into the wound, and that it had been open for five or six months; in fact, from October to May.

She told me it seemed to be of a cancerous nature, and would not heal, and that they burned the proud-flesh away continually, causing him nameless agonies.

Then she said that, so far as they could judge, the greater part of the rectum was gone, and that food, when it was passed into his stomach, went right through his bowels, and came out almost in the same condition that it entered. When she told me these details, if I could have been scared, I would have been.

But when she said, "Clarence has turned to God, and he and I believe if you will pray with him, and lay hands upon him, God will heal him," what could I do?

I could but pray, even though the Board of Health would prosecute me. That is why they afterwards prosecuted me. That is why they want to prosecute me still. They hate praying to God, and trusting in Him alone for healing.

I said, "Bring him, and I will pray for him; but if you have not faith, and if he has not faith, he will die on the road."

Clarence, she came over to the hospital, and told you that, on Saturday, did she?

Mr. Corbaley—"Yes, sir."

General Overseer—When did you start for Edgerton Avenue?

Mr. Corbaley—"Shortly after dinner, Saturday."

General Overseer—How many miles is it?

Mr. Corbaley—"About ten miles."

General Overseer—You went through the streets in an ambulance. Did the horses run?

Mr. Corbaley—"No, sir; they walked."

General Overseer—I was told by the men in charge that they looked back every now and then to see if he were dead, to see if they would have to turn back.

You were in the ambulance with him, Deaconess. Was it very hot?

Deaconess Boyd—"It was warm; yes, sir."

General Overseer—How many hours was he on the road?

Deaconess Boyd—"About four or five."

General Overseer—How many hours, Clarence?

Mr. Corbaley—"Between four and five."

General Overseer—When you were brought to Divine Healing Home No. 1, 6020 Edgerton Avenue, in that ambulance, what did they do with you?

Mr. Corbaley—"They carried me in on a stretcher."

General Overseer—Where did they take you?

Mr. Corbaley—"Upstairs, on the second floor, and put me down upon a couch."

General Overseer—How long after did I come in?
Mr. Corbaley—"Just shortly after."

INSTANTLY HEALED THROUGH THE PRAYER OF FAITH.

General Overseer—How long did I take to pray with you?

Mr. Corbaley—"Not over two or three minutes."

General Overseer—I will tell you why I went at it so quickly: because I saw that if he were not healed within those two or three minutes, he was going to die right there. The pallor of death was on his face. I prayed. What did I say to you in the Name of the Lord Jesus?

Mr. Corbaley—"Arise and walk."

General Overseer—What did you do?

Mr. Corbaley—"I got up and walked."

General Overseer—What else happened?

Mr. Corbaley—"We went downstairs."

General Overseer—What did you hear before that?

IMMEDIATELY EATS A HEARTY MEAL.

Mr. Corbaley—"I heard the supper bell first."

General Overseer—You heard the supper bell ringing. (Laughter.) I saw his eye glisten. He knew what it was.

I said, "Clarence, my boy, how do you feel?"

He said, "I feel hungry."

"Well," I said, "would you like to have a good square meal?"

What did you say?

Mr. Corbaley—"I said I would."

General Overseer—What did I do?

Mr. Corbaley—"You gave me your arm, and we walked downstairs."

General Overseer—Walked downstairs. Now, that was the young man who was carried up on a stretcher, less than half an hour before, remember, by the men who had brought him in an ambulance from the Presbyterian Hospital. Where did we go—to the supper table?

Mr. Corbaley—"Yes, sir."

General Overseer—What did you see in front of me?

Mr. Corbaley—"I saw a large dish of strawberries."

General Overseer—They were nice looking, were they?

Mr. Corbaley—"Yes."

General Overseer—I looked at your plate—I had put you by my right-hand side—and it was not quite as large. What did I do?

Mr. Corbaley—"You gave me yours."

General Overseer—What did you do with them?

Mr. Corbaley—"I ate them."

General Overseer—How many did you leave?

Mr. Corbaley—"The stems, I think, was all." (Laughter.)

General Overseer—What was the next thing—what did they bring me?

Mr. Corbaley—"A dish of meat, I think, was next."

General Overseer—What did I do with it?

Mr. Corbaley—"You gave me that."

General Overseer—What did you do with it?

Mr. Corbaley—"I ate it."

General Overseer—We are getting down to details, you know. Interesting, is it not?

Voices—"Yes."

General Overseer—Very prosaic, you know, but it is interesting and, as you will see, important. You ate it all?

Mr. Corbaley—"Yes."

General Overseer—What happened next? Did any other dish come in?

Mr. Corbaley—"I think dessert came next."

General Overseer—What did you do with that?

Mr. Corbaley—"I ate that."

General Overseer—Did you drink anything?

Mr. Corbaley—"Yes, sir; I drank some milk."

General Overseer—Did you eat anything in the way of bread?

Mr. Corbaley—"Yes."

General Overseer—How many slices?

Mr. Corbaley—"I think it was five." (Laughter.)

General Overseer—Now, as a matter of fact, had they not been starving you?

STARVED FOR WEEKS AND MONTHS.

Mr. Corbaley—"Yes, sir."

General Overseer—For weeks and months?

Mr. Corbaley—"Yes, sir."

General Overseer—Did not the food that went into you often come out in the same condition that it went in?

Mr. Corbaley—"Yes, sir."

General Overseer—Now, what would any ordinary, or even specialist, doctor say to me here? He would say that I was a fool, would he not? Well, I became a fool for Christ's sake (Amen), and I am a fool still, and I would rather be Christ's fool than the doctors' fool. (Applause.) For when He says, "I am the Lord that healeth thee," I believe it, even although they say that my faith is foolish.

Clarence, what did you do after you ate that dinner?

Mr. Corbaley—"I went upstairs."

General Overseer—You went upstairs to your room.

Deaconess Boyd, tell me what this boy said when he came upstairs.

FROM HELL TO HEAVEN.

Deaconess Boyd—"After he was upstairs, he said to his mother, 'Mamma, do you know how I feel? I feel as if I had come from hell to heaven.'

"He had come from the Presbyterian Hospital to Zion Home.

"Then he said, 'I believe I will sleep all night.' She said, 'I think you will.'"

General Overseer—How many times had you been waking in the night?

Mr. Corbaley—"About every hour, I think."

General Overseer—How did you sleep that night?

Mr. Corbaley—"I slept all night."

General Overseer—What happened about four o'clock the next morning?

Mr. Corbaley—"There was a movement of the bowels."

General Overseer—Without any difficulty?

Mr. Corbaley—"Yes, sir."

General Overseer—Without pain?

Mr. Corbaley—"Yes, sir."

General Overseer—What happened when it was breakfast time?

Mr. Corbaley—"I was again ready for breakfast." (Laughter.)

FIVE MEALS A DAY.

General Overseer—How many meals did you eat that day?

Mr. Corbaley—"I think it was about five."

General Overseer—Three full meals, and two between! You own up to that?

Mr. Corbaley—"Yes, sir."

General Overseer—It might have been more. (Laughter.) I think it was five in the day and three in the night. But he is quite right in being sure about five.

Clarence, did you ever suffer any more pain from that?

Mr. Corbaley—"No, sir."

General Overseer—Did the diseased bowels heal?

Mr. Corbaley—"Yes."

General Overseer—Did the fistulæ heal?

Mr. Corbaley—"Yes, sir."

General Overseer—Did the wounds close?

Mr. Corbaley—"They did not close; they healed in."

General Overseer—Tell how they healed.

Mr. Corbaley—"New flesh grew into the wound."

General Overseer—New flesh came up and grew into the great gaping wound. How big was it?

Mr. Corbaley—"Why, I could almost put my fist into the wound."

General Overseer—And how long?

Mr. Corbaley—"Over five inches."

General Overseer—How long had it been open?

Mr. Corbaley—"It had been open, I think, about seven or eight months."

General Overseer—It never gave you any trouble after the evening when God healed you?

Mr. Corbaley—"No, sir."

General Overseer—Is it perfectly healed today?

Mr. Corbaley—"Yes."

General Overseer—Have you ever had any trouble since?

Mr. Corbaley—"No, sir."

General Overseer—How many years ago was this?

SEVEN YEARS OF PERFECT HEALTH.

Mr. Corbaley—"That was seven years ago."

General Overseer—Have you lived a Christian life?

Mr. Corbaley—"Yes, sir."

General Overseer—Do you love God still?

Mr. Corbaley—"I do."

General Overseer—Tell these people how grateful you are.

Mr. Corbaley—"I do not think I can express my gratitude. I know I am grateful from the bottom of my heart for what God has done for me."

GOD IS NO RESPECTER OF PERSONS.

General Overseer—I will ask this people, Is the God who healed Clarence Corbaley different from the God, the Ever-present Unseen Christ who is with us always, who stood beside the President's bed this day week?

Audience—"No."

General Overseer—If God heard my prayer for Clarence Corbaley, would He not have heard it for William McKinley also, if he had given his case fully into the hands of God?

Audience—"Yes."

General Overseer—Would not the President have been able to eat and digest his food?

Audience—"Yes."

General Overseer—Would he not be with us today? That is our opinion, anyhow, even if you shoot us for it, you members of the C. S. A., whatever that means.

I do not know, but I think C. S. A. means Chicago Surgeons' Association. (Laughter.)

I want to say a word to this man who says he is going to shoot me. Perhaps somebody else is going to do it; I think he would rather hire somebody else; I think he will try to hire an assassin in Chicago. I wish this man who says I am to be shot exactly where President McKinley was shot, to know this, that it does not trouble me one iota.

Were it not that I have a dear wife and son and daughter, and a great multitude of friends, and that I have a great deal of good work to attend to, and that I want to attend to it and help humanity all I can, I would rather go to heaven than stay in Chicago.

Let that man, and all the other cowards, and curs, and murderers, know that it is all in vain to try to scare me, because I will tell the world what wonders God hath wrought. (Applause.)

Clarence, you are going to live for God?

Mr. Corbaley—"Yes, sir."

General Overseer—Deaconess Boyd, have you anything to add?

Deaconess Boyd—"I am sure that I want to give my life wholly to God."

General Overseer—You were a witness to this scene?

Deaconess Boyd—"Yes, sir."

General Overseer—I am going to ask—I do not often do it—any doctor in this Auditorium to rise up now and ask this young man any question he likes, and interrogate him upon his statements. Now, then, there is a good opportunity. I challenge Dr. Senn to dispute these facts. (A gentleman arose and desired to speak.)

CHICAGO PHYSICIAN VERIFIES TESTIMONY.

General Overseer—What is your name?

A Voice—"Dr. Campbell, 134 East Madison Street, Chicago."

General Overseer—All right, Doctor.

Dr. Campbell—"You will allow me to speak, will you? I want to add my testimony. I am in a regular surgical institution of Chicago. I am not a 'Dowieite.' All that they tell is true. (Applause.) I saw that boy; I heard what Surgeon Senn said; you tell the truth, but you tell only about a quarter of it." (Applause.)

General Overseer—Doctor, will you stand again? Did I know of your being here this afternoon?

Dr. Campbell—"No."

General Overseer—Have I had any conversation with you?

Dr. Campbell—"I have not spoken to you for many years. I am not a 'Dowieite.'"

General Overseer—I do not want you to be a "Dowieite." I want you to be a Christian. But you come very often to hear Dowie, do you not? (Laughter.)

Yes, you do. All the better, Doctor, for the purpose of this testimony that you are not at this time a member of this Church, although I hope you will be.

Did you know Clarence?

Dr. Campbell—"I saw him; I was there."

General Overseer—You were at that clinic?

Dr. Campbell—"I was at that clinic."

General Overseer—You were at that clinic, and you knew that this was a hopeless case?

Dr. Campbell—"I heard the whole thing."

General Overseer—That it was a hopeless case?

Dr. Campbell—"He testified to the truth."

General Overseer—I thank God for that. (Amen. Applause.) Perhaps there is some other man who was at that clinic who will stand.

Thank God for the bravery of Dr. Campbell. (Applause. Amen.) I brought up this case to prove a great principle and a great truth, and I contend that what I said last Lord's Day concerning the President's wounds, and the need for sustaining his strength by food, has been fully justified by the testimony given here today, has it not?

Audience—"Yes."

General Overseer—But, oh, how our hearts ache that the President is dead, and that the case was not put fully, and only, into the hands of God.

I thank you very much for your patience. I thought I would like to have the story all told.

FATHERS AND CHILDREN.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, our Strength and our Redeemer. (Amen.)

TEXT.

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Like as a father pitieth his children,
So the Lord pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust.

I am so glad that the Restoration Messages which God is enabling me to speak in this Auditorium are being listened to by so many thousands and are being blessed.

Last Lord's Day afternoon I asked you to remember that you had no need to entreat our God and Father in Heaven to love you or to be favorable to you.

He Himself has revealed that He

HAS LOVED US WITH AN EVERLASTING LOVE.

He has revealed that His tender mercies are over all His works; that He hateth nothing that He hath made; that He is kind unto the unthankful and to the evil; and that He hath

provided a Way that even the banished may return to Him—self-banished though they be by sin.

This Unquenchable and Eternal Love of God our Father for all His children is the Great Center of all Christ's teaching. He said, "I say not unto you, that I will pray the Father for you; for the Father Himself loveth you."

He is not pleading with the Father to love us, for He came from that Father with the Gospel, with the Glad Tidings of the Father's Love; that He so loved the world that He gave His only begotten Son, not to condemn but to save a self-condemned world.

FATHERS MUST TURN TO GOD ERE THEIR CHILDREN WILL TURN TO THEM.

I therefore call your attention to this thought, that the hearts of the children of men should be turned to their Father in Heaven in full confidence that He loves them.

He desires to bless you in turning every one of you away from your iniquities, and if you would understand what He means by your hearts, O fathers, being turned to your children, and your children to you their fathers, then you yourselves must turn as children to your God and Father.

You must know His power to save, His power to heal, His power to cleanse, His power to keep; and this is the only way in which the hearts of the children of men will ever turn to their fathers on earth.

The Commandments are forgotten, or are set aside by the traditions of men.

You can remember, perhaps, what James Russell Lowell wrote:

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

And so with all the Commandments.

Adultery will continue adultery, notwithstanding the customs of Society; and God condemns the awful Crime.

Adultery will continue adultery, notwithstanding the fact that human law will give separation and divorce for insufficient and unscriptural causes.

But none of the Commandments "budge," nor will this one, which is the first and great Commandment, with promise:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

A PARENT'S RECOMMENDATION THE BEST CERTIFICATE OF CHARACTER.

If I required a certificate of character from any man seeking employment in Zion, I would rather take it from the man's mother than from any one else.

If that mother were to say to me, "Sir, my son has honored me; my son has obeyed me; my son has loved me, and he is a good boy," I should not ask anything more about his character. It would be all summed up in that.

Let me remind you that it is written: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

That is the Word of God, and I want to warn the children that they cannot despise the instruction of their mothers or the love of their fathers without trampling under foot that Commandment, and without bringing upon them the far-reaching curse that always comes upon disobedience.

Broken-hearted and utterly friendless, cast out of their home, the father, mother, brothers, and sisters of this poor, wretched Czolgosz, who murdered the President, are standing today hated, though innocent themselves of his horrible crime.

The old man with tears streaming down his face is reported to have said, and his neighbors tell it of him, that often he has reproved Leon for his wickedness, his uncleanness, his disobedience, his violation of all law; and as he would take the strap to punish him he would say to him, "Leon, if I do not punish you with the strap, you will swing for it some day."

How true that father was in his prophecy. He saw it. The murderer was there in that boy who refused to obey his own father, thus trampling beneath his feet this Commandment of God. Can you wonder, as he grew up with this devilish spirit of disobedience within him, that he was ready to disobey all law, moral, spiritual, or national?

Against all authority, steeped in his own filthy personal vices, a slave to his own foul passions, his body, soul, and spirit under the dominion of the spirit of disobedience, he grew up to be the monster that he is today, the wretched, insignificant scorpion whose sting has stung to death the Executive Head of a nation of seventy millions.

Ah, my brothers and sisters, you cannot afford to allow children to grow up with this spirit of the Scorpion of Anarchy in their hearts.

That Scorpion will one day sting, it may be, another President to death.

The hearts of the children must be turned to the fathers, but first the fathers must obey God.

PARENTS WHO BREAK GOD'S LAWS CANNOT EXPECT OBEDIENCE FROM THEIR CHILDREN.

How can the Commandment, "Honor thy father and thy mother," be obeyed when the father has become an adulterer and defiles the name of his children, and drags down the purity

of his wife into horrible, unspeakable depths of degradation, as a man does who is an adulterer?

Can a child honor a father who tramples upon God's Law and breaks the heart of the woman who gave him her youth, her beauty, her talent, her all?

How can you expect a daughter to love such a parent, you adulterers and adulteresses?

How dare you ask for honor and obedience when you have trampled upon and broken God's Law?

You are not mothers, you are not fathers. You are worse than Anarchists, for you have struck the deepest, deadliest blow at the Nation's heart which can be given.

You are far worse than this man who could only take away human life, and could not essentially weaken the Nation; for everything that is good in McKinley will live.

Thanks be to God, a better, nobler generation will arise through this very crime, determined to suppress lawlessness.

How can you protest against lawlessness, you adulterers who have broken that law which is at the very foundation of all society? for if once the Law of Purity in monogamic marriage is universally broken, then the Home is corrupted and destroyed, and the Nation will perish.

THE NATION'S STRENGTH IS THE PURITY OF ITS HOMES.

One fact is uppermost in our memory concerning this man whom we all love. We loved him, though there were many things in him with which we differed; and we take nothing back that we have said.

Yet know ye not that the thing which made him so beloved was the fact that the Executive Mansion, the White House at Washington, was kept white by the purity of a true and holy marriage?

He was a man who loved his wife, an invalid, and helpless as she so often was, and all the Nation loves him for it. (Applause.)

You adulterers, who loves you for your adultery, except the vile paramour who knows that she is disgracing you and your wife and your children?

No! All that honor you are found narrated in the book of death, in the Book of Death in hell, and not in the Book of Life that is opened in heaven.

Hence, you have no right to ask for, or expect, one particle of honor when you yourself have broken the Law of God.

If your children were to say that they honor you, they would sin.

Honor adultery? Honor lawlessness? Honor impurity? Honor the man who defiles their mother and disgraces their name and makes them walk the street with shame?

Honor you? As well might they honor the very Incarnation of the Devil.

You must be real fathers who have repented of your sins and have turned to your God; who are walking in the law of purity; who are establishing homes, and have made family altars where contrite prayers and cries and tears have gone up to God.

How can your children honor you who say you are Christians, and yet never bring them to God?

STORY OF A DESPISED FATHER.

"Can I honor my father?" said a young man to me. "He is a church warden. He is a member of a Board of Management. He is a thirty-third degree Mason. He comes in and he damns and curses if everything is not just as he wants it, and then he goes out, and we see him no more until next day."

The young man added, "I have always seen my father making every one of us miserable; and where do you think I saw him today? I saw him in the church taking up the offering, and posing as a saint. Yet he is a devil, Doctor, and he makes our mother and his children most unhappy, and our home has become a hell."

How can such a man as you be honored, you hypocrites who call yourselves Christians, and have no family altar? who never open the Word of God, and never offer a prayer for your sons and daughters, and your wife? who have no place where God is honored in all your life? who are saints abroad, but devils at home?

How can you ask for honor? There is no place for it.

No wonder, when you send out your children from a prayerless home into a godless world, that they mock at your Christianity and sneer at all its institutions.

Can you wonder that they have no confidence in the Church or in the Bible when they know that you have none?

Could you reprove them for their worldly ways and vices?

CONFESS TO YOUR CHILDREN AND YOUR GOD.

You do not dare to, you hypocrite and sham! Confess your sin today to your God.

Gather your children around you tonight and say, "Children, I have sinned," and ask them for the forgiveness that they will joyfully give.

Then let the song of penitence ascend: "I will arise and go to my Father, and will say unto Him, Father, I have sinned"; and tonight the children who have ceased to kiss you and who despise you will hang upon your neck and cry, "We have a good and true father once more!"

They will say to you, "Father, father, how happy we are tonight that you have sought God. Tell us, father, will you do this always?"

You are more to them than priest or minister, ye who make home a heaven.

I do not wonder that the children do not honor you when you do not obey God; but they will honor you if you do those things that are pleasing in God's sight.

O children, if you have to deplore tonight that neither father nor mother are helping, but have forsaken you in your battle for God against evil, then ask Jehovah to take you up "like as a father who pitieth his children."

He will pity and bless you now, and let all who desire His blessing, stand and seek it.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to forsake every sin; to confess to Thee, and to do right in Thy sight; to confess to those whom I have wronged, in my family, in business, in the world.

Help me to do right, no matter what it costs, and to trust in Thy dear Son, the Lamb of God who through His precious blood taketh away the sin of the world.

Take away my sin, my sickness, my impurity, and give me power to do right. Father, hear me. Draw me nearer to Thee—nearer, my God, to Thee, no matter what the cross may be. Help me to live for Thee, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Say Amen.

Voices—"Amen."

The audience then united in singing "Nearer, My God, to Thee."

The meeting then closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

NEW AND REVISED

Catalogue of Zion Publishing House

1300 Michigan Avenue, Chicago, Ill., U. S. A.

- A VOICE FROM ZION.** Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.
- Vol. 1.** No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will:" Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2.** No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3.** No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4.** No. 1, January, 1900—Do You Know God's Way of Healing? and He is Just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Dost Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5.** No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to **LEAVES OF HEALING**, **A VOICE FROM ZION**, and the various publications, may also be sent to **ZION PUBLISHING HOUSE**, 33 ROSEBURY AVENUE, LONDON, E. C., ENGLAND; or **ZION PUBLISHING HOUSE**, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

- AMERICAN FIRST FRUITS.** Price 25 cents, 10 copies \$2.
- A WOMAN OF CANAAN: WITH ITS APPLICATIONS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- BY WHAT AUTHORITY DOST THOU THESE THINGS? and A VOICE OF ONE CRYING IN THE WILDERNESS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST'S METHODS OF HEALING.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIABOLICAL SPIRITUALISM UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIVINE HEALING VINDICATED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DO YOU KNOW GOD'S WAY OF HEALING?** In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.
- DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY.** 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER.** 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers.** 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser.** 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS.** 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH.** A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY.** In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW I CAME TO SPEAK FOR JESUS.** By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW JESUS HEALS THE LITTLE ONES.** By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- HOW TO PRAY.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL."** In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- IF IT BE THY WILL, LIKE A SHEPHERD,** by Rev. John Alex. Dowie, and **HOW I CAME TO SPEAK FOR JESUS,** by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.
- INGERSOLL EXPOSED.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL."** An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER.** 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.
- JESUS THE HEALER AND SATAN THE DEFILER.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED.** Do You Know God's Way of Healing? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING.** In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.
- LEAVES OF HEALING.** In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING.** In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

- LEAVES OF HEALING.** In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.
- LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LIKE A SHEPHERD.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.** Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST.** 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.
- PERMISSION AND COMMISSION.** "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE.** 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY AND *The Ram's Horn*.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900.** 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY.** 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER.** 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE.** 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION.** 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BEATITUDES.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL AND THE SANCTIFICATION OF TRIUNE MAN.** 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED.** 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN.** 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, and THE EVERLASTING GOSPEL.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES.** 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder?** 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God?** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors.** 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES.** 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION.** 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY.** 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.
- ZION'S BIBLE CALENDAR.** Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S HOLY WAR.** 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50. prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER.** 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

...A BIT OF NEWS...

A Paper Full of Wideawake Truths for Lukewarm Churches and an Unbelieving World, as well as for True-hearted Christians and all who Love Our Lord's Appearing.

WOULD YOU KNOW OF

God's Word of Power?—Heb. 4:12.	Read Leaves of Healing
God's Full Salvation?—2 Thes. 2:13-16.	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15.	Read Leaves of Healing
God's People of Promise?—Mal. 3:10, 11	Read Leaves of Healing
God's Triumphs of Grace?—2 Cor. 1:9, 10.	Read Leaves of Healing
God's Highway of Holiness?—Is. 35:8, 9.	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7-9.	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16.	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4.	Read Leaves of Healing
God's Contention with Preachers?—Ezek. 34:2-6.	Read Leaves of Healing
God's Estimate of Christendom?—Rev. 18:2-4.	Read Leaves of Healing
God's Victory Over the Devil?—Rom. 16:19, 20.	Read Leaves of Healing
God's Persecuted Saints?—Luke 6:22, 23.	Read Leaves of Healing
God's Miracles of Healing?—Heb. 2:1-4.	Read Leaves of Healing
God's Church in Victory Over Hell?—Matt. 16:16-19.	Read Leaves of Healing
God's Denunciation of Lodge Secretism?—Matt. 5:33-37.	Read Leaves of Healing
God's Protest Against Swine-Eating?—Is. 65:2-7.	Read Leaves of Healing
God's Frown on Medicines and Drugs?—Jer. 2:22-28.	Read Leaves of Healing
God's Conflict with Physicians and Druggists?—Mal. 3:5, 6.	Read Leaves of Healing
God's Ministry in Holy Ghost Power?—Mark 16:16-20.	Read Leaves of Healing
God's Exorcism on Using Tobacco?—1 Cor. 3:16, 17.	Read Leaves of Healing
God's Overthrow of Present Day Nations?—Rev. 17:9-14.	Read Leaves of Healing
God's Predictions of Social Revolutions?—Jas. 5:1-5.	Read Leaves of Healing
God's Reign of Righteousness on Earth?—Is. 32:1-4.	Read Leaves of Healing
God's Manifestations of Christ's Return?—1 Thes. 5:1-11.	Read Leaves of Healing
God's Last Church in Victorious Conquest?—Rev. 3:7-13.	Read Leaves of Healing
God's Mode of Christian Baptism?—Rom. 6:3-6.	Read Leaves of Healing
God's Last-Hour Evangelizing Church?—Matt. 20:6-16.	Read Leaves of Healing

IT WILL HELP YOU—THEN STARTLE YOU—IF YOU FORSAKE HIM

EDITED BY REV. JOHN ALEX. DOWIE,
General Overseer of the Christian Catholic Church in Zion.

It brings Salvation to all who repent,
It brings Hope to the sick and afflicted.
It brings Purity to the life and home.
It brings Light to the heathen in darkness.
It brings Liberty to the slaves of custom.
It brings Truth to the teachable of all classes.
It brings Peace to the rebellious, proud sinner.
It brings Joy to the true minister of Christ.
It brings Usefulness to every follower of Jesus.
It brings Genuine Knowledge of God the Father.

**A Paper for These Last Days. Thirty-Two Pages of Reading Matter in Each Issue.
Read by Thousands Each Week the World Over. No Advertisements Received.**

No commercial lies are printed. No cheating enticements of unscrupulous thieves allowed in this paper, which is solely for the extension of God's Kingdom throughout the world. Subscriptions \$2 a year; special rates in quantities. Subscribe for it. Read it. Then mail it to friends. Get up a list of subscribers where you live. **Tell of the good it has done you.** Address

MANAGER ZION PUBLISHING HOUSE,

1300 Michigan Avenue, CHICAGO, U. S. A.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED,

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

1201 Michigan Boulevard,
CHICAGO.

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

DECEMBER, 1901.

PRICE FIVE CENTS.

VOL. 5. No. 12.

Fifty Cents a Year.

A VOICE FROM ZION.

National Righteousness

-- AND --

National Sin.

RESTORATION MESSAGES

-- OF --

PURITY, PEACE AND POWER.

BY THE

REV. JOHN ALEXANDER DOWIE

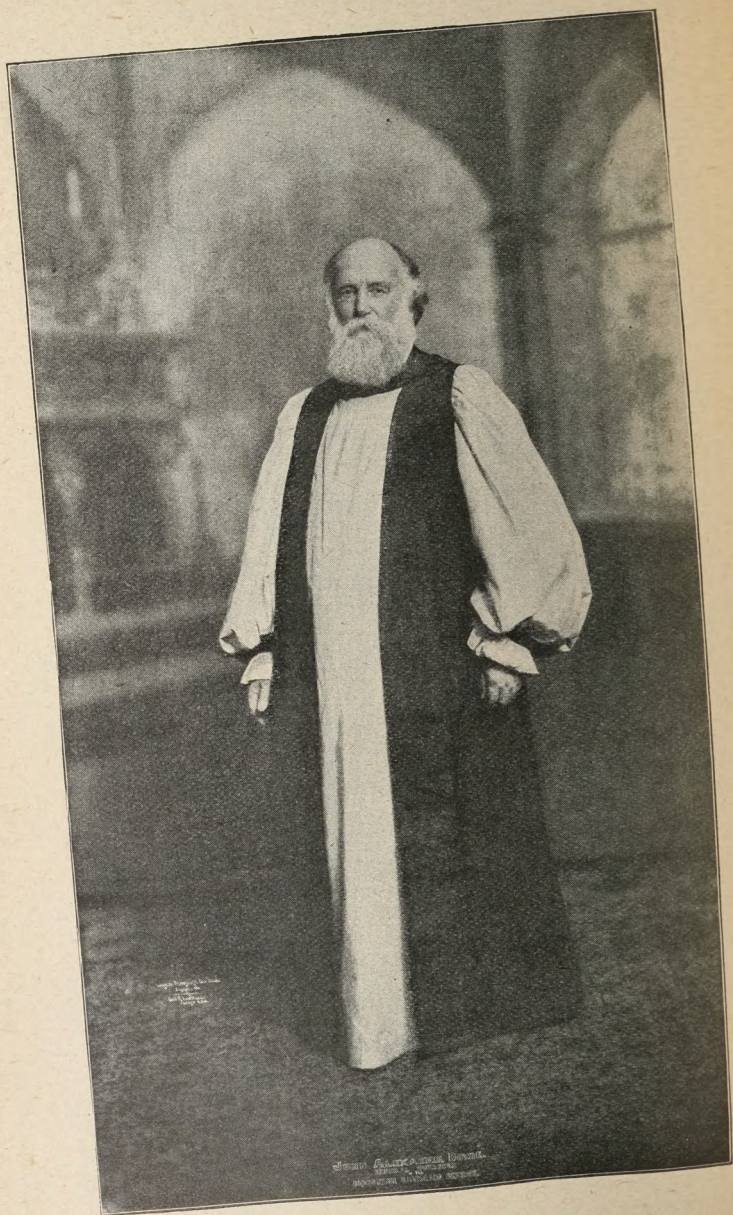
(ELIJAH THE RESTORER).

General Overseer of the Christian Catholic Church
in Zion,

Delivered in the Chicago Auditorium, Lord's Day Afternoons,
September 22 and 29, 1901.

CHICAGO:
ZION PRINTING AND PUBLISHING HOUSE.
1300 MICHIGAN AVENUE.
1901.

Press of Zion Printing Works, Chicago, Illinois, U. S. A.





CHICAGO AUDITORIUM.

ELIJAH'S RESTORATION MESSAGES

MESSAGE No. IV—NATIONAL RIGHTEOUSNESS AND NATIONAL SIN.

THE soul-burning truths which come forth from the lips of the Messenger of the Covenant, from week to week, bring to the mind the keen illustration of Jesus which closes the seventh chapter of Matthew.

It is the figure of a master-builder who is erecting a structure which is to stand the tempest and the storm.

He was a wise man; he digged deep; he built his house upon the rock.

Elijah the Restorer is building for humanity. Upon his workmanship and wise master-building depend the lives of a countless and ever-increasing host.

Their purity, their health, their prosperity can only come in the eternal truths he proclaims.

The Message is so plain that he who runs may read.

Sin is uncovered; in all its alluring, damning influences it is portrayed.

The vision of death and hell is brought to young and old.

Young men no longer lack a counselor. But a Voice of Love and Authority reproves their sin, and opens to them the Way of Life.

The sermons which have recently been proclaimed in the Chicago Auditorium will lead a host from Hell to Heaven.

On last Lord's Day, Elijah's battle-ax rang on the breast-plate of the monster Secretism.

Those blows echo throughout Christendom. The monster's life-blood is flowing.

The burning words are everywhere awakening people to the true character of this greatest national sin.

He shows the peril to Home, Church, and State: The Home, robbed of fathers and sons; the Church, robbed of its Christ; the State, robbed of its patriots.

At the close, when the call was made for a complete surrender of sin and a complete consecration of self—spirit, soul, and body—apparently the entire vast audience stood.

Chicago Auditorium, Lord's Day Afternoon, September 22, 1901.

The Choir and congregation joined in the opening song,
Hymn Number 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;

But soon He'll come in glory,
The hour is drawing nigh,
For the Crowning Day is coming by and by.

CHORUS—Oh, the Crowning Day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.
Oh, the glorious sight will gladden,
Each waiting, watchful eye,
In the Crowning Day that's coming by and by.

All united in repeating the Apostles' Creed.

The General Overseer then read from the seventy-eighth Psalm, and in the first and second chapters of the Second Epistle of Paul to the Thessalonians, concerning which he said:

Two very short chapters, but very full of meaning, in which the Apostle Paul, especially in the second chapter, speaks as a Prophet. The apostolic office included the prophetic and didactic: the offices of prophet and teacher.

Now we beseech you, brethren, touching the Coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the Falling Away come first.

Apostasia. That day will not come except the Apostasy come first, and the Man of Sin be revealed, the Son of Perdition

Now we beseech you, brethren, touching the Coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the Falling Away come first, and the Man of Sin be revealed, the Son of Perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the Temple of God, setting himself forth as

God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the Mystery of Lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they receive not the love of the truth, that they might be saved. And for this cause God sendeth them a Working of Error, that they should believe a Lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus Christ Himself, and God our Father which loved us and gave us Eternal Comfort and Good Hope through grace, comfort your hearts and stablish them in every good work and word.

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made and the tithes and offering received, during which an anthem was sung by the Choir.

NATIONAL RIGHTEOUSNESS AND NATIONAL SIN.

The General Overseer then delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

In the fourteenth chapter of the Book of Proverbs, the thirty-fourth verse, is this:

Righteousness exalteth a Nation:
But Sin is a Reproach to any people.

"Reproach," literally a "shame." The Hebrew word "Righteousness" signifies absolute, unerring Justice.

Oh how good it is to have confidence in the Unerring Justice of an Unerring God who cannot make mistakes, and who cannot sin.

How good it is to have confidence in this:

I say to thee, do thou repeat
To the first man thou mayest meet,
On lane, highway, or open street,
That he, and we, and all men move
Under a Canopy of Love,
Broader than the blue sky above;

That grief and sorrow, and care and pain,
 And anguish, all, are shadows vain;
 That death itself will not remain;
 That weary deserts he may tread,
 Life's dreariest labyrinths may thread
 Through dark ways underground be led.

Yet, if he will the Christ obey,
 The darkest night, the dreariest way
 Shall issue out in perfect day,
 And we, on divers shores oft cast,
 Shall meet, our perilous voyage past,
 All in our Father's home at last.

And ere thou leave him, tell him this,
 They only miss
 The winning of that perfect bliss,
 Who will not count it true that blessing,
 not cursing, rules above,
 And that in God we live and move;
 Whose Nature and whose Name is Love.

This is our confidence: the confidence that God who is Love; who hateth nothing that He hath made; who provideth a Way that His banished may return, self-banished though they be; who loves us with an everlasting love, that He, the Judge of all the earth, will do right.

"Righteousness and Judgment are the Foundation of His Throne."

GOD IMPARTS AS WELL AS IMPUTES RIGHTEOUSNESS.

We thank God today that there is a Righteousness, a Divine Righteousness which God can impart to men, and which can exalt a man who loves God, and exalt the nation that obeys Him; for in no other way can men ever be exalted or lifted up out of the depths of sin, and sorrow and sickness, and disease and pain.

So I gladly and thankfully this day record this first thought that the Righteousness of which we speak is the Righteousness of God, which by faith we may possess; not only a righteousness imputed, in which we trust, but a righteousness imparted.

All very good is this talk about an Imputed Righteousness, but I do not understand a righteousness that is only imputed. If it is not imparted, it is not a Power within us at all.

I thank God for the Word of the Master Himself who told us that this Kingdom of God would be within us, and defined it. He said that we were to

SEEK THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS.

Paul himself excellently words it when he says, "the Kingdom of God is not eating and drinking, but Righteousness and Peace and Joy in the Holy Ghost."

The Righteousness which brings faith and rest of heart, and

which fills all the life with music, is what we need and must have.

Righteousness exalteth a Nation:
But Sin is a Reproach to any people.

NATIONAL LIFE HITHERTO A UNIVERSAL FAILURE.

There is no record of any nation's having fulfilled the Law of God.

Every nation has failed, and therefore it has been that empire has succeeded to empire, monarchy to monarchy, and republic to republic, and nations have followed nations until every continent is but a Grave of Nations.

Even that great people whom God Himself called out in ancient times and offered especially for His glory—where is it today?

The Niobe of nations, an empty urn within her hands, Judah is really scattered over all the earth, and has no place and no name as a nation.

But the promise of God was that in the latter days He would call His people again into national life, and He said they would be called by a new name: "In Isaac shall thy seed be called."

ISAAC'S SONS THE ANGLO-SAXONS OF TODAY,

fulfilling as they do every prophecy that God had spoken concerning them, may be held to be the Latter Day People of God.

I rejoice today as I think of how, while the Jew has been rejected, and while there still rests upon him the awful crime of the murder of Christ, that he with Israel shall come weeping, and they shall seek and inquire the way to Zion with their faces thitherward.

God hasten that day. (Amen.)

I gladly record my profound conviction that every prophecy which God said would be fulfilled in the national Israel is being fulfilled in the Anglo-Saxon race today.

THE ANGLO-SAXONS HOLD THE GATES OF THE WORLD.

They hold the gates of the world from the Golden Gate at San Francisco to the Cross Roads of the Pacific at Hawaii, and across through the Islands that are possessed by Great Britain, the keys of the beautiful Oceanica, away to Australia, which in the South Seas has been left for so many centuries to be so brilliantly beautiful and fruitful a land.

Then away through the Torres Strait and around through the Suez Canal every important point is held by the Anglo-Saxon race.

They hold the gates of the Philippines; the Straits of Penang; Singapore; Hong Kong; Colombo; Aden; Suez; Malta; the Straits of Gibraltar; the Straits of Dover.

The British and the American people hold the gates of the world today, and this is what God said should be done by the people who in the latter days should be His people.

May God help us to realize our great heritage and to realize that only the Righteousness and Justice of God can exalt this Great People, who, although they are called two nations, are but one people.

MAY THE NEW PRESIDENT BE A JUST AND GOD-FEARING RULER.

I gladly record my profound conviction that God is carrying forth His great purposes, and while we have all wept and deplored the loss of the lamented President, who is sleeping, we trust, in Jesus, we thank God and take courage as the Nation goes forward with her work today.

May Theodore Roosevelt, whose name Theodore means in Greek "the gift of God," be indeed God's gift to this Nation. May he be a man, true and righteous, who shall remember the words that the Sweet Singer of Israel said when passing away:

He that ruleth over men must be just, ruling in the fear of God.

It is this Righteous Rule that can alone make this Nation and this race truly great.

This Nation was called originally to be a Theocracy.

God's people were never called to rule themselves.

They were never called to be ruled by others.

They were called to be ruled by God, and when Samuel said the people wanted a king, God told them that they might have a king, but he would be given in His wrath; and He said that they had rejected God Himself, in desiring a king to rule over them.

THE RULE OF THE PEOPLE UNSAFE.

Monarchy is not, and never has been, of God, neither has Democracy; for the rule of the people is not a good rule, and I say this boldly in America, and yet I am loyal to its flag and support its Constitution, convinced that, eventually, the people of the United States will one day surrender their claim to rule themselves to Him "whose Right it is to reign."

I believe that unless the people themselves are ruled by God, they will always make a terrible blunder in attempting to rule themselves without God.

What is the Rule of Man by his fellowman but the rule of an erring and a fallible and a constantly changing being over another of the same kind as himself?

When God called His people, He called them that they should realize forever that He would be their King.

The true idea to which a true Democracy should go, would be that the people should see that God should rule the President, the Cabinet, the Congress, the Judiciary, and every part of this great Nation. God grant it. (Amen.)

Therefore, neither an Oligarchy, nor a Monarchy, nor an unbridled Democracy should rule. The saddest thing would be the rule of a Democracy that really ruled in this city.

Let me ask you as common sense men and women, Are not the majority of people in Chicago bad?

Voices—"Yes."

General Overseer—Are not the majority of people in Chicago under the power of alcohol and nicotine poison?

Voices—"Yes."

General Overseer—Is it well that such a majority should rule?

Voices—"No."

General Overseer—Are not the great majority of the people ignorant? and is it not a fact that millions of these people can neither read nor write?

It is a fact, and it is a terrible fact, and to talk about the rule of the people, unless the people submit themselves to the Rule of God, is madness.

Nor do they rule; for by the connivance of political parties, and by the coöperation of political bosses, you only get the choice to vote for men who have been already selected, and then you think that you appoint your rulers.

CHICAGO POLITICS FUNDAMENTALLY IN THE HANDS OF PROFESSIONAL WARD POLITICIANS AND LIQUOR SELLERS.

It is a farce, and you know it is a farce.

From the primaries to the National Convention it is one big farce.

You know whom the primaries offer you.

You know who rules them in this city.

It is the bums and the liquor sellers who rule the majority of the primaries; the primaries send the men into the conventions locally; and they elect the men for the larger State conventions, which elect others for the National, and the whole thing has its origin in the worst elements of society and the saloons.

That is a fact. It is not very poetic, but it is very practical.

It is true, and you know it is true; and if you say it is not true, it is because you are ignorant, or you are wilfully telling a lie.

Is there not a Better Rule than this?

Surely there is. Surely there is a better rule than the rule of those who elect, in this way, men who are pliable, for the most part, to the will of those who created them politically.

AN ILLUSTRATION OF POLITICAL INTRIGUE.

I remember when I arrived in San Francisco in 1888, I found that there were two political parties striving for supremacy:

the Democratic and the Republican, one of which was led by a blind boss named Buckley, who was a saloonkeeper.

The other was led by a boss who was not so blind, but by no means so sharp, and he was also a saloonkeeper named Ryan.

These two saloonkeepers ran the whole thing. They appointed the judges and the magistrates.

I remember getting an illustration of it from my stenographer, one of the brightest stenographers in this country, who said to me when I was dictating my opinion about these two political bosses to my correspondents in other countries, "That is true. I will give you an illustration. I am a Republican, and there is an office vacant in a certain Judge's court; the Democrats are in power, but they cannot find a stenographer quick enough for this Judge, and I am offered the place."

He was a very bright man. He said, "Think of it; the Republican boss came to me and told me I could have it.

"It is worth about \$2,000 a year, and I said to him, 'How can I have it? I am a Republican, and this is a Democratic Judge?'

"'Well,' he said, 'the fact is—do not tell it all around the street, but I have had a talk with Boss Buckley, and we have made a trade—if you will give me so much out of your salary, I will divide that with Boss Buckley, and you can have the place.'"

That was no sham story. It was the truth, and it shows how this country is misruled.

Can we not ask the great God and Father in Heaven to give unto us men who shall do their duty from the primary to the National Convention? (Amen.)

It can be done, and I believe, too, that the most of the people at heart desire to be rightly led.

Down deep in their hearts they are crying out for Light and Leadership, and how can right leadership come, unless it come from men whom God Himself leads?

STORY OF A PILGRIM SEEKING HAPPINESS.

Can it come from men who are led by passion and by unbridled greed for power?

Can it come from men who care neither for God nor for their fellowmen?

It cannot.

"O father," said a pilgrim on Mount Sinai, "help me in my deep distress!"

He had traveled far and, after a long, weary journey, mostly on foot, had climbed Mount Sinai.

He was seeking there a great and holy man who had withdrawn himself from the world in his extreme old age to live

and die with God in the mountain, so often called in the Scriptures the Mount of God.

He sought the hermit's humble abode, and when the hermit said, "Wherefore do you come?" he said, "Father, I have traveled far to know how I can be happy in this station of life to which God has called me."

The hermit looked eagerly at him and detected that the pilgrim, disguised in the most humble of apparel, was the monarch of a great kingdom.

"Follow me," he said; and the pilgrim went with him, up, up, up the mountain side, by devious bypaths, until they reached what seemed to be the very highest point of Sinai. But there was a point beyond which he could not reach, for there was a great gulf between.

Standing on the highest point they could reach, the good and wise man pointed the pilgrim to the top of the neighboring peak. "What do you see?"

"I see," he said, "an eagle has built her nest on the highest pinnacle of Sinai."

"O King," said the hermit, "imitate the eagle in this: build thy Throne on the Eternal Rock of God. Build thy Throne in the Heavens, and thou wilt be happy on earth."

So I say to you today, and to this Nation: There is no place whereon we can build hopes that might well be cherished for this Nation, unless this Nation builds its Constitution on God, on Jesus Christ His Son, and in the power of the Holy Spirit goes forward to do the will of God.

"Sin is a Reproach to any people."

MANY NATIONAL SINS.

Oh, think what terrible Reproaches rest upon this people!

It is not one sin, but as you look at the National Sins, how many there are.

The sin of drunkenness costs this people \$1,300,000,000 every year to build the altar to Bacchus, and to pour out upon that horrid altar streams of liquid fire and distilled damnation, which the people are drinking to their ruin in every way.

They are drinking it in its many forms: beer, gin, whisky, wine; but all these are alcoholic, and Alcohol is liquid fire and distilled damnation.

THE SIN OF DRUNKENNESS.

What a sight it is to see all over this city and all cities, and all over the land, with a few exceptions, places that are licensed to sell this Beverage of Hell.

This horrible poison creates famine and nakedness and misery and crime.

It takes the brain power away, and destroys the heart.

It changes the father and the friend into a horrible monster and fiend, the destroyer of his own.

It makes the gallows to fatten with thousands of victims, and fills the jails and graves, and leaves weeping widows and orphan children.

Oh the crime, the horrid crime of which this Nation is guilty in building up this vast altar to Bacchus that sends forth streams of death and murder on every side.

Oh the crime of this Nation in burning Incense to Bacchus in the horrid nicotine poison which the little boy takes, which the youth takes, which the man takes in the form of tobacco.

THE DEADLY NICOTINE POISON.

Take a single little feather and draw it through a pipe that has been what smokers call "liquored," and put that feather into the throat of a puppy dog, and the dog will die in tortments in a quarter of an hour.

Deadly is that nicotine poison, and yet men smoke it.

What do they get? They get dyspepsia by the drying up of the gastric juices.

They get ulceration of the stomach and of the bowels.

They get amaurosis, paralysis, blindness, and impotency.

They get cholera and cancer.

They smoke Satan's Consuming Fire and they are consumed.

They pay \$700,000,000 a year to be burned up by the Devil in this filthy manner.

They eat also the accursed animal of which God said, "Of their flesh ye shall not eat, and their carcasses ye shall not touch."

That filthy swine's flesh produces scrofula.

Its very name shows its source. Take your dictionary, and you will find that "scrofula" comes from "*scrofa*, a breeding sow."

In every age of the world, the filthy eating of the foul flesh of swine has been the cause of tuberculosis and trichinosis, and cancer and cholera, and every accursed disease that destroys humanity, eating men out with scrofulous sores and ulcerations.

EATING OF SWINE'S FLESH CONTRARY TO GOD'S COMMANDS.

Oh, what a crime it is for this Nation to bow down before the Golden Pig.

It bows down before the golden pig, and cries, "Great is the American hog."

Touch it not. Taste it not.

Let the foul Scavenger go back to the woods, for the wild boar was a brute intended only as a scavenger.

God also forbids us to eat that which hath neither fins nor scales.

So do not take from the mouth of the Delaware and other Rivers the so-called succulent oyster, which is but the Scavenger of the Sea, feeding upon the impurities of the cities at the mouths of rivers, and eating up the filth in the mud.

Eat the oyster, and what is the result?

You excite sensual passion. You contract accursed diseases through the filthy Scavenger of the Sea, as well as through the filthy Scavenger of the Land.

Eat that which is good, and put aside these filthy things.

There are other sins against which I must warn you.

My brothers and my sisters, you must bear with me, if I lay bare this Nation's sins, and if I now say things which will be hard for some of you to hear.

Remember that I am in the place where I am commanded of conscience and of God to speak the truth, and speak it I will, no matter who impugns it. (Applause.)

SECRETISM THE GREATEST NATIONAL SIN.

Among the National Sins of this land, the Sin of Secretism is one of its greatest and worst.

Now listen! I want to speak plainly. I am bound to speak plainly.

You have read in God's Word with me today that at the end of this Dispensation of God's Grace there was to be a revelation given of two men, both of whom should be the foes of God.

The one was to be an Ecclesiastical Ruler, and the other was to be a Political Despot.

The ecclesiastical ruler was to be what Paul calls him, the Man of Sin Revealed.

He was to be found seated in the Temple of God exalting himself above all that is worshiped and all that is called God, so that he, sitting in the Temple of God, should claim to be God.

Who is he? I will tell you who he is, if I die for it—the Pope of Rome, who is at present Leo XIII.

PAPAL CLAIMS AS DEFINED BY ROMAN CATHOLIC WRITERS.

The Pope of Rome sits there, *ex cathedra*, claiming infallibility; he declares that when he speaks, it is God the Father speaking.

This is the accepted definition in Rome, or to take the definition of the *Civiltà Cattolica*, there are two incarnations: the incarnation of Christ at Bethlehem, and the incarnation of God in the Pope.

A prominent Bishop in a sermon sent forth by the *Biblio-*

theque Catholique de l' Hopital Militaire de Toulouse, under the direction of the *Congregatio de Propaganda Fide*, the Association for the Propagation of the Faith of the Church of Rome, in speaking of Peter's confession, says: "THE FATHER AND THE POPE MAY HAVE, AND PROBABLY HAVE, SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE; and thus," continues this Roman Catholic Archbishop, "it is practically safer to go to the Pope than to Christ, FOR WHEN THE POPE SPEAKS it is more than Christ speaking: IT IS GOD THE FATHER HIMSELF."

Or, to take the definition of the late Cardinal Manning, in the Pro Cathedral, Kensington, when defining the dogma of Papal Infallibility, he said, speaking as for the Pope:

I acknowledge no civil power; I am the subject of no prince; and I claim more than this: I CLAIM TO BE THE SUPREME JUDGE AND DIRECTOR OF THE CONSCIENCES OF MEN—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy; and the legislator that makes laws for kingdoms; I am

THE SOLE, LAST, SUPREME JUDGE OF WHAT IS RIGHT AND WRONG.

Well, if he is that, he is God. If he is not that, he is an incarnation of the Devil, and I have no doubt as to where he stands.

Archbishop Kenrick, of St. Louis, who fought the dogma of Papal Infallibility as long as he could, said, "It is illogical. It is unscriptural. It is unreasonable."

It is all that; and I tell you Roman Catholics today, Get out of that Apostasy, and seek God where you can find Him.

I say today that the Man of Sin is revealed; revealed sitting in the Temple of God and claiming that infallibility which belongs to God alone; which if any mortal or any angel dare to assume, he is wicked and sinful.

But there is another one to come forth, the Book says.

REVELATION OF THE LAWLESS ONE.

It says that at the end of it all, and just before the coming of our Lord Jesus Christ, and just at the time Elijah the Restorer must come, as Jesus said, then there will be revealed another, the Lawless One.

The definition of that Lawless One is given by the Apostle in words that I read to you in the Second Epistle of Paul to the Thessalonians, and these are the words:

And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the Manifestation of His Coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth (*has permitted to come upon*) them a Working of Error, that they should believe a Lie.

These shall be damned. They shall be damned unless they repent.

WHO IS THE LAWLESS ONE?

It is a question that it is my duty to face.

Where are we to look for him?

Where is he hidden? I will tell you.

Before I tell you, consider this fact that there are less than 600 Protestant churches in Chicago, many of which are very far from being godly or strong, and there are more than 5000 secret lodges. Just put that down.

Ask yourselves today, looking at society as it exists in this city and land, what organizations amongst the people are the most numerous? The answer that must be given is, the Secret Societies.

TRUTH LOVES THE LIGHT.

In the first place, what is the use of a Secret Society in a free country where everything should be done in the light?

What is the use of a Secret Society to a Christian who believes in Jesus Christ, who said that he must walk in the light, and "he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God"?

What is the use of a Secret Society to a Christian when Jesus said, "Every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be reprov'd"?

What is the use of a Secret Society to a Christian when Christ himself said, "I spake openly in the Temple," and "in secret spake I nothing"?

Christianity has its strength in this, that it walks out into the light, and does its work in the Light of God.

What is the use of Secret Societies which mockingly pretend to extend happiness, when they are simply eating out the life of the Nation, destroying the Home, the Church, and the Nation?

There are a vast number of little Secret Societies that are just simply contemptible, the least of which are the dirty little Greek-letter fraternities of the University of Chicago, and other Universities, which are doing dirty little things all the time.

From these upward, what do you find? Secret Societies that say they are benefit societies are numerous.

Well, if they are benefit societies, why should they be secret?

THE SECRET SOCIETY A COVER FOR CRIME.

You know what has been done lately in Chicago. There are several doctors in the penitentiary, charged with piling up debts for their societies by taking dead bodies out of the graves and burying them, and getting the money, under the pretense that they are corpses of members of the society.

Yes, these Secret Societies are splendid covers for thieves and robbers; for gravediggers who dig up the dead like jackals; and for Sham Inquests before a Jury of Six Empty Chairs, as was recently done in this city.

What is the use of these little societies, whether you call them Odd Fellows, Buffaloes, or Elks, or any other stinking animal? What is the use of these societies of Red Men, or White Men, or Black Men, or Knights of Dishonor, or Eastern Star, or Western Star, or Maccabees, or Maccawasps? (Laughter.) Of what use are they?

I am not afraid of them. Somebody must stand up and tell the truth that their existence is a Reproach to this people.

Consider what the use of all these Societies is.

Let me tell you: they are of great use to the D  vil.

They are of great use to the Lawless One, all these Secret Societies, Odd Fellows, and Knights of Pythias, and W. M. P., Q. O. R., S. O. P., S. F. O. R. All Secret Societies are dominated by One Power. What is that power?

THE MASONIC ORDER CONTROLS ALL IMPORTANT SECRET SOCIETIES.

I am told that in all important Secret Societies the head of the society is a Freemason, who is therefore linked with that body, and is compelled, when it comes to the point, to obey the Masonic Order.

Now all the workingmen and women who form these Societies are simply under the thumb of the Masonic Order.

What is the Masonic Order? Let us go a little into that.

You cannot fool us, you Freemasons, because we have all your Secrets, and more than most of you know; and you can buy a fair outline of the whole thing for twenty-five cents in Zion Publishing House. (Laughter and applause.)

If you will read "Zion's Protest Against Methodist Apostasy," you will get the gist of all these things.

If you want to get more detailed information, our brother, Deacon Ronayne, has published a book on the subject.

He ought to know, for he was Worshipful Master of Keystone Lodge of the City of Chicago.

I can give you the Mystic Shrine, with all its dirt and muck, and pretty nearly everything that they have; and an ex-Mystic Shriner who is present declares I am right.

I have a Thirty-second Degree Mason sitting in front of me who declares that I know more about Masonry than he does, and he has been through the whole of the thirty-two degrees.

MASONRY NOT ONLY UNCHRISTIAN, BUT ANTICHRISTIAN.

It is unchristian by its own great leaders' avowed statements. Any of you who know the name of Albert G. Mackey, Doctor of Medicine, one of the highest Masons in the world, the author

of "Encyclopedia of Freemasonry," and many other books that are text-books on Masonry, will know that I am referring to an accepted authority upon Masonry in America.

Dr. Mackey has made the statement that Freemasonry is a Religion, but it is not the Christian Religion.

He says it is Christian, Mohammedan, Buddhist, etc., for it embraces every religion, but it is older than any of them and belongs to a very remote period.

He does not quite know how far back, but I will help him a little, and I will tell him that it belongs to the Devil and to Hell.

He himself admits that the Principal Symbol of Masonry, the Point within the Circle, is the emblem of Phallic worship, the most unclean and detestable heathenism that ever cursed this world.

MASONRY A FORM OF BAAL-WORSHIP.

It is the worship of Baal; the worship of Ashteroth; the worship of the Phallic gods and goddesses in Phœnicia, and, under other names, in Greece and Rome.

The worship of Baal is simply the Worship of the Sun.

The candidate comes in with one shoe off and one shoe on, with a hoodwink over his eyes, and a cable-tow around his neck, the fool, and with all his clothes stripped off, except an undervest and an old pair of drawers. He has come to be initiated. (Laughter.) He is told that he is to seek for Masonic Regeneration, and to take oaths and obligations of a most horrid character, without getting the slightest information as to their nature.

Will you do that in business? Would you undertake to sign a note without knowing first of all what the note was going to be?

No; but you go into this lodge, and you kneel—where?

You kneel first before the Senior Deacon, who takes a pair of compasses. He gives you a sharp prick in the breast. Your eyes are shut, and you wonder what it is. You jump, and he says that it is an instrument of torture, and you will find out the meaning of it if you betray the secrets of Freemasonry.

Zion has unveiled the secrets of Freemasonry, and still lives.

Still it was not any betrayal. They betrayed them themselves. You can get them for twenty-five cents in any book-sellers' store, and the Masons will charge you about \$50 for that which you can get for twenty-five cents.

As you proceed, you go the round of the sun, for it rises in the East. You go around by the South to where it sets in the West, and then he will tell you—I am speaking of Dr. Mackey—that this is intended to represent the true religion where you bow before the Worshipful Master, who is the emblem of the Rising Sun. I think he is often a very good emblem of the ris-

ing sun by the color of his face and nose (laughter), which it has taken quite a long time to color.

You kneel at his feet, and you go around, and he will tell you that that is done because Masonry has for its essential feature the worship of the procreative powers of nature, of which the chief is the sun, which is the author of all.

That is a nice kind of business, is it not?

Now these men pretend to be Christians.

When they start their first step is to go through the Blue Lodge, and they are named Apprentices, and Fellowcraft, and Master Masons; then they go on through all kinds of degrees; some Masons who belong to several Rites hold as many as ninety degrees.

But what am I after today? I will tell you.

ILLEGAL POWER EXERCISED.

I promised you I would tell you where to look for the Lawless One.

Let me ask this question of every lawyer now present, and if they are honest lawyers, I know what their answer will be:

Is it not a fact that in the United States of America, no citizen of the United States is permitted to administer an oath unless he is a properly constituted Judge, or a person authorized by the Constitution and laws of the State or Nation, to administer an oath? That no person is permitted legally in this Nation to administer an oath and to impose a penalty, unless he is a properly constituted Judge?

It is a fact that in the Masonic Order, from the beginning to the end, oaths are administered and death penalties imposed for violations of these oaths.

Is it not a fact that these persons who themselves administer oaths in secret, and who themselves impose death penalties in secret, are acting in violation of the Constitutions of the State and Nation?

These are the Anarchists; these are the Lawless Ones, whether you call them Masons or Knights Templar, or by the names of any other secret organizations.

The man who administers an oath and adjudicates a penalty which the law and Constitution of the United States does not impose or recognize, is an Anarchist; and the man who inflicts such a death penalty is a murderer and an assassin.

I will ask you, Is it not a fact that those persons who themselves administer oaths in secret, and who themselves declare death penalties in secret, are acting in violation of the State and National Constitutions?

Voices—"Yes."

General Overseer—Are they not Anarchists?

Voices—"Yes."

General Overseer—Come! Is not a man an Anarchist who assumes the right to administer an oath and to inflict a penalty, even the penalty of death? Is not that a man who has set aside the Constitution of the United States, and is acting in violation of it?

Yes or No.

Voices—"Yes."

MASONRY THE SOURCE OF ANARCHY.

General Overseer—There are the Anarchists.

There are the Lawless Ones.

There you will find them, I do not care whether you call them Anarchists, or whether you call them Maccawasps, or whether you call them Odd Fellows, or Red Men, or Masons, or Knights Templar.

The man who administers an oath and adjudicates a penalty to which the law and Constitution of the United States is a stranger, is an Anarchist.

Is that so?

Voices—"Yes."

General Overseer—All right. Now, then, you know what you are if you are Masons. The quicker you repent and get out, the better.

If you go along the degrees of Masonry, you come at last to a degree which the Masons themselves call the *Ne Plus Ultra*—beyond which there is nothing.

THE LAWLESS ONE REVEALED.

It is generally supposed that that degree is the seventh degree of the Knights of Kadosh. There is some contention about that, but it does not matter.

There is such a degree, and that degree is the final degree of Freemasonry.

The Grand Commander in this degree is the Secret Head of Freemasonry, and he is the Lawless One.

He doubtless lives in Europe.

Remember that Masonry claims to be a worldwide and a Universal System of Religion.

I will leave the religion out, unless it is the religion of the Devil, but I will admit that Masonry is worldwide.

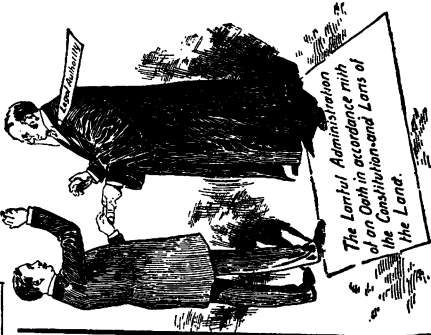
I will admit that there are probably very few presidents of banks, editors of newspapers, or Representatives, either in the State or National Assemblies, who are not Freemasons, and that Masons are men high in the judicial office.

With the exception of the Christian Catholics, and Roman Catholics, and a few Lutherans, the great mass of powerful men in every rank of life are members of this order.

Why? Because it has been the policy of the Masonic Order

[illegible]

The Unlawful Administration of an Oath in violation of the Constitution and Laws of the Land.



ZION SHOWS MASONRY TO BE ESSENTIALLY ANARCHISTIC.

to terrorize every nation—to terrorize it through the members of the banking system, through the politicians, and through the judges, through the pulpit, and through the press, especially in the United States of America.

TO RISE TO ANY POSITION IN THIS COUNTRY YOU MUST BE A
MASON.

I say then, by the Grace of God, let us smash the thing that says the Home, the Nation, and the Church of God cannot rise without it. (Amen. Applause.)

Let us smash an Institution that is opposed to God, and that is manifestly illegal.

What are the Powers of this Grand Commander and Grand Inspector of All Lodges, whoever he is?

He commands the entire force of Masons on every continent: America, Europe, Asia, Africa, Australia, and the Islands of the Seas.

Now what are the Obligations imposed by him in the last degree?

The Obligations are that on "All Occasions, and without Any Restrictions," they will obey and cause to be obeyed his will as Grand Commander.

If a man is a mayor of a city and has taken an oath to the people, and yet is the tool of the head of the Masonic Order, is he a free man?

Voices—"No."

General Overseer—Has a President any right to take one oath to the Nation and another oath to a secret Lawless One?

Voices—"No."

General Overseer—But it is a fact that many merchants, bankers, editors, mayors, governors, congressmen, judges, yes, even presidents and kings, all over the world, have taken the oath of absolute obedience "*on All Occasions and without Any Restrictions*," to the Grand Commander of the Masonic Order, whose face they have not seen.

He simply puts out his two hands from a curtain, takes the left hand of the man in his, and binds him under horrible penalties of death.

I ask, When this Lawless One draws his sword, will not every Mason in the world draw his sword?

Voices—"Yes."

General Overseer—They will draw their swords because they must—whether it be a King Edward VII on the throne of England, or an Emperor, or the Governor of a State, or the President of a Republic.

Every Masonic Ruler must obey the Supreme Head of the Masonic Order, for he has

SWORN UNDER A DEATH PENALTY TO OBEY.

If he does not, that Grand Commander can truly say, "You made a vow that you would obey me, and if you do not obey me, you will die."

That is Anarchy, is it not?

Voices—"Yes."

General Overseer—Is that not the Lawless One?

Voices—"Yes."

General Overseer—Does he come forth and say that he does this by virtue of the laws of the nations, or the Laws of God?

Voices—"No."

What is Masonry?

A system of signs? Yes.

And passwords? Yes.

And lying wonders? Yes.

And a hypocritical mass of lying, telling you that one Hiram Abiff was murdered and was resurrected by King Solomon.

This is an abominable lie, having not an iota of basis in history; but all this mass of lying is taken, and there is no Gospel with it.

A REPROACH TO THE NATION.

Is it not a reproach to this Nation that there are millions of men who, leaving their wives and families, go out into the Secret Societies and into the darkness to enter into oaths and to make covenants with death and hell that are contrary to the laws of the Home, the Church, and the Nation?

Is that not a great crime?

Voices—"Yes."

General Overseer—Then that is one of the Greatest Sins of this country.

May God help us to have no fellowship with the unfruitful works of darkness, and to reprove them and to destroy them.

May the Lawless One be prepared for, and when he comes, may the Breath of the Lord Jesus' mouth consume him, and may he be destroyed by the Manifestation of His Coming.

These are the Signs of the Times.

The Mystery of Lawlessness doth already work, whether it be in a little Anarchistic society, or in the vast conspiracy of Freemasonry.

It is alike hateful to God.

May God destroy it, and set its victims free. (Amen.)

Righteousness exalteth a Nation:

But Sin is a Reproach to any people.

Then let this Nation found itself on Jesus Christ the Rock of Ages, and Him alone.

All who desire to trust in Him alone, stand and tell Him so. Stand up and tell God that you will trust in Christ alone, and obey Him and Him alone.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right; to break every evil bond; to come out of every Secret Association; to break every bad oath; to trust in Thee alone; to do right to any whom I may have wronged, no matter what it costs. Help me to do right, and to trust in Jesus, the Lamb of God who taketh away the sin of the world, for His sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Then, beloved, do it. Do what you have promised God.

After singing the Doxology, the meeting was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.



ELIJAH AND THE PRIESTS OF BAAL.

MESSAGE NUMBER V.

THE Great Conflict of the Ages is a conflict between the forces of God and the forces of Baal.

Baal, the Sun-god, the chief divinity of the heathen, is none other than the great enemy of God and of man, Satan.

Baal-worship is Devil-worship.

The conflict which God sent His Prophet, Elijah the Tishbite, to wage was a conflict against Baal.

All down through the ages the Prophets of God following Elijah were engaged in the conflict against Baal.

When God sent Elijah the Prophet the second time in the person of John the Baptist, it was to prepare the world for the coming of Christ, who came to destroy the works of the Devil, or Baal.

The conflict of the Church which Christ established has been a conflict against Baal.

In these times of "The Restoration of All Things," which are preparatory to the coming of Jesus Christ the King, and the final Conqueror of all the forces of Baal, God has again sent His Prophet, Elijah, as the Restorer, and from the beginning of his ministry there has been a constant fight against the Priests of Baal.

Baal, the Sun-god, has set up his worship in the dark secret lodges of Masonic and other Orders throughout the world.

He has led into these dark dens of heathenism, as in the days of old, the rulers of the nations, and the very ministers of God.

For years the fearless voice of Elijah the Restorer has rung out with startling plainness and boldness, tearing the veil of secrecy and the tissue of lies and hypocritical cant from these heathen and Antichristian lodges, and exposing them in their true light as synagogues of Baal.

The Priests of Baal in all parts of the world have been filled with terror as the man of God has sent the searchlight of truth into all their dark places.

They have sneered, they have raged, they have threatened, they have plotted, against God's Prophet, Elijah.

God has placed His protecting hand between His Messenger and all their murderous plans, and has given great victory over them.

Thousands of their deluded devotees have seen them in their true light, have renounced the "secret works of darkness," and have come into the light of God and truth.

Thousands more have been warned in time of the true nature of Masonic and other Secret Orders, and have been prevented from sinking into their depths.

And still the fight goes on with ever-increasing intensity.

Elijah the Prophet is victorious.

The time has come for the Final Conflict.

The crisis is at hand.

God and good, and truth and righteousness will prevail, and Baal with all his horrid works of darkness will be swept from off the earth.

Christ, the All-conquering King, will come to reign supreme.

Lord's Day, September 29th, a great battle was fought in the Chicago Auditorium.

Being filled with the Spirit of God, Elijah the Restorer, the Sword of the Spirit flashing in his hand, cut down the Priests of Baal even more effectively and more powerfully than had Elijah the Tishbite, at the brook Kishon.

The great audience of between four and five thousand persons listened to the words of mighty power with the most intense interest.

Many were present who had been deceived and led into the synagogues of Baal.

God blessed the words of His Prophet, and at the close many of them with nearly every other hearer in all that great audience arose to vow to God that they would henceforth "have no fellowship with the unfruitful works of darkness, but rather even reprove them."

Chicago Auditorium, Lord's Day Afternoon, September 29, 1901.

The service was opened by singing Hymn Number 116:

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS—Marching on! Marching on!

For Christ count ev'rything but loss;
And to crown Him King, we'll toil and sing,
'Neath the banner of the cross.

The audience then united in repeating the Apostles' Creed:
 I believe in God the Father Almighty,
 Maker of heaven and earth;
 And in Jesus Christ His only Son our Lord;
 Who was conceived by the Holy Ghost,
 Born of the Virgin Mary;
 Suffered under Pontius Pilate,
 Was crucified, dead, and buried;
 He descended into hell,
 The third day He rose from the dead;
 He ascended into heaven,
 And sitteth on the right hand of God the Father Almighty;
 From thence He shall come to judge the quick and the dead.
 I believe in the Holy Ghost;
 The Holy Catholic Church;
 The Communion of Saints;
 The Forgiveness of sins;
 The Resurrection of the body;
 And the Life everlasting. Amen.

The General Overseer read from the Inspired Word of God in the Old Testament in the First Book of Kings, beginning with the first verse in the seventeenth chapter and following that with the eighteenth chapter, and also a portion of the nineteenth chapter.

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And it came to pass after many days, that the Word of the Lord came to Elijah—

The meaning of the word Elijah is, "My God is Jehovah."

WHO IS YOUR GOD?

That is the question which each one here today must answer. You cannot escape from it—*Who is your God?*

"My God is Jehovah," Elijah said. His very name was a challenge.

And it came to pass after many days, that the Word of the Lord came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, which was over the household. (Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts.

Ahab was a good deal more concerned about his beasts than he was about his people.

Quite a great many people are more concerned about dogs, and cats, and horses, and other kinds of animals, themselves included, than they are about their fellow man.

This was a king of that kind. He wanted water and feed for the horses and the mules. Very important, but people are more important.

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? And he answered him, It is I: go, tell thy lord, Behold, Elijah is here. And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of Hosts liveth, before whom I stand, I will surely shew myself unto him today. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the Prophets of Baal four hundred and fifty, and the Prophets of the Asherah four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came near unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a Prophet of the Lord; but Baal's Prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under.

A COMMON TRICK WITH ALL HEATHEN PRIESTS.

One of the early Christian Fathers, St. Chrysostom, in one of his orations tells us that he was an eyewitness of such a proceeding. He says: "I speak as an eyewitness. In the altars of the idols, there are beneath the altar channels, and underneath a concealed pit; the deceivers enter these and blow up a fire from beneath upon the altar, by which many are deceived, and believe that the fire comes from heaven."

That was what was meant here. Elijah took good care there was no trick about this matter.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the Name of the Lord: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken. And Elijah said unto the Prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the Word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the Name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

He "restored" the altar of the Lord.

A man who wants to institute a new religion is of necessity an impostor.

THERE CAN BE NO NEW RELIGION,

any more than there could be a new sun tomorrow morning.

We do not need a new religion.

"The old is better," like the wine at Cana.

That which is new is not true, and that which is true is not new.

And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah the Prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy Word. Hear me, O Lord, hear me, that this people may know that Thou, Lord, art God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is God; the Lord, He is God. And Elijah said unto them, Take the Prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook

Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain.

There is where I think he did wrong.

ELIJAH'S FAILURE TO DEAL WITH AHAB AND JEZEBEL.

I shall venture to say the thing which is in my heart. The next thing he ought to have said was, "In the Name of Jehovah, take Ahab, take Jezebel, send them down to Phœnicia, where they belong, and let the Theocracy, the Rule of God, be restored."

The people would have done it: for they were in the mood to obey God's Prophet to the uttermost.

But he did not say it. He stopped short; and when a man of God stops short of a complete work, he will pay for it.

He will pay for it as Elijah paid for his failure, in deep and sore discouragement. He paid for it by losing his prophetic office and being taken away from the earth. The nation paid for it in bloody wars, and cruel murders, and oppression of good citizens, such as that of Naboth, whose vineyard was coveted and stolen and who was cruelly stoned to death upon false charges brought by the vile Queen Jezebel. Ahaziah succeeded Ahab, a degenerate son of sinful parents, who "did evil in the sight of Jehovah, and served Baal and worshiped him, and provoked to anger the Lord, the God of Israel."

Jehoram, another son of Ahab, followed, and the horrors of his reign make the reading of the inspired record unspeakably revolting. Only the death of this monster, and the murder of Jezebel and seventy sons of Ahab, at Jezreel, brought the tragedy to a close. Jehu was commanded to do what Elijah failed to do; and the worship of Baal was, for the time, destroyed in Israel by the massacre of a vast number of the priests and worshippers of Baal.

But there were fifty years of horrible crime and national disgrace, between Elijah at Carmel and Jehu at Samaria.

Half a century of national misery because Elijah the Destroyer failed to complete his work at Carmel—yes, and, eventually, the Dispersion of Israel and all the misery since! Think what might have been had Elijah deported Ahab and Jezebel, and restored the Theocracy—the Rule of God.

When God's Prophet begins a work for God he must go right on and finish, or countless disasters to God's people and to the world will follow.

If Ahab had been taken that day and escorted down to Phœnicia and sent back to Tyre and Sidon with that Jezebel, who was the daughter of a heathen king, then the Theocracy could have been reëstablished; the command of God could have been put into operation, and Elijah would not have had to run away from Jezebel.

Again and again, I reiterate the truth, it does not pay to stop in any Divine work. When you begin, go right through, no matter what it costs.

And Elijah said unto them, Take the Prophets of Baal-

GUILT OF AHAB AND JEZEBEL.

The prophets were guilty. But was not the King more guilty, was not the Queen more guilty, those who had fed these false prophets, and had sustained this heathen worship?

If the penalty is to fall upon the poor miserable tool and victim, let it also fall upon all those who create the crime.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

It did not pay, you see. It did not pay to spare that Queen. It did not pay to spare that King. It never will pay to spare evil of any kind.

And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die—

ELIJAH'S FAILURE MAKES HIM A COWARD.

Yes, that is what comes to a man who does not do his duty. He gets afraid, even of a woman, and runs for his life. He gets to a place where he wants to die, and it is very proper that he should die.

—and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

But God is a very merciful God, and He has consideration and compassion for our poor human weakness.

Although He did have to take Elijah away, He gave him a little respite, and made him wind up his work properly and in an orderly manner.

Some people want to go out of this life without doing their work properly. God wants you to attend to your work right up to the end, and when you go, see that it is in good order.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baked on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God.

May God bless His Word.

Prayer was then offered by the General Overseer.

He also spoke the following words of thanksgiving:

I desire to give thanks to God for a great many things; amongst others, especially for the great blessing which has followed my address of last Lord's Day.

I ask that every Christian heart shall pray and that every true citizen shall listen candidly to the things I have to say today. It is a very hard thing to get a Freemason to be honest. As one of our brethren here said:

"I NEVER TOLD MY WIFE A LIE UNTIL I BECAME A HIGH-DEGREE MASON."

He confessed this to me the other day in the presence of his wife, and I may as well tell you the story now. It is a pretty bad story, too.

He was a member, and a leading member, of a Baptist Church in this city for over twenty years, and there was no man in town that he wanted to curse more bitterly than he did me, and he did it, too: for he was a Freemason first, and a Christian only in name.

But his wife some years ago happened upon a copy of a sermon of mine, bearing the title of my sermon today, "Elijah and the Priests of Baal."

I delivered it in the Central Zion Tabernacle, but you would never have recognized it from the account of it in the press. Their business is to *suppress* the news about Zion. They do not tell the truth.

Somebody said to me once about the press of Chicago, "Well, Doctor, they cannot always make mistakes when they report you."

"No," I said, "they never make any mistakes."

"How is that?" he said. "You denounce them for telling lies."

"That is true," I said, "but they never make any mistakes. They always lie on purpose." (Laughter.)

However, that sermon fell into the hands of this good woman, and she was a member of the Baptist Church, but she was something better.

She was a child of God, and all members of the Baptist Church are not. A good many of them are children of the Devil.

Quite a number of their ministers are, too: for they are Priests of the Masonic Baal.

In fact, many of the Protestant denominations are full of

MEN WHO ARE PRAISING CHRIST, YET LIVING A LIE.

This woman read that address. She thought it terribly vile and awful.

Her husband was a high-degree Mason, and a member of the Church, and a kind, considerate man to her. He is here today.

It could not be that *he* had ever gone into a lodge and stripped himself nearly naked like that!

She would not believe that *he* had worn a hoodwink over his eyes and a cable-tow around his neck, and that *he* had crawled on his knees to get Masonic Regeneration; and she never would believe that he had taken such dreadful oaths.

Oh, it was impossible, and she just berated Dr. Dowie in first-class style, as so many of my friends now present did in bygone days.

Somebody said to her one day, "Did you read that?"

"Yes."

"Well, it is all true."

"I do not believe it."

But one day she believed it; for, in order to settle her doubts, she asked her husband.

We will call him John. I call all the bad boys John. It is my own name, so they cannot feel particularly offended.

"John, I am uneasy, and I want you to settle my mind. I am uneasy about something Dr. Dowie has said."

"Well," he said, "just tell me, and I will settle it," never thinking what was coming.

She said, "Tell me the truth. Read this," and she handed him the pamphlet and he read.

"Ugh," he said, "he has never been a Mason. He does not know anything about it."

"But," she said, "look here. There are a Thirty-second Degree Mason, and a whole lot of others, who say it is so; and I want to know, John, if you ever went through that fooling."

"Come," he said, "you know I am a Mason, and Masonry is not a thing to discuss."

"But," she said, "you must tell me whether Dr. Dowie is telling the truth or a lie."

LIES TO HIS WIFE TO KEEP HIS OATH.

I do not think you will wonder when I tell you that, notwithstanding his twenty or thirty years in the Baptist Church, and

his place there, and his high Masonry, this man looked his wife straight in the eye and said, "Dr. Dowie is telling a lie."

Well, she believed him, and his wicked lie.

But the day came when she put the question again, and he staggered a little by that time.

His conscience was stinging him, and he had begun to come to Zion meetings. So one day he sent me a message, begging me to see himself and his wife.

Sitting in my study only a few weeks ago he said, "Doctor, I have come out of Masonry. I have come out of the Baptist Church, and I want to be baptized by you as a penitent sinner; but I cannot be baptized until I have told you and my wife the truth."

So he turned to her, and in a very tender way he put his hand upon hers, and said, "Mary, I lied to you when I told you that what Dr. Dowie said was a lie. Every word of it was true, and a great deal more, too."

Well, she cried and he cried. Afterwards I baptized him, and he went down to Philadelphia and settled a whole lot of debts that had been outlawed long ago, as the Philadelphia press reported.

Thanks be to God, he is in this building today, and although his wife is in heaven, and I have not the joy of seeing her here, yet I know in heaven she rejoices that he is in Zion, out of that infernal mess of lying which is found in Masonry and in the Apostate Churches. That is just what "the Strong Delusion to believe a Lie" makes you Masons do. Every one of you have been lying in going through your various degrees with their sham murder of Hiram Abiff, and their sham resurrection by King Solomon.

I am going to talk straight at you today, so you can go right home now if you do not want to get a threshing; for you will certainly get it. (Laughter.)

My heart is very sore when I think of some of the things that have come to my knowledge today, and I have a vast amount of sorrow in my heart for the sufferers through Masonry.

I see a very few out of the thousands present are going now. They do not want that spanking.

I give you who are Masons, or afraid of Masons, fair notice, so that everybody who sees you go will know why you are going. (Laughter and applause.)

It will all be in good temper, but you are going to catch it today, for I feel my spirit stirred, and God requires me to "cry aloud and spare not."

I am thankful that man's wife heard the truth before she passed away. May God grant that many of you, my fellow-men—would that I could call you my brothers—shall go away

from this place today and tell your wives that you have told them a pack of lies for years. Own up today, and seek and find Mercy from God.

A CHRISTIAN MUST CARRY THE NAME OF CHRIST EVERYWHERE.

You have told them that Masonry was not inconsistent with Christianity, and you have known it was all the time, every one of you.

You do not dare in the Blue Lodge to mention the Name of Jesus Christ. You know that "Name which is above every name" is cut out, in the Masonic Ritual, of every extract made from the New Testament in which it occurs. Yet a Christian must carry that Name everywhere. (Amen.) •

I want you to pray for me, you Christians. I am always being told I will get a bullet through me because I preach these sermons now and then, but that would not matter: for Zion will Go Forward, come what may.

Such threats as the one again published in the last issue of *LEAVES OF HEALING* are contemptible. I am deluged with them at such times, and they make me just a little harder in my treatment of the Devil than I would have been.

They make me more stern in saying, "O my God, if this is the last time that I can bear my witness for Thee, and against Baal, help me to do it thoroughly."

This witness will go on and on and on, and never die. The worst day's work that the Masonic Order could do would be to kill me. But no one can kill me until my present work on earth for God is done.

The day has come when this accursed system must be destroyed.

Pray for me that I accomplish somewhat toward that today. (Amen.)

The tithes and freewill offering were then received.

ELIJAH AND THE PRIESTS OF BAAL.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and to all in every land to whom these words shall come in these days and in all the days, till Jesus come. (Amen.)

I will read to you from the Word of God, in the Gospel according to St. John, the eighteenth chapter and twentieth verse.

I wish you to remember these words. Do not let them slip from your mind and be forgotten. They are the words of Jesus Christ, the Son of God:

TEXT.

Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the Temple, where all the Jews come together; and in secret spake I nothing.

THE OPEN SPEECH OF JESUS CHRIST.

Now listen! Do not trifle about it. The most important thing is what God says.

Jesus said: "I have spoken openly to the world; . . . and in Secret spake I Nothing."

If you are a follower of Jesus Christ, you will follow His example.

Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd.

He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

The next passage I shall read is found in the second chapter of the Second Epistle of Paul the Apostle to the Thessalonians.

I read it for the purpose of connecting the discourse of today with the discourse of last Lord's Day:

For the Mystery of Lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the Manifestation of His Coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them (*permitteth to come upon them*) a Working of Error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

Also I will read in the Book of the Prophet Isaiah, the twenty-eighth chapter:

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall He cast down to the earth with the hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the firstripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate. But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom will He teach knowledge? and whom will He make to understand the message?

them that are weaned from the milk, and drawn from the breasts? For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. Nay, but by men of strange lips and with another tongue will He speak to this people: to whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the Word of the Lord be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the Word of the Lord, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. And I will make judgment the line, and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be naught but Terror to understand the Message. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon; that He may do His work, His strange work, and bring to pass His act, His strange act. Now therefore be ye not scorers, lest your bands be made strong: for a Consummation, and that determined, have I heard from the Lord, the Lord of Hosts, upon the whole earth.

THIS BATTLE WILL BE FOUGHT TO A FINISH.

That Consummation is coming quickly. There will be a finish to this fight.

History repeats itself, but the conditions are never the same.

Man remains the same miserable failure that he has always been, excepting in so far as he lets God undertake for him.

A terrible failure is Humanity.

God is in earnest and makes His servants so.

This is a real fight with the Powers of Darkness.

The man who stands before you today knows, and there are others sitting here who know, that there are those who, if they could today take our life, would take it; and there are those today, perhaps in this place, who are under oath and penalty to take it.

We know it while we speak, but we also know that God is above all. One thing is certain, whatever else is not, that until my work is done I cannot lose my life. (Amen.) And he that loseth his life for Christ's sake shall save it unto life eternal.

Now, that kind of thing makes no impression upon me. I have received many threats this last week. I give you another specimen of them in this week's LEAVES.

We are following that gentleman up, and perhaps we will put a pair of handcuffs upon him just to exhibit him to America

and show what a Masonic doctor can do in the way of threatening murder in silly letters.

I do not want to do that, but I am equal to doing it if it is necessary.

On last Lord's Day, we felt it to be our duty, when speaking on National Righteousness and National Sin, to bring up one of the greatest, if not the Greatest, National Sins in America, and indeed throughout the English-speaking countries, and throughout every place where the Anglo-Saxon race dominates today.

THE QUALIFICATIONS NECESSARY TO ADMINISTER AN OATH.

I then put before you a very simple proposition in the form of a question. I will repeat it:

Has any one a right to administer an oath, to impose a penalty, and to provide the means for the execution of that penalty unless he is properly empowered by law?

Yes or no?

Audience—"No."

General Overseer—That answers the whole question as to Lawlessness. Many of the Secret Orders, with the Masonic Order at their head, claim the right to administer an oath, impose a death penalty, and to provide means for its execution. Are not these Organizations, therefore, Lawless?

Yes or no?

Audience—"Yes."

General Overseer—Then, if you want to find the Lawless One, you must go back through all the degrees until you come to the Supreme Head, the Grand Commander and Grand Inspector of All Lodges.

He is at the head of an Organization in which the oath of every degree binds the candidates to obey the powers above them, until you get to this Grand Inspector of All Lodges, and Grand Commander of the Masonic Lodge, whom every one is bound to obey, at all times, under all circumstances, in all kinds of commands, and without any restrictions.

These are the conditions of the Oath.

Therefore we find the Lawless One, where? Concealed; for the Supreme Head of the Masonic Order never shows his face.

Veiled by a curtain in front of him, he puts out his two hands and grasps the hand of the wretched unmanly creature who kneels at his feet and takes the oath to obey him under all circumstances, no matter what the order is.

WHOSOEVER TAKES THE OATH OF MASONRY SHOULD FORFEIT
THE RIGHT OF CITIZENSHIP.

I say that a man who takes a Masonic Oath has forfeited all right to citizenship, and most certainly all right to office,

whether it be in the executive, judicial, or legislative gift of the people.

Because, on the one side, he has sworn an oath to maintain the Constitution and Laws of the United States; on the other, and in secret, he has sworn an oath to obey this Secret Power, and all other oaths and promises are subordinate to that.

Hence, we have the Lawless One. He is in Europe. He is a living being, and when the time comes he will draw his sword, and every sword in Masonry and other Secret Societies will fly out, unless these men should break their Bad Oaths.

King Edward VII on the throne of England, and Emperors and Presidents who have taken the oath of obedience to the Lawless One, will have to serve him or break their oaths.

The quicker they break their oaths the better, and I think there is going to be a great deal of oath-breaking. It is a very good thing to break a bad oath.

Would it not have been a good thing for Herod to have broken his oath?

Voices—"Yes."

General Overseer—You remember he said he would give anything which that bad woman, Herodias' daughter, asked, even to the half of his kingdom. Then when she asked John the Baptist's head, he was sorry, but he thought he must keep his oath. Would it not have been a good thing to have broken that bad oath?

Voices—"Yes."

General Overseer—Break every bad oath that you made to the Devil, even an oath that might have been a good oath at the time.

GEORGE WASHINGTON BROKE HIS OATH OF ALLEGIANCE.

George Washington took an oath, and he thought it was a good oath. He drew his sword and held it up before high heaven, and said that he would fight for King George, and for the rights of the British Crown in the Colonies of America. The day came when he broke that sword over his knee and broke his oath. Did he do right?

Voices—"Yes."

General Overseer—Yes, he broke his oath. The man whom we declare today on every side to be "the first in war, the first in peace, and the first in the hearts of his countrymen"; the great President and the great General who not only achieved American Independence but maintained it, was an oath-breaker, and thank God that he broke that oath. (Applause.)

Break your bad oaths. Do you hear?

Let no man terrify you on that account. Oh, you might be killed? But, there is dear old Deacon Ronayne, who was a Worshipful Master of Keystone Lodge in this city, who broke his oath, how many years ago?

Deacon Ronayne—"Twenty-five years ago."

General Overseer—And he is alive yet and in Zion, and keeps on writing books and exposing Freemasonry. (Applause.)

Oh, their threats do not amount to much. Now and then at long intervals they can kill a Captain Morgan, but they have to be very careful.

This fight is not with the Lawless One merely, but with the lawless ones; for every man in a Secret Order is subordinate to the Masons, I do not care how many there are of you, and I do not care whether you are Woodmen, or Elks, or Buffaloes, or Odd Fellows, or any other kind of fellows.

All your chiefs in these petty little orders are Masons, and they are bound to obey the Masonic Order, and you all go back to this Lawless One.

You are a lawless pack, the whole lot of you, if you do number eight millions in the United States, and I think you do.

A lawless pack! You may not think it, but you are.

THOSE WHO UNLAWFULLY IMPOSE AND EXECUTE DEATH PENALTIES ARE ANARCHISTS AND MURDERERS.

You will find no judge in this land who will take issue with the logic of the position with which we started today, that any man who assumes the right to administer an oath, impose a penalty and execute it, when he is not empowered by the Laws and Constitution of the United States, is a lawless Anarchist, and if he executes the penalty he is a Murderer. There is no honest or competent lawyer who will dispute that position.

He does not dare to do so. No matter if he be a Mason, he cannot dispute it.

I should like to fight that thing out with him if he wants to dispute it.

I will tell you what I will do. I will give your biggest judge or lawyer one afternoon here. I will divide it up with him, and we will take three hours, and fight out that proposition. (Applause.)

No one, however, will accept the challenge; I can make the offer with perfect ease. Every last one of them are followers of Hudibras. They all say:

He that fights and runs away,
Will live to fight another day;
But he that is in battle slain
Will never live to fight again.

And I would slay him, metaphorically. (Laughter.)

You will not come, but, nevertheless, I will invite you to take the opposite side upon that proposition with which I started, that plain, legal proposition as to whether you are legally authorized by the Law or the Constitution of the United

States to administer a secret oath, to impose a secret penalty, and to execute it.

You do not dare to face it. But if you accept my challenge, I shall be agreeably disappointed.

Now I pass from that proposition to this fact that

HISTORY IS REPEATING ITSELF.

Elijah the Tishbite was a Destroyer.

He might have been a Restorer. He restored nothing. He destroyed a few hundred priests, but heathenism went right on, right on! And worse than ever!

The nation went down into deeper sin than ever, and at last sank into such depths that they crucified their own King, the Son of God, the Holy and the Just, and were scattered. I think Elijah might have been a Restorer at that time.

I am going to speak straight out what I believe. I believe that if this mighty Prophet, with whom the people so wholly united in proclaiming Jehovah to be God, had taken his rightful place as the one great Leader of the Nation, he might have swept away that accursed kingly line of Ahab, and have established the RULE of God in Israel.

But he did not do it. The consequence was he became discouraged, sat under a juniper tree, wanted to die, made all sorts of complaints, and finally became afraid of a woman, and ran away, and had to be taken up to heaven in a fiery chariot, which is not always a promotion.

In the spirit and power of Elijah, John the Baptist became the Preparer, and that time he was not afraid of a woman.

He told the truth, and he lost his head for it, and he passed into the heavens. But he had done his work. He was Elijah the Preparer.

THE THREEFOLD WORK OF ELIJAH THE PROPHET.

And now in the end of the Dispensation Elijah the Restorer has these three offices:

He must destroy; he must prepare, and he must restore. And, by the help of God, I will strike this accursed Masonry blow after blow until it is smashed all through and through. (Amen. Applause.)

The Fire of God will consume the Accursed Thing, an Abomination of Desolation, and men and women will be set free who are now going about with the Bondage of Baal upon them.

Getting hot, is it not, Masons? Getting tremendously hot! But not half so hot as it will be!

What was the occasion for God's sending Elijah the Tishbite? He suddenly appears. Israel does not have any preparation for his coming. He is a full-grown man. When

he enters upon his mission there has not been one word said about him. He suddenly, in the seventeenth chapter of the First Book of Kings, goes right in front of Ahab, the King of Israel.

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Well, now, who are you, Elijah? How they smiled! How the Royal Court laughed! How they mocked!

But the summer passed on, and when the rainy season came there was no rain; the whole winter passed, and there was no rain. When the springtime came the brooks were drying up, and the grain that had been stored began to disappear, but there was no harvest in sight, for there was no rain.

AN ABSURD EXPLANATION.

Oh, it was just a coincidence. That is what "They say" when our prayers are answered.

It was just a coincidence that the woman who touched the hem of Christ's garment—well, you know, the drugs she had taken for twelve years all managed to operate just at that moment. (Laughter.)

It was just a coincidence that the last dose of drugs the leper, who had been a leper for so many years, had taken, operated the moment that Christ said, "I will. Be thou clean."

You can tell that to people who have no sense, but you cannot tell it to this people in Zion present here in thousands in this Auditorium today.

Why? Because this people know the Lord as Healer, and as the last Lord's Day in each month is the Testimony Day in all our Tabernacles, I will have a Testimony here.

All whom God has healed, through faith in Jesus Christ, stand. (Several thousands arose.)

Did God heal you?

Witnesses—"Yes."

General Overseer—You are sure of it?

Witnesses—"Yes."

General Overseer—Through faith in Jesus Christ?

Witnesses—"Yes."

General Overseer—Did I heal you?

Witnesses—"No."

General Overseer—Did I take the glory?

Witnesses—"No."

General Overseer—Did I ask money?

Witnesses—"No."

General Overseer—Were you ever asked to pay anything for prayers in Zion?

Witnesses—"No."

General Overseer—Who healed you?

Witnesses—"God."

General Overseer—Thank God for that. You are His witnesses, are you?

Witnesses—"Yes."

General Overseer—It is true?

Witnesses—"Yes."

General Overseer—You can say, "It is truth"?

Witnesses—"It is truth."

General Overseer—You are God's witnesses, a good many of you, but do you not know it was a coincidence? (Laughter.)

That is what they will tell you.

THREE YEARS AND SIX MONTHS OF DROUTH.

The next year came in that history, and there was no rain. Well, that was another coincidence. No rain, fall, or winter, or spring; and the summer came and the heavens were as brass, and all the people who could afford it had gone down to Egypt, or to Greece, or to Italy, etc.

They had gone, here and there, and the poor people were left perishing, and the cattle were dying.

The third year came, and there was no rain, and then Ahab said, "I will get hold of that Elijah, and I will kill him"; and there was no kingdom to which he did not send for Elijah.

A very clever man, was he not, when Elijah was all the time in his own kingdom?

But God had taken care of Elijah; and the fourth year opened and there was no rain.

Three years and six months passed away and there was no rain. And Ahab and Obadiah were hunting for any place where there might be a little drop of water left down in the wells. You know the wells had run dry; for not only was there no rain, but now there was no water to be found in the earth. And you know the story I read to you today.

Poor Obadiah was in sore trouble when he met Elijah; and when Elijah told him to go and to tell Ahab that he wanted to see him, he said, "But when I go, the Spirit of Jehovah will take you, and I will come back here, and I will not find you, and Ahab will kill me."

He added, "I want you to know, however, that although I do live with Ahab and the Priests of Baal, at bottom, away deep down in my heart, I believe in Jehovah."

Yes, Obadiah, but why did you not say it aloud?

And there were seven thousand others who believed in Jehovah, too. Why did they not say it aloud?

You say you want to fight everything that is against the Kingdom of God, then why do you not say it aloud?

Elijah said, "You must go. I am going to see Ahab today."

You know what followed, and you know how that King met Elijah with rough words; but even while he said these words he trembled:

"IS IT THOU, THOU TROUBIER OF ISRAEL?"

There are many people who say I trouble Israel. I answer with Elijah, "I have not troubled Israel; but thou, and thy father's house."

It is you Masons who are troubling Israel. You are troubling Israel so much that the Methodist body lost in one year recently a quarter of a million, not of dollars, but of people.

I have proven that to you. I have shown you that from their own figures; that they not only lost 20,000 members, but that they lost all the members who had come in and 20,000 more, amounting on the whole to nearly 277,545 members, in one year.

Considerable loss, was it not, for a Masonic-Methodist Church?

So the rest of you have been going, dwindling and not maintaining the testimony of God against the Priests of Baal.

Elijah gave him a straight answer. It would have been easy for Ahab to have struck his head off, but you know even a King like that is afraid, because the people had come to want to see the face of Elijah.

The people of God, when they have read the Word of God intelligently, will know that

BEFORE THE CHRIST CAN COME ELIJAH MUST FIRST COME.

"Why say the scribes, that Elijah must first come?" they said to Jesus; and He answered, "Elijah indeed cometh and shall restore all things."

When He said that, Elijah the Tishbite had been dead for nine centuries, and Elijah the Preparer, John the Baptist, had been dead for months.

I tell you that you do not read your Bibles, and you do not know the Signs of the Lord's Coming, if you have failed to see that Elijah must first come. I challenge any divine in this city to prove the contrary.

Let any minister of the Church of England take the other side, and his own theology will floor him.

His own hymnology will floor him.

In Keble's Christian Year, on St. John Baptist's Day, under the heading of the words from Malachi 4:5, 6, these words appear:

Twice in her Season of Decay
 The fallen Church hath felt Elijah's eye
 Dart from the wild its piercing ray;
 Not keener burns, in the chill morning sky,
 The herald star,
 Whose torch afar
 Shadows and boding night-birds fly.
 And since we see, and not afar,
 The twilight of the Great and Dreadful Day,
 Why linger till Elijah's car
 Drop from the clouds? Why sleep ye? rise and pray,
 Ye heralds sealed,
 In camp or field
 Your Saviour's Banner to display.

The teaching of his own Church will floor him, because the general theology of both the Methodist and Episcopalian Churches is that Elijah must come before Christ can come.

Elijah went bravely up to Ahab, and he not only told him that he was not the one who troubled Israel, but he said, "Ahab, you send for those Priests of Baal and the Priests of Jezebel. The time has come to settle this matter."

What right had Elijah the Prophet to tell the King what to do?

Just the same right that I have to tell the wide world what to do in commanding them to obey God. Just the same right! You must do what God tells you, or perish.

YOU MUST DO WHAT THE MESSENGER OF GOD TELLS YOU, OR PERISH.

That Message from God is here: Return ye unto God!

"Elijah, it is a great piece of assurance in you to tell me what to do," Ahab might have replied, but he said no such thing.

Ahab knew what he had to do; and he sent for the four hundred and fifty Priests of Baal, and for the four hundred Priests of the Grove of the goddess Asherah, the female form of Baal, whom Jezebel supported; and he brought these eight hundred and fifty priests to Carmel to have it out with Elijah.

Who were these priests? They had probably been in large numbers the Priests of Jehovah.

They were the professed ministers of God who had become the Priests of Baal, as they have today.

It is true there had been faithful ones; about a hundred of those who were Prophets of Jehovah who had not failed, and Obadiah had protected them.

It is true that in Judah they were still protecting them; but there were hundreds and hundreds of these Prophets of Baal.

They were Priests of Baal as well as Prophets, as the prophetic office and the priestly office must go together, for the

reason that the greater includes the less; the prophetic office is the higher, and every higher office includes all below it.

John the Baptist was both priest and prophet; an actual lineal priesthood was his as the son of Zacharias, and an actual prophetic office by the ordination of God was his also.

Today there is one step further: Prophet, Priest, and Ruler. I want to tell you plainly that

THE SAINTS OF GOD ARE ON THEIR WAY TO JUDGE THE EARTH.

To judge the earth? That is the Word of God. I believe every word of it. If you do not know that, you had better read up.

"What, know ye not that the saints shall judge the earth?"

You do not? But they are going to judge every foot of it and every man in it, and you will have to do what is right or perish.

There will be no room for a saloon in Chicago when the Lord Jesus Christ takes His power and reigns. (Applause.)

There will be no room for a manufactory of stinkpot stuff, that infernal tobacco poison that is creating amaurosis and paralysis and cancer and every dirty thing. May God sweep it away. (Amen.)

There will be no room for those who break God's laws with impunity then.

God will sweep away the Chicago Divorce Mill.

I long for the day, and, if I have any part in that judgment, and Christ wants to send me as a Messenger to any particular place, I hope He will send me to Chicago.

At any rate I will do my part in this Masonically-cursed city now.

Ahab had to obey Elijah, and the Priests of Baal came. You know the story. I do not need to go into it.

You know they could not evade the challenge on Carmel's hill.

You can evade it by keeping quiet, you Masons.

You can evade it by cowardice, but on that day the people of Israel were in no temper for cowardice.

They had suffered for three and one-half years from famine and pestilence and drouth and death everywhere, and they were in no mood to be trifled with.

The day is coming again when the people will be in no mood to be trifled with.

They will cry for God, and the Priests of Baal,

THE MASONIC ORDER AND THE MASONIC MINISTERS, WILL HAVE
TO BRING OUT THEIR GOD.

They will have to prove that Mah-hah-bone, or *Albra-est*, as the Knights of Kadosh say he will be called when he sits as King, is God.

The day will come when the challenge will have to be heeded. It has been heeded now in a measure.

Listen! You know what the challenge was: Fire!!

"Why," you say, "you do not dare to accept that challenge. Doctor."

THE GOD OF MASONRY CHALLENGED.

If the Masonic Order have such confidence in their god that they are willing to erect an altar and put a bullock upon it, and let the test be by fire, I will allow them to have the first trial. (Applause and laughter.)

I will invite them to accept the challenge; but they will never accept it.

They have not enough confidence in their god to ask him to heal a toothache. (Laughter.) They have no confidence in their god at all.

If, however, they erect an altar and put a bullock upon it and make the test, believing that their god will answer by fire, I will be there to see.

That is to say, after we have put the water around and have seen that there is no Masonic hell-fire below. But they will never accept it.

ELIJAH'S ALTAR AT CARMEL CAN NEVER BE RESTORED.

No bullock will ever again smoke on Jehovah's altars.

Christ's Sacrifice of Himself finished all the types and shadows of the Ancient Israelitish Dispensation.

For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often; as the high priest entereth into the holy place year by year with blood not his own; else must He often have suffered since the foundation of the world: but now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself.

I praise God that whilst the Fire is still here—it is the Consuming Fire of Love, destructive of Evil, but productive of Good.

MUST ELIJAH OF TODAY DO THE SAME THINGS THAT ELIJAH OF 2860 YEARS AGO DID?

I want to fight that out for a moment.

"Why, Doctor, if you are acting in the spirit of Elijah, you must do the same things."

Must I?

A brother here, a very excellent officer of this Church, told me a good story on this subject. But let him tell the story. He can do it better than I.

Deacon Says—"I received a letter from my father, who is a minister in the Disciple Church.

"He said that John the Baptist was Elijah the Second, and that Dr. Dowie and no other man should be Elijah the Third.

"But," he added, 'Dr. Dowie is not Elijah the Third, because he with his mantle never divided the River Jordan. He never prayed and it did not rain for three years and six months, and then prayed again and it rained out of a cloud no bigger than a man's hand.'

"I wrote back to him that I had put the test to John the Baptist, and by that test John the Baptist was not Elijah because he never divided the River Jordan; he never prayed and it rained not for three years and six months, then prayed and it rained out of a cloud no bigger than a man's hand."

General Overseer—I think he had him, had he not? (Laughter and applause.)

JOHN THE BAPTIST DID NO MIRACLE.

If I were to be judged by the standard of miracles, I thank God that the miracles are here.

Every one of you who has been blessed in spirit, soul, and body through my agency, stand. (Thousands arose to their feet.)

Is it true?

Voices (from those standing)—"Yes."

General Overseer—Do you know that Miracles of Healing were wrought?

Voices—"Yes."

General Overseer—And Miracles of Salvation through my agency?

Voices—"Yes."

General Overseer—Thank God for that. Why, John the Baptist could not get as many witnesses, nor Elijah either, as far as I can read.

A PROPHET'S WORK IS DETERMINED BY THE DISPENSATION.

I do not want to fight that old battle again on Carmel's mountain in the same way that it was fought then. It could not be done.

ISRAEL WAS A COUNTRY WHERE GOD WAS IN THE CONSTITUTION OF THE NATION; BUT IN THE UNITED STATES CONSTITUTION AND LAWS GOD HAS NO PLACE.

In the first place, this is not a Christian country which acknowledges God. It does not profess to be. It tells you it is not.

The Name of the Lord Jesus Christ is not in the Constitution of the United States.

No oath is taken in the Name of the Trinity, or of the Lord Jesus Christ.

I am informed that the Presidential oath does not even contain the Name of God Almighty.

Where is our Christianity as a Nation? Where is it?

May God grant that the day will come when we shall help the people to write the Name of Jesus in the Constitution. (Amen. Applause.)

May God grant that the day will come when we shall make the Ten Commandments a part of the Laws of the United States.

Then there will be trouble, will there not, with the other fellows? We will say to them as James Russell Lowell said:

In vain you call old notions "fudge,"
And bend your conscience to your dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

When we put the Ten Commandments into operation, God will have to cleanse pretty nearly all the offices; and especially when we put into operation the Eleventh Commandment, that we are to love one another as Christ loved us. But that also will go into operation some day.

THE CONDITIONS ARE NOT THE SAME TODAY.

Elijah the Tishbite and Ahab the King got around Palestine on mules' and horses' backs.

We do not do that now. When we want to go to New York, we do not hire a donkey. We do not get a prairie schooner. We take a railway car, and we are there in twenty-four hours.

The conditions are different, but the facts are the same, that the ministers of God have gone into the Secret Lodges and bowed the knee to Baal, the Sun-god.

When they reach the Illustrious, no, the Thrice Illustrious Degree of the Order of the Cross, what happens?

THE SIGN OF THE CROSS IN MASONRY IS THE MARK OF THE BEAST.

The Thrice Illustrious Order of the Cross puts a mark upon every Mason.

Now what is that mark? I have the initiation ceremony of that degree here.

I have the questions and answers that are asked, and which have been confirmed to me by those who have passed through the degree.

Here it is:

Worthy Senior Inductor—"Your sign is—?"

Most Worthy Provost—"The last sign of my induction. But you have the mark of a sign."

Worthy Senior Inductor—"The sign whereof my mark is a mark, I hope is in the Council above."

Most Worthy Provost—"But the mark—?"

Worthy Senior Inductor—"Is in my bosom." Thereupon he produces

his mark in his left hand and with the forefinger of his right on the letter S, on the cross, asks, "What's that?"

Most Worthy Provost—"Lisha." Worthy Provost puts his finger on the letter H, and asks, "What's this?"

Most Worthy Inductor—"Sha." Worthy Senior Inductor then puts his finger on the letter I, and asks, "What's this?"

Most Worthy Provost—"Baal. What then is your mark?"

Worthy Senior Inductor—"Baal, Sha-Lisha (Lord of the three). I am the Lord."

Most Worthy Provost—"You are my brother, and the duty is yours of ancient right; please announce the Council open."

A knight being admitted, the end of the dialogue between himself and the officers of the Council is as follows:

Most Worthy Provost—"Worthy sir, know you the cross of our Council?"

Knight—"I am a Christian."

Most Worthy Provost—"No more."

That is it. He is a Christian no more, because the Sign of the Cross, the "Mark of the Beast" on the hand, is held to mean not *Iesus Hominum Salvator*, Jesus the Saviour of Mankind. No, not that.

I. H. S., according to the Thrice Illustrious Order of the Cross, means Baal, Sha-Lisha, and the man that receives that mark is a Christian no more.

He has the Sign of Baal upon his hands, and he admits that he is a Christian no more. The claims of Jesus Christ are simply mocked at.

Hence there is no difficulty when he gets to the next degree, for they say to him as they say to all:

Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of Religion!

No Mason dare deny that these words are used in the Degree of the Knights of Kadosh.

Now, what is my point in this?

My point is this, that every man, I do not care how humble or how high, who is a Mason, belongs to

AN ORGANIZATION WHICH REJECTS ALL RELIGION, EXCEPT THE RELIGION OF BAAL, THE SUN-GOD.

The proof of this begins when you who are Masons enter into your very first degree. You are led blindfolded by the tow-rope, or cable-tow, to the East where the sun rises, and bow at the feet of the Worshipful Master.

Nice fellow he is, too, that Minister of Masonic Regeneration. The sun of Alcohol rises there on his nose. It is very red, quite often.

You go around by the sun from the Worshipful Master in the East, to the Junior Warden in the South, and to the Senior Warden in the West.

You follow the course of the sun all through your initiations, and you have the emblem of the sun by and by on your apron, and the emblem of the Sun-god's worship in its foulest form, the Phallic symbol of the Point within the Circle.

You cannot dodge these facts.

Dr. Mackey has given you away in his Encyclopedia of Masonry.

He declares and firmly contends that this emblem has been derived from the Phallic mystery, and has come down as the symbol of the only religion that the Mason acknowledges.

Now, what I want to say is this: Every Mason who names the Name of Jesus Christ in public and has taken any of these degrees in private is a hypocrite and a sham. (Applause.) I do not care whether he is a bishop, or an archbishop, or whatever he is, because

YOU CANNOT SERVE CHRIST IN THE CHURCH AND THE DEVIL IN THE LODGE.

You can serve the Devil in the lodge, and you can serve the Devil in the Church, but you cannot serve both God and the Devil: for "no man can serve two masters."

You must take the one and reject the other. You cannot serve God and Baal.

Many may have gone into these things in error, not realizing what they were doing. But I am pressing the battle to the gates of this Masonic Hell; and the Priests of Baal must appear in public and

PROVE THESE STATEMENTS FALSE OR ADMIT THEIR TRUTH.

If they admit it by their silence, they stand condemned before God and all the world. (Applause.)

That is the position.

"Oh, they do not take any notice of you. You are too insignificant," it is sometimes said.

No, I am not. For whatever else I may not be, there is more written about this poor man who stands here than about any other parson in the world. (Applause and laughter.)

No, I am not insignificant. Even my enemies say that my work is very "significant" of something or other; but they do not agree what it is. I have been enabled by the Grace of God to bring thousands out of Romanism and Secretism. They have found a Salvation, and in many cases Healing, through Faith in Jesus; and we have baptized them in thousands all over the world. These facts are very "significant." The Jesuit Order and the Masonic Order have me on their lists of dangerous men.

I am dangerous to the Man of Sin. Thank God I am.

I am dangerous to the Lawless One. Thank God I am.

I want to put the point so plainly today that it cannot be escaped: namely, that as Elijah the Restorer, standing by the altar of God, I again challenge the lie that the Priests of Baal have imposed upon the whole world, and I now most solemnly declare their system to be a Mass of Lying.

Therefore I declare that those who, after this warning, will continue in that system are absolutely unworthy of any man's confidence.

I do not care who they are. I do not care whom it hits.

No man has a right to expect us to have confidence in him as a Christian man or good citizen when in private he is rejecting Christ and has become the slave and vassal of a Secret Lawless One; he has no right to expect us to believe that he is anything else but

AN UNFAITHFUL CITIZEN AND AN UNFAITHFUL CHRISTIAN.

What does this thing mean?

It means exactly what I say. God has already answered our appeal to Him. We have not spoken thus for the first time.

This is but the reiteration of that which we said years ago.

We have lashed the Masonic ministers, and lashed the Masonic editors, and lashed the Masonic bankers, and lashed the Masonic merchants, and lashed the Masonic lawyers, and lashed the Masonic judges, and lashed the Masonic presidents, and lashed in England the Masonic King, and we will keep on lashing until they quit. (Applause. Amen.)

God will smash this thing. They are pursuing a policy of silence as regards the fight against Masonry, but they are not pursuing a policy of silence in other things.

The press is a mere Masonic tool, and it lies every day.

The pulpits that are Masonic pulpits lie, and you know it.

The religious press that is Masonically controlled lies, and you know it.

The Legislature at Springfield lies in the grave (laughter and applause) with its *Whereasses*, but whilst it lived it lied all it could.

VICTORY OVER THE ILLINOIS LEGISLATURE.

That was a sharp conflict, was it not? But it was short.

You know, Mr. *Daily News*, the question you asked when you said I was "up against it."

You drew a ridiculous cartoon of me standing on the top of something like a penny bank and trying to stretch myself up against a great big fellow who had a pepper box on his head and a cob pipe in his mouth, and you called him the Illinois Legislature, and you said, "Which is the bigger?"

But after a week you did not ask that question. (Laughter

and applause.) You found out which was the bigger, and you were silent on that question.

We had that pepper-box fellow sprawling on the ground, and his pipe was gone; and all his *Whereasses* were braying around him, until the Attorney-General in mercy to the Legislature had to put them all to death and bury them.

I tell you this, I do not care whether it is the Illinois State Legislature, or any other Legislative Body, in a fight of that same kind I would whip the whole outfit. (Amen. Applause.) God is with us, and so is the Law, and so are the best of the people, and we shall never let the Devil have his way.

Lawless men get into the lawmaker's chair, but I will tell you there is such a thing as Law after all, and Zion has a lawyer named Packard who can pack up the whole lot of them and put them aside when they get on one of their periodical "tears."

And above all, we have the Almighty God on our side.

They can keep on with this open fight as much as they like, but behind that fight, whatever form it takes this year or next, there are two classes: the followers of the Man of Sin Revealed, and the followers of the Lawless One.

THE LORD JESUS CHRIST WILL BRING TO NAUGHT THE POWER OF DEATH.

Thanks be to God, the Lord Jesus Christ with the breath of His mouth and the Manifestation of His Coming will bring to naught the power of Death. (Amen. Applause.)

Now I think the Breath (the Spirit) of His mouth is going forth, and I think the Manifestation of His Coming is apparent, so I am very happy.

O Priests of Baal, who want me to go back to the old test by fire, if you are willing, I will let you have the first trial

Can you get Mah-hah-bone to send fire from heaven?

You have not the bravery of the Priests of Baal at Carmel. I think they were pushed into it, or they would not have done it.

I am trying to push you into it, but a thousand bullock teams could not bring you out. (Laughter.)

Now what does all this mean?

Let me answer. If this Masonic hypocritical ministry is to continue, then Christianity must perish in the greater part of the denominations: for the Lawless One is now revealed.

If this monster of a Pope of Rome is to continue, then Christianity must perish in every country where Rome rules: for the Man of Sin is now revealed. That has been seen already.

But now has not God in the latter days established Zion?

Voices—"Yes."

General Overseer—Then I implore you, my friends, who have been fighting under the Black Pirate's flag of the Point within the Circle, come out.

Burn your flag, and become true citizens under the Stars and Stripes.

Come beneath the Banner of the Cross of Christ and Go Forward with Zion.

Get away from your foolery and iniquity and shamelessness in this Masonic and other Secret Orders, and stand up for God and for humanity, and

WALK IN THE LIGHT.

May God grant you that blessing; then you will get Salvation; then you will get Healing; then you will get Holy Living, even amongst multitudes who have been kept back by the hypocrisy of a sham Christianity, which is penetrated through and through with the detestable lies of Baal-worship.

May God add His blessing.

Everybody who intends by the Grace of God to reject Secretism in every form, and who intends to stand and walk and live and work in the Light of God, stand up and tell Him so. (With a few exceptions, the entire audience stood.)

Those who intend to work in the dark and serve the Devil, sit still.

Now, I think that, with the exception of a score, the whole congregation is standing.

Do you this day desire to reject the infernal Works of Darkness?

Voices—"Yes."

General Overseer—Do you desire to walk in the Light?

Voices—"Yes."

General Overseer—Then pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Cleanse my spirit, my soul, my body, and enable me to help others; help me bravely to protest against the infernal works of darkness, and to have no fellowship with churches that contain those who are false teachers and hold to Secretism. Give me power to stand and walk in the light as Thou art in the light. Cleanse me. Keep me. Guide me. Take me to that Land where there is no sin, no sorrow, no sickness, no winter, no night; for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean that?

Voices—"Yes."

General Overseer—If all who are standing mean that and

live it, a mighty Christian Army will go forth from this great Auditorium to oppose the Hosts of Darkness.

The meeting was then closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.



GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing is a Person, Not a Thing.

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:16; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

He cannot change, for "Jesus Christ is the same yesterday and today, yea and forever"; and He is still with us, for He said, "Lo, *I am* with you alway, even unto the end of the world." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

"Belief Cometh of Hearing, and Hearing by the Word of God."

You are heartily invited to attend and hear for yourself.

LEAVES of HEALING

Edited by REV. JOHN ALEXANDER DOWIE
General Overseer of
the Christian Catholic
Church in Zion

A 32-PAGE WEEKLY PAPER

For the Extension of the Kingdom of God. Contains Sermons, Addresses, and Editorial Notes by the General Overseer; Testimonials to Healing through Faith in Jesus, and Reports of Zion's Work Throughout the World.

Price, per year, \$2.00

THE ZION BANNER

Edited by REV. JOHN ALEXANDER DOWIE
General Overseer of
the Christian Catholic
Church in Zion

A WEEKLY SEMI-SECULAR PAPER

For the Extension of the Kingdom of God and the Elevation of Man. Deals with Social, Commercial, Political, and Industrial Problems. News from all over the World reliably reported. Notes on progress in the building up of Zion City. *Subscription Price, \$1.50 per year.* Address, General Manager Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago.

NEW AND REVISED

Catalogue of Zion Publishing House

1300 Michigan Avenue, Chicago, Ill., U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex. Dowie, Editor.

- Vol. 1, No. 1, January, 1897—A Woman of Canaan.
 No. 2, February, 1897—Permission and Commission.
 No. 3, March, 1897—Reply to Dr. Hillis.
 No. 4, April, 1897—Reply to Ingersoll's Lecture on Truth.
 No. 5, May, 1897—Redemption Draweth Nigh.
 No. 6, June, 1897—Talks With Ministers.
 No. 7, July, 1897—Sanctification of Spirit, Soul and Body.
 No. 8, August, 1897—Secret Societies: The Foes of God, Home, Church and State.
 No. 9, September, 1897—"I Will." Address on Divine Healing, with Answers to Questions.
 No. 10, October, 1897—Doctors, Drugs and Devils; or, The Foes of Christ the Healer.
 No. 11, November, 1897—Ethiopia Stretching Out Her Hands to God.
 No. 12, December, 1897—The Christian Ordinance of Baptism by Triune Immersion.
- Vol. 2, No. 1, January, 1898—What Should a Christian Do When Sick?
 No. 2, February, 1898—Organization of the Christian Catholic Church.
 No. 3, March, 1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
 No. 4, April, 1898—How to Pray.
 No. 5, May, 1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
 No. 6, June, 1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
 No. 7, July, 1898—Tobacco: Satan's Consuming Fire.
 No. 8, August, 1898—False Christian Science Unmasked.
 No. 9, September, 1898—Divine Healing Vindicated.
 No. 10, October, 1898—The Press: The Tree of Good and Evil.
 No. 11, November, 1898—Estimates and Realities: A Reply to Baptist Ministers.
 No. 12, December, 1898—Diabolical Spiritualism Unmasked.
- Vol. 3, No. 1, January, 1899—Zion's Bible Calendar.
 No. 2, February, 1899—Ye are Come Unto Mount Zion. Will a Man Rob God?
 No. 3, March, 1899—Fighting Blackmailers.
 No. 4, April, 1899—Ingersoll Exposed.
 No. 5, May, 1899—Christian Science Exposed as an Antichristian Imposture.
 No. 6, June, 1899—Job's Boils; or, Objections to Divine Healing Considered.
 No. 7, July, 1899—The Man of Sin Revealed.
 No. 8, August, 1899—Zion's Answer to the Messengers of the Nation.
 No. 9, September, 1899—Reply to Dr. Gray.
 No. 10, October, 1899—Reply to D. L. Moody and the *Ram's Horn*.
 No. 11, November, 1899—Repentance.
 No. 12, December, 1899—Zion and Her Enemies.
- Vol. 4, No. 1, January, 1900—Do You Know God's Way of Healing? and He is Just the Same Today.
 No. 2, February, 1900—Jesus the Healer and Satan the Defiler.
 No. 3, March, 1900—Reply to the Lies of the *Ram's Horn* of March 3, 1900.
 No. 4, April, 1900—By What Authority Dost Thou These Things? and A Voice of One Crying in the Wilderness.
 No. 5, May, 1900—Conquests for Christ in America: Past, Present and to Come.
 No. 6, June, 1900—If It be Thy Will, Like a Shepherd, and How I Came to Speak for Jesus.
 No. 7, July, 1900—Reasonings for Inquirers Concerning Divine Healing Teaching.
 No. 8, August, 1900—The Principles, Practices and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel.
 No. 9, September, 1900—The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart be Troubled.
 No. 10, October, 1900—The Beatitudes.
 No. 11, November, 1900—The Love of God in the Salvation of Man.
 No. 12, December, 1900—Lessons on Divine Healing From the Story of the Leper.
- Vol. 5, No. 1, January, 1901—The Chains of Good and Evil, and Sanctification of Triune Man.
 Vol. 5, No. 2, February, 1901—How Jesus Heals the Little Ones.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to ZION PUBLISHING HOUSE, 33 ROSEBURY AVENUE, LONDON, E. C., ENGLAND; or ZION PUBLISHING HOUSE, 60 STANLEY STREET, RICHMOND, VICTORIA, AUSTRALIA.

TRACTS BY THE REV. JOHN ALEX. DOWIE.

- AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.
- A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- BY WHAT AUTHORITY DOST THOU THESE THINGS? AND A VOICE OF ONE CRYING IN THE WILDERNESS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CHRIST'S METHODS OF HEALING. Price 5 cents, 12 for 50 cents, 100 for \$4.
- CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DIVINE HEALING VINDICATED: 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DO YOU KNOW GOD'S WAY OF HEALING? In Danish. 2 cents per copy. Also an English edition in smaller type at 1 cent a copy, suitable for enclosing with letters.
- DO YOU KNOW GOD'S WAY OF HEALING? AND HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. with portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ETHIOPIA STRETCHING OUT HER HANDS TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FALSE CHRISTIAN SCIENCE UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- FIGHTING BLACKMAILERS. 44 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price 10 cents.
- HE IS JUST THE SAME TODAY. In German and Danish. Price 2 cents per copy, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- An edition in English and smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- An edition in smaller type, of suitable size for enclosure in an envelope without folding, at 1 cent per copy.
- HOW JESUS HEALS THE LITTLE ONES. By Overseer Jane Dowie. 36 pp. with illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.
- HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- IF IT BE THY WILL, LIKE A SHEPHERD, by Rev. John Alex. Dowie, and HOW I CAME TO SPEAK FOR JESUS, by Mrs. Jeanie Dowie. 32 pp. with portraits of authors. Price 5 cents, 12 for 50 cents, 100 for \$4.
- INGERSOLL EXPOSED. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "I WILL." An Address on Divine Healing, with Answers to Questions. In English and German. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.
- JESUS THE HEALER AND SATAN THE DEFILER, 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. DO YOU KNOW GOD'S WAY OF HEALING? etc. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months; 75 cents for 13 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annum. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.
- LEAVES OF HEALING. In English. Bound in book form. Volumes I, II, III, IV and V, each contains one year's issue of the paper; Volumes VI and VII, six months. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.
- LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for six months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

- LEAVES OF HEALING. In Dutch. Quarterly. 20 cents per annum; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. For foreign subscriptions add 10 cents for yearly subscriptions, to cover postage.
- LESSONS ON DIVINE HEALING FROM THE STORY OF THE LEPER. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.
- ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents, 12 copies for \$1, 100 copies for \$8.
- OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.
- PERMISSION AND COMMISSION. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. GRAY. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO D. L. MOODY AND *The Ram's Horn*. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- REPLY TO THE LIES OF *The Ram's Horn* OF MARCH 3, 1900. 80 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- SATAN THE DEFILER. 16 pp. with portrait of author. Price 1 cent. Size suitable for mailing in envelopes.
- SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH AND STATE. 96 pp. with portrait of author. Price 10 cents, 12 for \$1, 100 for \$8.
- SOUVENIR OF ZION. 96 pp. and cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.
- TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE BEATITUDES. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHAINS OF GOOD AND EVIL AND THE SANCTIFICATION OF TRIUNE MAN. 32 pp. with portrait of author and Guildhall, Londonderry, Ireland. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE KINGDOM OF GOD IS COME, SUFFERING ON BEHALF OF CHRIST, and LET NOT YOUR HEART BE TROUBLED. 36 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE LOVE OF GOD IN THE SALVATION OF MAN. 102 pp. and cover, with portrait of author and cartoon. Price 10 cents, 12 for \$1, 100 for \$8.
- THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- THE PRINCIPLES, PRACTICES AND PURPOSES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, AND THE EVERLASTING GOSPEL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- "YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With some Remarks on Dining with the Doctors. 52 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION AND HER ENEMIES. 96 pp. with portrait of author and cartoon. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S ANSWER TO THE MESSENGERS OF THE NATION. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S CONFLICT WITH METHODIST APOSTASY. 200 pp. with portrait of author and cartoons. Price 25 cents, 12 for \$2.50, 100 for \$20.
- ZION'S BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.
- ZION'S HOLY WAR. 336 pp. with portrait of author and cartoons. Price 50 cents, 12 for \$5, 100 for \$37.50, prepaid.
- ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

JOHN ALEX. DOWIE, Proprietor.

CHAS. J. BARNARD, - - Manager.
WM. S. PECKHAM, - - Cashier.

CHECKING ACCOUNTS

Received on the most favorable terms. No charge for small accounts.

DRAFTS ISSUED.

Payable at all principal cities of Europe. Money Orders issued available in all parts of this country.

ZION CITY BANK

1201 Michigan Boulevard,
CHICAGO.

SAVINGS ACCOUNTS

Received from \$1 upward. Interest compounded semi-annually at the following rates:

FOUR PER CENT, - - - On Accounts from \$1 to \$500
THREE PER CENT, - - - On Accounts over \$500

COLLECTIONS

Promptly made on all points in this and other countries on equitable terms

CORRESPONDENCE

Or a personal interview with a view to business relations respectfully solicited

